भगवान् धन्वन्तरि



God of Medicine

THE
CARAKA SAṂHITĀ

EXPOUNDED BY THE WORSHIPFUL ĀTREYA PUNARVASU,
COMPILED BY THE GREAT SAGE AGNIVEŚA
AND REDACTED BY CARAKA & DṚḌHABALA

VOLUME I



EDITED AND PUBLISHED
IN
SIX VOLUMES
WITH TRANSLATIONS IN HINDI, GUJARATI AND ENGLISH
BY

SHREE GULABKUNVERBA AYURVEDIC SOCIETY

JAMNAGAR
INDIA

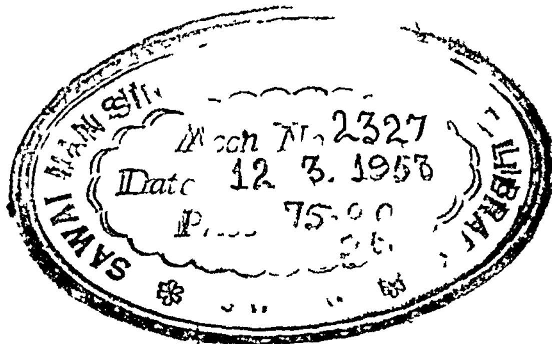
POPULAR EDITION 1949 RUPEES 75/-

First Impression 1949

4000 Copies

Published by

SHREE GULABKUNVERBA AYURVEDIC SOCIETY, JAMNAGAR.



Printed in India

At The Ayurveda Mudranalaya, JAMNAGAR.

भगवताऽऽत्रेयपुनर्वसुनोपदिष्टा तच्छिष्येण महर्षिणाग्निवेशेन तन्त्रिता

चरकदृढबलाभ्यां प्रतिसंस्कृता

चरकसंहिता

साम्वय-हिंदी-गुर्जर-आङ्ग्लेति-भाषात्रयानुवादालङ्कृता विविधपाठान्तरैः संयोजिता



भारतवर्षान्तर्गतसौराष्ट्रप्रदेशे श्री जामनगरे

श्री गुलाबकुंवरबा आयुर्वेदिक् सोसायटी इत्याख्यया संस्थया संपादिता प्रकाशिता च

प्रथमः खण्डः

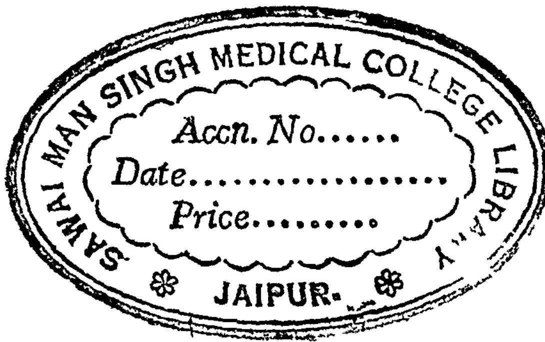
शकाब्दः १८७१, खिस्ताब्दः १९४९, विक्रमाब्दः २००५

मूल्यम् ७५ रूप्यकाः

प्रथमावृत्तिः १९४९

४००० प्रतयः

श्री गुलाबकुंवरबा आयुर्वेदिक् सोसायटी इत्याख्यया संस्थया प्रकाशिता



श्री जामनगरे आयुर्वेद मुद्रणालये मुद्रापिता

SHREE GULABKUNVERBA AYURVEDIC SOCIETY, JAMNAGAR

EDITORIAL BOARD

CARAKA SAMHITA

Botany Section—

Vaidya	Harprasad Bhaishanker Joshi
Prof	Pritamlal V. Bole
Shree	Krishnaji R Datey
Prof.	Kanaiyalal Kalidas Divyeshwar

*

General Section—

Vaidya	Ramniklal Vrajlal Oza
,,	Gunvantray Ambalal Bhatt
Shree	Navalshanker Hathibhai Shastri
Dr	Krishnalal Mohanlal Jhala
,,	Santoksingh Mohansingh
Vaidya	Vrajmohanprasad Valdasji
Shree	Prabhulal Harishanker Punjani
Vaidya	Nanjund Sharma

*

Artist—

Shree	Mansang Bechar Dudia

*

Librarian—

,,	Motilal Nagindas Sheth

*

Casual—

Vaidya	Vasudev M. Dwivedi
,,	Damodar Sharma Gaud
,,	Kashivishvanath P. Vyas
Dr.	Devshanker A. Dave
Vaidya	Bhanushanker N Trivedi
Shree	Tribhuvan V. Hemani
,,	Jaysukhlal R Joshi
,,	Ichchhashanker P Bhatt
,,	Vijayshanker N. Shastri
,,	Abdul Rehman Kaji
,,	Amarpalsinh Mahadevsin .

CARAKA SAMHITA

PREFACE

CONTENTS

Subject — Page

Some aspects of Life in Caraka's Times

The Philosophical Concepts in Caraka

त्रिदोषविज्ञानम् ।
The Science of the Triumvirate of Pathogenesis or of Constitutional Pathology

KEY TO TRANSLITERATION

VOWELS			CONSONANTS			
Initial, Medial, and English Equivalents			English Equivalents			
अ	—	a	क्	k	ध्	dh
आ	ा	ā	ख्	kh	न्	n
इ	ि	i	ग्	g	प्	p
ई	ी	ī	घ्	gh	फ्	ph
उ	ु	u	ङ्	n	ब्	b
ऊ	ू	ū	च्	c	भ्	bh
ऋ	ृ	ṛ	छ्	ch	म्	m
ॠ	ॄ	ṝ	ज्	j	य्	y
ऌ	ॢ	ḷ	झ्	jh	र्	r
ॡ	ॣ	lṛ	ञ्	ñ	ल्	l
ए	े	e or é	ट्	t	व्	v or w
ऐ	ै	ai	ठ्	th	श्	ś
ओ	ो	o	ड्	d	ष्	s
औ	ौ	au	ढ्	dh	स्	s
ं	n or m	either true Anusvāra or the symbol of any nasal.	ण्	n	ह्	h
			त्	t	क्ष्	ks
			थ्	th	ज्ञ्	jñ
:	h	Symbol called Visarga	द्			

अध्यायनाम	नामसंज्ञा प्रथम- विषयानुसारतः	शब्दानुसारतः	श्लोकसंख्या गद्यसंख्या	पद्यसंख्या	गद्यपंक्तयः	पद्यपंक्तयः	समस्तपंक्तयः	जातिवृत्ते
१ सूत्रस्थानम्								
१ दीर्घञ्जीवितीयः ८१*	+	+	२	१३८	२	२७५	२८१	अनुष्टुप्
२ अपामार्गतण्डुलीयः		+	२	३४	२	६८	७०	,,
३ आरग्वधीयः		+	२	२८	२	११२	११४	इन्द्रवज्रा, उपजाति
४ षड्विरेचनशताश्रितीयः	+	+	२१	७	१८८	२०	२०८	अनुष्टुप्
५ मात्राशितीयः ७७*	+	+	८	१०३	२२	२०७	२२९	,,
६ तस्याशितीय		+	७	४४	२१	८८	१०९	,,
७ नवेगान्धारणीयः	+	+	२	६४	२	१३४	१३६	,,
८ इन्द्रियोपक्रमणीयः	+		२९	५	५४	१०	६४	,,
९ खुड्डाकचतुष्पादः	+		२	२६	२	५२	५४	,,
१० महाचतुष्पाद.	+		६	१८	४५	३६	८१	,,
११ तिस्रैषणीयः			३३	३२	१७०	६४	२३४	,
१२ वातकलाकलीय.	+		१४	३	१००	६	१०६	,,
१३ स्नेहाध्यायः ७२*	+		२	९८	२	१९७	१९९	अनुष्टुप्, वंशस्थ, इन्द्रवज्रा
१४ स्वेदाध्याय	+		८	६३	५७	१२६	१८३	अनुष्टुप्
१५ उपकल्पनीय.	+		१७	८	१४८	१६	१६४	,,
१६ चिकित्साप्राभृतीयः	+		२	३९	२	७८	८०	,,
१७ कियन्त शिरसीयः		+	५	११७	१७	२३४	२५१	,,
१८ त्रिशोथीयः	+		८	४८	५०	९६	१४६	,,
१९ अष्टोदरीय	+		५	४	९५	१२	१०७	उपजाति, अनुष्टुप्
२० महारोगाध्यायः	+		१९	६	१४२	१२	१५४	अनुष्टुप्
२१ अष्टौनिन्दितीय	+		४	५८	२२	१२०	१४२	उपजाति, अनुष्टुप
२२ लङ्घनबृंहणीयः †५,१९*	+		२	४२	२	८६	८८	अनुष्टुप्
२३ संतर्पणीय	+		२	३८	२	७६	७८	,,
२४ विधिशोणितीय	+		२	५८	२	१२०	१२२	उपजाति अनुष्टुप्
२५ यज्जःपुरुषीय.		+	१५	३६	१९६	७६	२७२	,, ,,

* त्रिपङ्क्तिश्लोकक्रमाङ्क । † एकपङ्क्तिक्रमाङ्कः ।

अध्याय क्रमांक	वर्णनपद्धतिः			शब्दसंख्या	दन्तिकामध्य-श्लोकसंख्या	'भवन्तिचात्र' श्लोकसंख्या	'तत्रश्लोक' संख्या
	उपदेशः	प्रश्नोत्तरः	चर्चा				
१	+			११८२	१ (६६)		७
२	+			४३०	नहि		१
३	+			४६१	,,		१
४	+	+		१३२४	३ (७)		७
५	+			१४९४	नहि		७
६	+			६७९	,,	१ (८)	१
७	+			८४६	३ (३३-३५)		४
८	+			११६९	नहि		५
९	+			३२०	,,		२
१०	+		+	५४१	,,	४ (७-१०)	२
११	+			१५४२	,,	८ (५६-६३)	२
१२			+	६८१	,,	१ (१५)	२
१३		+		१०८९	२ (१२-१, ९०-१)	नहि	१
१४	+			१०८८	नहि	,,	४
१५	+	+		१०९२	,,	४ (१८,१९,२०,२१)	३
१६	+			४८७	,,	नहि	३
१७		+		१४१८	१½ (३६-½,७५-१)	४(१०४,१०५,१०६,१०७)	२
१८	+			८४६	नहि	७(९,१०,११,१२,१३,१४,१५)	३
१९	+			६१८	,,	२(६,७)	२
२०	+			९८९	,,	३(२०,२१,२२)	३
२१	+			८०५	,,	५(५,६,७,८,९)	३
२२	+	+		५४७	,,	१(४३)	१
२३	+			४९५	,,	नहि	१
२४	+			६९३	,,	,,	२
२५	+		+	१५७०	,,	५(४१,४२,४३,४४,५०)	१

अध्यायनाम	नामसंज्ञा		श्लोकसंख्या					जातिवृत्ते
	विषयानुसारतः	प्रथमशब्दानुसारतः	गद्यसंख्या	पद्यसंख्या	गद्यपंक्तयः	पद्यपंक्तयः	समस्तपंक्तयः	
२६ आत्रेयभद्रकाप्यीयः *९९, १०१		+	२१	९२	२२४	१९०	४१४	उपजाति, अनुष्टुप्
२७ अन्नपानविध्यध्यायः *२००	+		६	३४६	२६	६९७	७२३	अनुष्टुप्
२८ विविधाशितपीतीय		+	८	४०	५९	८०	१३९	,,
२९ दशप्राणायतनीय	+	+	७	७	८१	१४	९५	,,
३० अर्थेदशमहामूलीय	+		२१	६८	१०९	१३८	२४७	उपजाति, अनुष्टुप्
							५२९४	
२ निदानस्थानम्								
१ ज्वरनिदानम्	+		३७	७	१६०	१४	१७४	अनुष्टुप्
२ रक्तपित्तनिदानम्	+		११	१८	५३	३६	८९	
३ गुल्मनिदानम्	+		१६	२	१०८	६	११४	स्वागता, अनुष्टुप्
४ प्रमेहनिदानम्	+		२९	२६	१०५	५२	१५७	अनुष्टुप्
५ कुष्ठनिदानम्	+		११	५	९७	१०	१०७	,,
६ शोषनिदानम्	+		१४	५	१३२	१०	१४२	,,
७ उन्मादनिदानम्	+		१७	७	११७	१४	१३१	,,
८ अपस्मारनिदानम्	+		११	३३	५८		१२४	,,
							१०३८	
३ विमानस्थानम्								
१ रसविमानम्	+		२५	३	१७६	६	१८२	अनुष्टुप्
२ त्रिविधकुक्षीयम्		+	१२	७	८२	९६	९८	,, उपजाति
३ जनपदोद्ध्वंसनीयम्	+		२५	२७	२००	५४	२५४	अनुष्टुप्
४ त्रिविधरोगविज्ञानीयम्		+	८	६	६०	१२	७२	,,
५ स्रोतोविमानम्	+		९	२२	६७	४४	१११	,,
६ रोगानीकम्		+	१८	४	१४१	८	१४९	,,
७ व्याधितरूपीयम्		+	२४	८	२१५	१६	२३१	,,
८ रोगभिषग्जितीयम्	+		१४६	११	१०१०	२६	१०३६	,, पुष्पिताग्रा, रुचिरा
							२१३३	

अध्याय-क्रमांकः	वर्णनपद्धति			शब्दसंख्या	दन्तिकामध्य-श्लोकसंख्या	'भवन्तिचात्र' श्लोकसंख्या	'तत्रश्लोक' संख्या
	उपदेशः	प्रश्नोत्तरः	चर्चा				
२६	+	+	+	२७०२	नहि	८ (४५,४६,४७,८५, ८६,८७,१०५,१०६)	७
२७	+			४२७६	१ (२७७)	१(३२६)	१३
२८	+	+		८२५	नहि	नहि	४
२९	+	+		५४२	,,	४(१०,११,१२,१३)	१
३०	+			१५३३	,,	१ (३४)	४
				३३००४			

२ निदानस्थानम्

अध्याय-क्रमांकः	उपदेशः	प्रश्नोत्तरः	चर्चा	शब्दसंख्या	दन्तिकामध्य-श्लोकसंख्या	'भवन्तिचात्र' श्लोकसंख्या	'तत्रश्लोक' संख्या
१	+			१०२६	१ (२७ अंतिमपंक्ति)	३ [३८–४०]	३
२	+			५४८	१ (६ अंतिमपंक्तिः)	३ [१२–१४]	२
३	+	+		७७८	नहि	१ [१७]	१
४	+			९९५	,,	३ [५०–५२]	३
५	+			६९६	,,	४ [१२–१५]	१
६	+			९९०	१ (१३ अंतिमपंक्ति)	४ [५, ७, ९, ११]	१
७	+			७७९	१ (६ अंतिमपंक्ति)	६ [९, १९, २३]	१
८	+			७८६	नहि	नहि	३
				६५९८			

३ विमानस्थानम्

अध्याय-क्रमांकः	उपदेशः	प्रश्नोत्तरः	चर्चा	शब्दसंख्या	दन्तिकामध्य-श्लोकसंख्या	'भवन्तिचात्र' श्लोकसंख्या	'तत्रश्लोक' संख्या
१	+			१०५०	नहि	१ [२६]	२
२	+			६४३	,,	२ [९, १४]	१
३	+	+		१६७१	,,	७ [९–११, २५, २६, ४१, ४६]	४
४	+			५१३	,,	४ [९–१२]	२
५	+			६९४	,,	१३ [१०–२२]	
६	+			१०७३	,,	१ [१९]	३
७	+	+		१३९१	,,	६ [५–७] [२८–३०]	२
८	+			६७२२	,,	नहि	११
				१३९५७			

अध्यायनाम	नामसंज्ञा विषयानुसारतः	नामसंज्ञा प्रथमशब्दानुसारतः	श्लोकसंख्या गद्यसंख्या	पद्यसंख्या	गद्यपंक्तयः	पद्यपंक्तयः	समस्तपंक्तयः	जातिवृत्त
४ शारीरस्थानम्								
१ कतिधापुरुषीयम्		+	२	१५४	२	३०९	३११	अनुष्टुप्
२ अतुल्यगोत्रीयम्		+	२	४६	२	१८४	१८६	उपजाति
३ खुड्डिकागर्भावक्रान्तिशारीरम्	+		१८	९	९६	१८	११४	अनुष्टुप्
४ महागर्भावक्रान्तिशारीरम्	+		४१	४	२२४	८	२३२	,,
५ पुरुषविचयम्	+		१२	१४	१०४	२८	१३२	,,
६ शरीरविचयम्		+	२९	५	१७२	१०	१८२	,,
७ शरीरसंख्याशारीरम्		+	१८	२	१००	४	१०४	,,
८ जातिसूत्रीयम्	+		६१	२	६०६	६८६	६१८	,, उपजाति
							१८७९	
५ इन्द्रियस्थानम्								
१ वर्णस्वरीयम्		+	१६	१०	७३	२०	९३	अनुष्टुप्
२ पुष्पितकम्		+	२	२१	२	४२	४४	,,
३ परिमर्शनीयम्	+	५	२	४६	४	५०	५४	,,
४ इन्द्रियानीकम्	+		२	२५	२	५०	५२	,,
५ पूर्वरूपीयम्		+	२	४५	२	९०	९२	,,
६ कतमानिशरीरीयम्		+	२	२३	२	४६	४८	,,
७ पन्नरूपीयम्		+	२	३०	२	६०	६२	,,
८ अवाक्शिरसीयम्		+	२	२५	२	५२	५४	,, वंशस्थ
९ यस्यश्यावनिमित्तीयम्		+	२	२२	२	४४	४६	अनुष्टुप्
१० सद्योमरणीयम्	+		२	१९	२	३८	४०	,,
११ अणुज्योतीयम्		+	२	२७	२	५४	५६	,,
१२ गोमयचूर्णीयम्		+	२	८८	२	१७८	१८०	वंशस्थ
							८२१	
६ चिकित्सास्थानम्								
१ रसायनाध्यायः								
(१) अभयामलकीय रसायनपादः	+		६	७१	४८	१५६	२०४	अनुष्टुप्, इन्द्रवज्रा, उपेन्द्रवज्रा, वंशस्थ

अध्याय-क्रमांकः	वर्णनपद्धतिः उपदेशः	प्रश्नोत्तर' चर्चा-	ग्रन्थसंख्या	वर्तिकामध्य-श्लोकसंख्या	'भवान्तिमात्र' श्लोकसंख्या	'तन्त्रश्लोक' संख्या
			४ शारीरस्थानम्			
१	+		२२१४	नहि	नहि	१
२	+		९१८	,,	,,	१
३		+	१५९१	,,	६ [१९–२४]	२
४	+		१४४७	,,	नहि	४
५		+	८७०	,,	३ [१३–१५]	२
६	+	+	१३२१	,,	१ [१९]	४
७	+	+	७२९	,,	नहि	२
८	+		३३१०	४ (४२ उपान्त्य, ५३ अन्त्य, ५४ अनन्त ५७ अन्तर्गताः)	,,	२
			१२४००			
			५ इन्द्रियस्थानम्			
१	+		६२०	नहि	९ [१७–२५]	१
२	+		२९२	,,	नहि	१
३	+		३४२	,,	,,	१
४	+		३४७	,,	,,	१
५	+		५०३	,,	,,	१
६	+	+	३९१	,,	,,	१
७	+		४४७	,,	,,	१
८	+		३४८	,,	,,	१
९	+		३०९	,,	,,	२
१०	+		२६३	,,	,,	१
११	+		३६७	,,	,,	१
१२	+		११२४	,,	२२ [४०–६१]	२
			५३६८			
			६ चिकित्सास्थानम्			
१ (१)			१२५४	१ [३५]	६ [५३,६१,७८–८०]	१

अध्यायनाम	नामसंज्ञा: विषयानुसारतः	प्रथमशब्दानुसारतः	श्लोकसंख्या: गद्यसंख्या	पद्यसंख्या	गद्यपंक्तयः	पद्यपंक्तयः	समस्तपंक्तयः	जातिवृत्ते	
चिकित्सास्थानम् (Cont.)									
(२) प्राणकामीय रसायनपादः		+	१४	९	११३	२२	१३५	अनुष्टुप्,	उपेन्द्रवज्रा
(३) करप्रचितीय रसायनपादः		+	३	६३	१९	१३६	१५५	,,	इन्द्रवज्रा, उपजाति
(४) आयुर्वेदसमुत्थानीयः	+								
रसायनपादः			७	५७	५७	११६	१७३	,,	,,
२ वाजीकरणाध्यायः									
(१) संयोगशरमूलीयः पादः	+		२	५१	२	१०६	१०८	,,	,,
(२) आसिक्तक्षीरिकः पादः		+	२	३०	२	६४	६६	,,	,,
(३) माषपर्णभृतीयः पादः		+	२	२९	२	६२	६४	,,	,,
(४) पुमाञ्जातबलादिकः पादः		+	२	५१	२	१०२	१०४	,,	
३ ज्वरचिकित्सितम्	+		५	३४१	५२	६८३	७३५	,,	
४ रक्तपित्तचिकित्सितम्	+		२	१०९	२	२९२	२९४	,,	
- गुल्मचिकित्सितम्	+		२	१८६	२	४०६	४०८	,,	इन्द्रवज्रा, वंशस्थ उपजाति
६ प्रमेहचिकित्सितम्	+		२	४९	२	२३०	२३२	,,	उपजाति, इन्द्रवज्रा
७ कुष्ठचिकित्सितम्	+		३	१७७	६	३६६	३७२	,,	आर्या, उपजाति,
८ राजयक्ष्मचिकित्सितम्	+		२	१८९	२	३७८	३८०	,,	
९ उन्मादचिकित्सितम्	+		७	९१	५३	२१३	२६९	,,	उपजाति
१० अपस्मारचिकित्सितम्	+		२	६६	२	१३२	१३४	,,	
११ क्षतक्षीणचिकित्सितम्	+		२	९५	२	१९०	१९२	अनुष्टुप्	
१२ श्वयथुचिकित्सितम्	+		२	१०१	२	४०२	४०४	उपेन्द्रवज्रा, उपजाति, इन्द्रवज्रा कुसुमितलतावेल्लिता	
१३ उदरचिकित्सितम्	+		१३	१८३	६५	३६७	४३२	अनुष्टुप्	
१४ अर्शश्चिकित्सितम्	+		११	२४४	९८	४८८	५८६	,, आर्या	
१५ ग्रहणीचिकित्सितम्	+		२	२४७	२	४९६	४९८	अनुष्टुप्	
१६ पाण्डुरोग चिकित्सितम्	+		२	१३७	२	२७४	२७६	,,	
१७ हिक्काश्वासचिकित्सितम्	+		२	१४९	२	२९८	३००	,,	
१८ कासचिकित्सितम्	+		२	१८९	२	३७९	३८१		
१९ अतिसारचिकित्सितम्	+		११	११२	९८	२२६	३२४		

अध्याय-क्रमांकः	वर्णनपद्धतिः उपदेशः	प्रश्नोत्तरः	चर्चा	शब्दसंख्या	वृत्तिकामध्य-श्लोकसंख्या	'भवन्तिमात्र' श्लोकसंख्या	'तत्रश्लोक' संख्या
(२)	+			८४३	नहि	५ [५,६,१७–१९]	१
(३)	+			९३४	,,	३ [४–६]	१
(४)	+			१०९०	,,	३ [८–१०]	२
२							
(१)	+			७१४	१/२ (६)	२ [५०–५१]	२
(२)	+			३८७	नहि	२ [३०,३१]	१
(३)	+			३७५	,,	नहि	१
(४)	+			६६०	,,	,,	२
३		+		४१९६	,,	११ [२६०,२६६,२६८–२७१]	१
४		+		१४२४	,,	नहि	१
५	+			२३१२	,,	,,	६
६	+			९८९	,,	,,	३
७	+			२३००	,,	,,	३
८	+			२१८७	,,	,,	२
९	+	+		१६१३	१ [२० अष्टपंक्तिः]	,,	१
१०	+			८५३	नहि	,,	१
११	+			११६४	,,	नहि	२
१२		+		१६००	,,	,,	१
१३	+	+		२६५४	,,	५ [५०–५४]	२
१४		+		३१४०	,,	१० [१२, १३, १५, १६, १८, १९, २४३–२४६]	७
१५	+			३१६१	,,	८ [२३५–२४३]	६
१६	+			१६३७	,,	नहि	२
१७	+	+		१८६५	,,	,,	१
१८	+			२३६४	१/२ [१५२]	,,	१
१९		+		२२५६	नहि	,,	१

अध्यायनाम	नामसंज्ञा		श्लोकसंख्या					जातिवृत्ते
चिकित्सास्थानम् (cont.)	विषयानुसारतः	प्रथमशब्दानुसारतः	गद्यसंख्या	पद्यसंख्या	गद्यपंक्तयः	पद्यपंक्तयः	समस्तपंक्तयः	
२० छर्दिचिकित्सितम्	+		२	४६	२	१८२	१८४	उपजाति, इन्द्रवज्रा
२१ विसर्पचिकित्सितम्	+		१२	१३४	९६	२६९	३६५	अनुष्टुप्
२२ तृष्णारोगचिकित्सितम्	+		२	६१	२	११२	११	आर्या, उद्गीति
२३ विषचिकित्सितम्	+		२	२५२	२	५१४	५१६	अनुष्टुप्, आर्या, गीति, वंशस्थ
२४ मदात्ययचिकित्सितम्	+		२	२०९	२	४१८	४२०	अनुष्टुप्
२५ द्विव्रणीयचिकित्सितम्	+		२	११९	२	२२९	२३१	,,
२६ त्रिमर्मीयचिकित्सितम्	+		२	२९२	२	५३५	५३७	अनुष्टुप्, उपेन्द्रवज्रा, उपजाति इन्द्रवज्रा
२७ ऊरुस्तम्भचिकित्सितम्	+		२	६०	२	१२०	१२२	अनुष्टुप्
२८ वातव्याधिचिकित्सितम्	+		२	२४७	२	४९९	५०१	,, उपजाति
२९ वातशोणितचिकित्सितम्	+		२	१६३	२	३२६	३२८	अनुष्टुप
३० योनिव्यापच्चिकित्सितम्	+		२	३३८	२	६७८	६८०	,,
							११०७४	

७ कल्पस्थानम्

अध्यायनाम	विषयानुसारतः	प्रथमशब्दानुसारतः	गद्यसंख्या	पद्यसंख्या	गद्यपंक्तयः	पद्यपंक्तयः	समस्तपंक्तयः	जातिवृत्ते
१ मदनकल्पः	+		२६	४	१५८	१२	१७०	अनुष्टुप्
२ जीमूतककल्पः	+		२	१३	२	२६	२८	,,
३ इक्ष्वाकुकल्पः	+		२	२१	२	४३	४५	,
४ धामार्गवकल्पः	+		२	१८	२	३७	३९	,,
५ वत्सककल्पः	+		२	१०	२	२०	२२	.
६ कृतवेधनकल्पः	+		२	१२	२	२४	२६	,,
७ श्यामात्रिवृत्कल्पः	+		२	७८	२	१६०	१६२	,,
८ चतुरङ्गुलकल्पः	+		२	१६	२	३२	३४	,
९ तिल्वककल्पः	+		२	१६	२	३२	३४	,,
१० सुधाकल्पः	+		२	२०	२	४०	४२	,,

अध्याय-क्रमांकः	वर्णनपद्धतिः उपदेशः	प्रश्नोत्तरचर्चा	ग्रन्थसंख्या	दन्तिकामध्य-श्लोकसंख्या	'भवन्ति चात्र' श्लोकसंख्या	'तत्रश्लोक' संख्या
२०		+	८७९	नहि	नहि	१
२१		+	२१८८	½ [८२]	,,	३
२२	+		८७९	नहि	,,	१
२३	+		३२०३	१ [½, १६१, ½, २०२]	४ [२५०–२५३]	१
२४	+		२५९८	नहि	नहि	५
२५		+	१५८५	,,	,,	२
२६	+		४२६०	७½ [२७–३१; ४०, ४१, ½ २७८]	३ [२९१–२९३]	१
२७		+	७७४	१ [½, ४४ ½, ५५]	नहि	१
२८	+		३११९	२ [½, ४५, ½, १५७, ½, १६४, ½, १९९]	,,	२
२९		+	११८७	नहि	,,	३
३०		+	४०६९	५ [½ ६२, ½ ६४, १६८, १(२१९; २२०) ½, २५५, ½ ३०५, ३०६]	८½ [½ १२७, १२८–१३२; २८८–२९०]	६½
			६७५२½			

७ कल्पस्थानम्

अध्याय-क्रमांकः	उपदेशः	प्रश्नोत्तरचर्चा	ग्रन्थसंख्या	दन्तिकामध्य-श्लोकसंख्या	'भवन्ति चात्र' श्लोकसंख्या	'तत्रश्लोक' संख्या
१	+		११९७	नहि	नहि	३
२	+		१८१	,,	,,	२
३	+		३०३	,,	,,	३
४	+		२५३	,,	,,	२
५	+		१४२	,,	,,	१
६	+		१८०	,,	,,	२
७	+		१०८३	,,	२ [७५, ७६]	४
८	+		२२९	,,	नहि	२
९	+		२४६	,,	,,	२
१०	+		२६३	,,	,,	२

अध्यायनाम	नामसंज्ञा प्रथम-विभागानुसारतः	शब्दानुसारतः	श्लोकसंख्या गद्य-संख्या	पद्य-संख्या	गद्य-पंक्तयः	पद्य-पंक्तयः	समस्त-पंक्तयः	जातिवृत्ते
७ कल्पस्थानम् (cont)								
११ सप्तलाशङ्खिनीकल्प.	+		२	१७	२	३४	३६	अनुष्टुप्
१२ दन्तीद्रवन्तीकल्पः	+		२	१०५	२	२१४	२१६	,, इन्द्रवज्रा
							८५४	
८ सिद्धिस्थानम्								
१ कल्पनासिद्धिः	+		२	५८½	२	२३४	२३६	उपजाति, इन्द्रवज्रा
२ पञ्चकर्मीयसिद्धि.	+		१८	१०	१५१	२०	१७१	अनुष्टुप्
३ बस्तिसूत्रीया सिद्धिः	+		२	६९	२	१३८	१४०	उपेन्द्रवज्रा, इन्द्रवज्रा, उपजाति
४ स्नेहव्यापदिकी सिद्धिः	+		२	५४	२	१०८	११०	अनुष्टुप्
५ नेत्रबस्तिव्यापदिकी सिद्धि.	+		२	१७	२	३४	३६	,,
६ वमनविरेचनव्यापत्सिद्धिः	+		२	९३	२	१८६	१८८	,,
७ बस्तिव्यापत्सिद्धिः	+		२	६४	२	१२८	१३०	,,
८ प्रासृतयोगिकी सिद्धि.	+		२	४४	२	९०	९२	,, आर्या
९ त्रिमर्मीया सिद्धिः	+		८	११२	५४	२२५	२७९	,,
१० बस्तिसिद्धिः	+		२	४६	२	९५	९७	,, आर्या
११ फलमात्रासिद्धि	+		२	३५	२	१३८	१४०	वियोगिनी, वंशस्थ, आर्या, अनुष्टुप्
१२ उत्तरबस्तिसिद्धिः	+		८	४७	२०५	९७	३०२	पुष्पिताग्रा, आर्या
							१९२१	

चरकसंहितापंक्तयः

सूत्रस्थानम्	५२९४
निदानस्थानम्	१०३८
विमानस्थानम्	२१३३
शारीरस्थानम्	१८७९
इन्द्रियस्थानम्	८२१
चिकित्सास्थानम्	११०७४
कल्पस्थानम्	८५४
सिद्धिस्थानम्	१९२१
समस्तपंक्तयः	२५०१४

चरकलिखितवृत्तानि-

- अनुष्टुप्
- इन्द्रवज्रा
- उपेन्द्रवज्रा
- उपजाति
- वंशस्थ
- इन्द्रवंशा
- स्वागता
- पुष्पिताग्रा
- रुचिरा (प्रभावती)
- कुसुमितलतावेल्लिता
- वियोगिनी
- जाति { आर्या, गीति, उद्गीति }

अध्याय-क्रमाङ्कः	वर्णनपद्धतिः उपदेशः	प्रश्नोत्तरम्	चर्चा	शब्दसंख्या	चूलिकामध्य-श्लोकसंख्या	अवान्तिमात्र' श्लोकसंख्या	'तत्रश्लोक' संख्या
				७ कल्पस्थानम् (contd.)			
११	+			२४३	नहि	नहि	२
१२	+			१३९७	५ [तृतीयश्लोकानन्तरम् ३६–२९]	४ [४३–४६]	७
				५७२०			
				८ सिद्धिस्थानम्			
१		+		१०५७	नहि	नहि	१
२	+			११०१	एक शब्द [१० चतुर्थपंक्ति दुर्नाम]	,,	५
३		+		११५१	नहि	,,	१
४	+			६९४	,,	,,	२
५	+			२४४	,,	,,	१
६	+			११८७	,,	,,	२
७		+		८६४	,,	,,	१
८	+			५९६	,,	३ [४३–४५]	१
९	+			१६९६	१½ [½१३, ½८४, ½०६]	३ [९, १०, ११]	२
१०	+			६००	१ [½२७, ½३५]	नहि	३
११	+	+	+	५७६	नहि	,,	१
१२	+			१९२८	[५०, एक शब्द वर्ण्यं १६४१) दशमपंक्तौ ४ (५२–५५)]	४ [२०–२३]	
				११६९४			

चरकतन्त्रे

	स्थानानि	अध्यायाः	शब्दाः
१	सूत्रस्थानम्	३०	३३००४
२	निदानस्थानम्	८	६५९८
३	विमानस्थानम्	८	१३७५७
४	शारीरस्थानम्	८	१ ४००
५	इन्द्रियस्थानम्	१२	५,३६८
६	चिकित्सास्थानम्	३०	६७५२३
७	कल्पस्थानम्	१२	५७२०
८	सिद्धिस्थानम्	१२	११६९४
		१२०	१,६०६८

The task of consulting all available editions and manuscripts was an uphill one and it is a matter of great satisfaction to us that we have been able to consult as many editions and manuscripts of Caraka Samhitā as were possible with the limited time at our

क्रमाङ्कः	पुस्तकम्	टीकाकारः	टीकाया नाम	भाषा	परिशोधकः
१	चरकसंहिता	चक्रपाणिदत्त	आयुर्वेददीपिका	संस्कृत	वामन शास्त्री वैद्यभूषण
	,, द्वितीया आवृत्तिः			,,	
	,, तृतीया आवृत्तिः			,,	
२	चरकसंहिता (आद्यः खण्ड)	चक्रपाणिदत्त गंगाधर कविराज	आयुर्वेददीपिका जल्पकल्पतरु	,, ,,	नरेन्द्रनाथ सेनगुप्त कविराज तथा च श्री बलाईचंद्र सेनगुप्त कविराज
	,, ,, (द्वितीयः खण्डः)	,, ,,	,, ,,	,,	
	,, ,, (तृतीयः खण्डः)	,, ,,	,, ,,	,,	
३	,, ,, प्रथमो भागः	कविराज गंगाधर कविरत्न	जल्पकल्पतरु	,, वंगलिप्याम्	
	,, ,, द्वितीयो भागः	,,	,,	,, ,,	
४	,, ,, प्रथमो भाग.	पं. तारादत्त पंत	भागीरथी	संस्कृत	पं. तारादत्त पंत
	,, ,, द्वितीयो भागः	,, ,,	,,	,,	,,
५	,, ,, प्रथमो भागः	योगीन्द्रनाथ सेन	चरकोपस्कार	,,	
	,, ,, द्वितीयो भागः	,, ,,	,,	,,	
	,, ,, तृतीयभागस्य प्रथमः खण्डः	,, ,,	,,	,,	
६	,, ,, प्रथमो भाग	१ चक्रपाणिदत्त २ जेज्जट	१ आयुर्वेददीपिका २ निरन्तरपद	,,	हरिदत्त शास्त्री आयुर्वेदाचार्य
	,, ,, द्वितीयो भाग	,,	,,	,,	,,
७	,, ,, पूर्वार्द्धम्	चक्रपाणिदत्त	आयुर्वेददीपिका	,,	नरेन्द्रनाथ शास्त्री मिहिरचंद्र रत्नात्मज
	,, ,, उत्तरार्द्धम्	,, ,,	,,	,,	,,
८	,, ,, सूत्रस्थानम् (प्रथम खण्डः)	,, ,,	,,	,,	कविराज अविनाशचंद्र
	,, ,, सूत्रस्थानम् (चतुर्थः खण्ड)	,, ,,	,,	,,	,,

disposal. We have consulted the editions given in the table below. Some were available in parts only—incomplete yet valuable. They have helped us in determining the correct reading from among the variants

क्रमाङ्कः	मुद्रणालयम्	प्रसिद्धकर्ता	आवृत्तिः	प्रकाशनवर्षम्
१	निर्णयसागर	पाण्डुरंग जावजी मुम्बई	प्रथमा	ई. स. १९२२
			द्वितीया	ई. स. १९३५
			तृतीया	ई. स. १९४१
२	धन्वन्तरि स्टीम मशीन यन्त्र	परिशोधक, कलकत्ता		शकाब्द १८८९
				,, १८५०
				,, १८५५
३	प्रसादभंजन यन्त्र, बहेरामपुर, सैदाबाद	श्री धरणीधरराम हरिराज	प्रथमा	नहि लिखितम्
			,,	सं १९७१
४	विद्याविलास प्रेस, बनारस	जगन्नाथदास हरिदास गुप्ता बनारस	,,	सं १९९४ ई १९३७
	,,	,,	,,	सं १९९५ ई १९३८
५	विद्योदय प्रेस, कलकत्ता	जे. एन सेन, कलकत्ता	,,	ई. सं १९२०
	,,	,,	,,	,, १९२२
	,,	,,	,,	,, १९३०
६	संस्कृत मुद्रणालय, मुंबई	मोतीलाल बनारसीदास	द्वितीया	,, १९४०
	,,	,,	,,	,, १९४१
७	,,	,,	प्रथमा	,, १९२९
	,,	,	,,	,, ,,
८	ज्योतिषप्रकाश यन्त्रालय कलकत्ता	अविनाशचन्द्र	,,	बंगाब्द १२९५ ई. स. १८८८
	,,	,	,,	बंगाब्द १२९७

क्रमाङ्कः		पुस्तकम्	टीकाकार.	टीकायाः नाम	भाषा	परिशोधकः
	चरकसंहिता	सूत्रस्थानम् (पञ्चमः खण्ड.)	चक्रपाणिदत्त	आयुर्वेददीपिका	संस्कृत	कविराज अविनाशचन्द्र
		(षष्ठः खण्डः)	"	"	"	"
	"	" सूत्रस्थानम्	"	"	"	"
	"	" सूत्रस्थानम् सप्तमः खण्डः				
९	"	" शारीरस्थानम् प्रथमोऽध्यायः	ज्योतिषचंद्र सरस्वती साख्याचार्य	चरकप्रदीपिका	"	म. म. श्री योगीन्द्रनाथ स. म. श्री विधुशेखर भट्टाचार्य
१०	"	" प्रथमः खण्ड	"	"	"	"
११	"	" मूलमात्रम्			"	श्री यादवजी त्रिकमजी आचार्य
१२	"	" "			"	
१३	"	, सूत्रस्थानम् पूर्वार्धम्			मराठी भाषान्तरम्	वैद्य पंचानन कृष्णशास्त्री कवडे
	"	" " उत्तरार्धम् १			"	"
	"	" " " २			"	"
	"	" निदानस्थानम्			"	"
	"	" विमानस्थानम्			"	"
	"	" शारीरस्थानम्			"	"
	"	" इन्द्रियस्थानम्			"	"
	"	" चिकित्सास्थानम् १–५			मराठी भाषातरम्	वैद्यपंचानन कृष्ण शास्त्री कवडे
	"	" ६–११			"	"
	"	" १२–१९			"	"
	"	" २०–२६			"	"
	"	" २७–३०			"	"
	"	" कल्पस्थानम्			"	"
	"	" सिद्धिस्थानम्			"	"
१४	"	" प्रथमो भाग.	पं रामप्रसाद वैद्योपाध्याय	प्रसादनी	हिन्दी	आयुर्वेदाचार्य शिवशर्मा
	"	, द्वितीयो भाग	"	"	"	"
१५	"	" प्रथमो भागः	पं कालीचरण शर्मा तथा च प. क्षमापति शर्मा		" टीका	
१६	"	" पूर्वार्धम्	श्री कृष्णलाल		" अनुवादः	

क्रमाङ्कः मुद्रणालयम्	प्रसिद्धकर्ता	आवृत्तिः	प्रकाशनवर्षम्
ज्योतिषप्रकाश यन्त्रालय कलकत्ता,	अविनाशचन्द्र	प्रथमा	१२९८
,,	,,	,, ,,	नहि लिखितम्
९ इन्डीअन प्रेस लि बनारस ब्रँच	पेण्डशीकुमार सरस्वती	,,	शकाब्द १८५९
१० बम्बई संस्कृत प्रेस, लाहोर	मोतीलाल बनारसीदास लाहोर	,,	ई. स. १९४६
११ निर्णयसागर प्रेस, मुंबई	पाण्डुरंग जावजी	तृतीया	ई स. १९३३
१२ लक्ष्मी वेंकटेश्वर	गंगाविष्णु श्री कृष्णदास, मुबई	प्रथमा	सं. १९८९ शकाब्द १८५४
१३ हनुमान प्रेस, पूना	यज्ञेश्वर गोपाल दीक्षित बुकसेलर, पूना		ई स १९२६
,,	,,	तृतीया	,, ,,
,,	,,	,,	,, ,,
,,	,,	,,	
,,	,,	,,	
,,	,,		
लो प्रिन्टिंग प्रेस, पूना	,,	,,	
,,	,,	तृतीया	
लो प्रिन्टिग प्रेस, पूना	यज्ञेश्वर गोपाल दीक्षित बुकसेलर पून	तृतीया	१९२६
,,	,,	,,	,,
,,	,,	,,	,,
,,	,,	,,	,,
,,	,,	,,	,,
,,	,,	,,	,,
हनुमान प्रेस, पूना	,,	,,	
१४ लक्ष्मी वेंकटेश्वर स्टीम प्रेस मुबई	गंगाविष्णु श्रीकृष्णदास	प्रथमा	स १९८८
,	,,	,,	,, ,,
१५ नवलकिशोर यन्त्रालय, लक्ष्मणपुर लखनौ		प्रथमा	इ. स. १९००
१६ मुबईमित्र प्रेस, मुबई	श्यामलाल श्री कृष्णदास	,,	,, १९०३

क्रमाङ्कः	पुस्तकम्	टीकाकारः	टीकायाः नाम	भाषा	परिशोधकः
	चरकसंहिता उत्तरार्धम्				
१७ ,, ,,	मूलमात्रम्			संस्कृत	
१८ ,, ,,	प्रथमो भागः	जेठालाल देवशंकर दवे		गुजराती भाषांतरम् समूलम्	
,, ,,	द्वितीयो भागः	,,		अमूलं गुजराती भाषान्तरम्	
१९ ,, ,,				मलयालम मूलम् तस्यामेव लिप्याम्	
२० ,, ,,				,,	
२१ ,, ,,				,,	
२२ ,, ,,				,,	
२३ ,, ,,	प्रथमो भागः	पं अविनाशचंद्र कविरत्न		अंग्रेजी भाषान्तरम्	
,, ,,	द्वितीयो भागः	,,		,,	
,, ,,	तृतीयो भागः	,,		,,	
२४ ,, ,,	प्रथमः खण्डः	अत्रिदेवजी गुप्त		हिन्दी भाषान्तरम् समूलम्	
,, ,,	द्वितीयः खण्डः	,,		,,	
,, ,,	तृतीयः खण्डः	,,		,,	
२५ ,, ,,		मिहिरचंद्र		,,	
२६ ,, ,,	प्रथमो भागः			तेलुगु भाषान्तरेण सह	
,, ,,	द्वितीयो भागः			,,	
,, ,,	तृतीयो भागः			,,	
,, ,,				,,	
२७ ,, ,,	प्रथमो भागः	जयदेव विद्यालंकार	तन्त्रार्थदीपिका	हिन्दी भाषातरम् समूलम्	
,, ,,	मध्यो भागः	,, ,,	,, ,,	,, ,,	
,, ,,	उत्तरो भागः	,, ,,	,, ,,	,, ,,	
२८ ,, ,,		यशोदानंदन सरकार		बंगाली अनुवादः	
२९ ,, ,,		कविभूषण सतीशचंद्र		,, ,,	
३० ,, ,				उर्दू अनुवादः	
३१ ,, ,				हिन्दीभाषान्तरम्	

क्रमांकः	मुद्रणालयम्	प्रसिद्धकर्ता	आवृत्तिः	प्रकाशनवर्षम्
१७	शीर्णपत्रत्वादनधिगतविशेषेतिवृत्तम्			
१८	सत्यनारायणप्रेस अमदावाद	जेठालाल देवशंकर दवे	प्रथमा	ई. स १९१६
	भाग्योदय प्रिंटिंग प्रेस अमदावाद	,,	,,	,, १९३१
१९				
२०				
२१	भारत विलास प्रेस. त्रिचुर			
२२				
२३		परेशनाथ कवि भूषण	प्रथमा	,, १९१२
२४	वि फाईन आर्ट प्रेस अजमेर	आर्य साहित्य मंडल अजमेर	,,	सं. १९९२
			,,	,, १९९३
			,,	,, १९९४
२५	वेंकटेश्वर मुद्रणालय, मुंबई	खेमराज श्री कृष्णदास	,,	ई. स. १९९८
२६	वाणीविलास प्रेस, मद्रास	वी. आर. एस. एन्ड सन्स	,,	,, १९३५
	,,	,,		,, १९३७
	,,	,,		,, १९३९
	,,	,,		,, १९४१
२७	मुंबई संस्कृत प्रेस	मोतीलाल बनारसीदास लाहोर	प्रथमा	,, १९९१
	,,	,,	,,	१९९२
	,,	,,	,,	१९९३
२८	बंगवासी इलेक्ट्रीक मशीन	श्री नटवरलाल चक्रवर्ती	तृतीया	१३३०
२९				ई. स. ,, १९०३
३०	आर्य स्टीमप्रेस, लाहोर	आयुर्वेदिक फार्मास्युटीकल कं. लि. लाहोर.		,, १९१३
३१	बम्बई.	चौबेजी.		,, १९००

Our Library No.		टीकाया नाम				
४७	शिवदाससेन M/S.	चरकतत्वदीपिका	शिवदाससेन			
R ५३१२	तिरुपति M/S. पंजाब यु. M/S.	पञ्जिका	स्वामिकुमार जगदीश शास्त्रिणा चिकित्सास्थानम् लाहोर प्रतिलिपिलिखितम्		१८०५	सवत
			वालाजीपंडितेन लिखितम्	कल्प-सिद्धि स्थाने अन्नपुर	१७०६	,,
				सिद्धिस्थानम्		
N. ३८४२				निदानस्थानम् कल्पस्थानम्		
N. ३८४६				विमानस्थानम्		
N. ३८४७				,, १–५		
N. ४१९५				सूत्रस्थानम् ४-५-१२ १३-१४-२७		
N. ३८५०				,, १७-३०		
				चिकित्सा १–२		
		आयुर्वेददीपिका	चक्रदत्त	विमानस्थानम्		
				सूत्र १–२५		
				सूत्र १–२		
३१				विमानम्	१८२८	,
				चिकित्सा. पत्र ७		
३३				वाजीकरणम्	१८२४	,,
३२				सूत्र.	१८२४	,,
३५				सिद्धि.		
३४				सूत्र. ५		
३६						

Traditional commentators on Caraka Samhitā are many but only a few of them are available to us We enumerate below the commentators referred to as such in all the existing works

क्र	Text	Commentator	Commentary named	Year (century)
१	चरकसंहिता	चक्रपाणि	आयुर्वेददीपिका अथवा चरकतात्पर्य	11 th A. D.
२	,,	शिवदास	तत्त्वचन्द्रिका	15 th A. D.
३	,,	श्री कृष्णभिषक्	श्री कृष्णभाष्यम्	
४	,,	गंगाधर	जल्पकल्पतरु	
५	,,	योगीन्द्रनाथ	चरकोपस्कार	
६	,,	भट्टार हरिचन्द्र	चरकन्यास	5 th A D
७	,,	जेज्जट	निरन्तरपद	6 th A. D.
८	,,	हरिश्चन्द्र		
९	,,	अगिरि		
१०	,,	सैंधव		
११	,,	ईश्वरसेन		
१२	,,	श्रीकण्ठ		
१३	,,	पतञ्जलि		
१४	,,	बाष्पचन्द्र		
१५	,,	हेमचन्द्र		
१६	,,	भोजवृत्ति		
१७	,,	व चस्पति		
१८	,,	स्वामिकुमार	पंजीका	
१९	,,	ईशानदेव		
२०	,,	बकुल		
२१	,,	भीमदत्त		
२२	,,	जिनदास		
२३	,,	गुणाकर		
२४	,,	नरदत्त		
२५	,,	चन्द्रिकाकार		
२६	,,	भासदत्त		
२७	,,	स्वामिदास		
२८	,,	आषाढवर्मा		
२९	,,	ब्रह्मदेव		

क्र.	Text	Commentator	Commentary named	Year (century)
३०	चरकसंहिता	क्षीरस्वामिदत्त		
३१	,,	परिहार वार्तिककार		
३२	,,	हिमदत्त		
३३	,,	वैष्णवा·		
३४	,,	पैतामहा:		
३५	,,	चेल्हदेव		
३६	,,	गदाधर		
३७	,,	कार्तिक		
३८	,,	सुधीर		
३९	,,	नृसिंह	चरकतत्त्वप्रकाशकौस्तुभ	
४०	,,	इन्दुकर		
४१	,,	हेमाद्रि		
४२	,,	अरुणदत्त		
४३	,,	डल्हण		

The table below gives a list of manuscripts together with their listed numbers and the names of the libraries.

क्र०	मूलम्	टीका	टीकाकार	स्थानम्	सग्राहक·	विशिष्टसूचिः
१	सूत्र-निदान-विमान	आयुर्वेददीपिका	चक्रपाणि	नाथद्वारा	वैद्य जयशङ्कर हरजीवन नाथद्वारवास्तव्य·	
२	शारीर	,,	,,	लाहोर	द ए वे महाविद्यालय-स्थित क. श्री सुरेन्द्रमोहन श्री लालचंद पुस्तकालय द्वाराप्राप्तम्	प्रायः शुद्धम्
३	चिकित्सा अ. ७-१९	,,	,,		,,	३५ पत्रात्मकम् अन्तराखण्डितपत्रम् अशुद्धिबहुलम्
४	संपूर्णम्			,,	,,	मूलम् काश्मीरपाठानुयायि प्राय शुद्धम्
५	चि कि १–२१	,,	,,	टिबिंजन-जर्मनी	युनिवर्सिटि पुस्तकालयम्	अशुद्धिबहुलम्
६	,, (अ १–४, १८-३०) कल्प-सिद्धि	,,	,,	बीकानेर	राजप्रासाद पुस्तकालयम्	श्री केवलरामशर्मी-महोदयैर्लेखयित्वा प्रेषितम्

क्र.	मूलम्	टीका	टीकाकारः	स्थानम्	संग्राहकः	विशिष्टसूचिः
७	सूत्रकल्प	—		अहमदाबाद	वैद्य रणछोडलाल मोतीलाल वेघा	
८	चिकित्सा. कल्प-सिद्धि	—	—	वाराणसी	पं. रामशंकर शर्मा	
९	सूत्र. अ १-२७	तत्त्वप्रदीपिका	श्री शिवदाससेन	मुंबई	रोयल एशियाटिक सोसायटी	
१०	सूत्र. अ. १-२७	,,	,,	,,	श्री यादवजी महोदय	प्रतिलिपीकृतम्
११	चिकित्सा कल्प-सिद्धि	निरन्तरपाद	जेज्जट	मद्रास	राजकीय पुस्तकालय	ताडपत्रलिखित-प्रतिलिपीकृतम्
१२	सूत्र. अ. १-५	पंजीका	स्वामीकुमार	,,	,,	प्रतिलिपीकृतम्
१३	सम्पूर्णम्	—	—	लाहोर	श्री लालचंद पुस्तकालय	काश्मीरपाठानुयायि
१४				मद्रास	G. O. M. L. vol. XXXIII No. 13090	
१५				,,	I. O. 2637	
१६	चरकसूत्रम्			,,	B. 4 222	
१७				,,	C. P. B. cat. 1640-43	
१८				,,	C. S. C. 17-22-105	
१९				,,	A. S. B.	

	मूलम्	स्थानम्	संग्राहकः	विशिष्टसूचिः
२०	A	Alwar	Palace Library	No. 1624
२१	D[1]	Poona	Deccan College	No. 368 fl 30 b 1-4 fl. 319-1-3
२२	D[2]	,,	,,	No. 925 fl. 107 b 1-8 fl. 1084-1-4
२३	IO[1]	London	India Office	No. 338 fl 225 b 1-2 fl. 226 a 1-1
२४	IO[2]	,,	,,	No. 851, fl 71 b 11, 2-13
२५	T[1]	Tibingen (Germany)	Tibingen University	No. 458, fl 324 b 1-5 fl. 325 A. 1-6
२६	T[2]	,,	,	No 459 Vol II fl. 29 b 1-3 fl 30 a, 1-3
२७	S[1]		Dr. P. Cordier	Śāradā MS
२८	S[2]	Kashmir	Jammu Library	No 3266 fl 118

क्र.	मूलम्	स्थानम्	संग्राहकः	लिपिप्रकृति
२९		Calcutta	श्री योगीन्द्रनाथ सेन copied by his father	1796 S. S. Bengali i e. with notes 1874 A D.
३०		Gujarat	गंगाधर शास्त्री	1711 V. S. 1771 A. D. Jain Nagari
३१		Jaipur	पंडित प्रभुलाल	1643 V. S 1700 A. D. Devanagari fairly correct
३२	सूत्र निदान.	,,	लक्ष्मीराम आचार्य	Very old. Correct
33	संपूर्णम्		Govt. of India	Very old in appearance No. 4474. Devanagari. Not very correct
३४	,,		,,	New in appearance No. 4391 Bengali. Fairly correct
३५	,,		Benares College	Yellow paper No. 41 Bengali. Fairy correct
३६	सूत्र.		,,	Very old in appearance Palm Leaf. Bengali. Correct
३७			Copied by Gangadhar Kaviraj	1761 S. S. Bengali 1839 A.D. Very correct and Valuable
३८		Nadia	Copied by Brijgopal Raj	Bengali. Very correct
३९	-निदान-	London	India Office (Colebrooke collection)	No 880. Devanagari

क्र.	मूलम्	स्थानम्	संग्राहक:	विशिष्टसूचि:
	विमान. शारीर. इन्द्रिय.			
४०	ज्वरचिकित्सा अन्तत	Khatmandu Nepal	Nepal Durbar Library	Original in Devanagari 1183 A. D. from Newari
४१	विमान.	Calcutta	Govt. Sanskrit College	No 23 Bengali
४२	विमान.	,,	,,	No 27 Bengali
४३	शारीर (Bengali)	,,	,,	No 20. Sources
४४	चिकित्सा (Devanagari)	,,	,,	seem to be different

Besides the translations in Indian languages like Gujarati, Marathi, Hindi, Urdu, Bengali, Telugu, Malayalam etc., we find references to enable us to conclude that Caraka Samhitā was translated into Arabic, Tibetan, Pehlvi and Persian. Alberuni refers to an Arabic translation by Ali-ibn-zain from Tabaristan. This was prepared for the use of the princes of the House of Barmecides. One Abdulla-b-Alee translated Caraka Samhitā from Persian into Arabic by order of Yahya-b -Khalid

For enthusiastic research workers, the vaults of Government Oriental Mss. Library, Madras (formerly at Tirupati); Scindia Oriental Institute, Ujjain, Sanskrit College, Calcutta; Dacca University P O. Ramna, Bombay University Library; Bombay Branch of Royal Asiatic Society, Dahi Laxmi Library, Nadiad; Indian Museum, Calcutta; Nathadwara Library, Udaipur; Royal Asiatic Society of Bengal, Calcutta, Kottah State Library, Kottah, Bhandarkar Oriental Research Institute; Bharat Itihasa Samshodhan Mandal, Poona; Anandashram, Travancore University, D. A. V. College, Lahore etc., can provide valuable materials to work upon.

चरकमूलग्रन्थस्थर्षीणां नामानि निर्देशश्च

पैङ्गि	सू. अ १
बडिश (धामार्गव)	सू. अ १ सू. अ १२ सू. अ. २६ शा अ ६ सि अ ११
बादरायण	सू अ १
भद्रकाप्य	सू. अ. २५. सू. अ. २६. शा. अ. ६.
भद्रशौनक	शा. अ. ६. सि. अ. ११.
भरद्वाज	सू. अ. १.
भरद्वाज	सू अ २५. शा. अ. ३.
भार्गव च्यवन	सू अ १ चि. अ. १. पा १.
भिक्षु आत्रेय	सू. अ १. सू अ. २५
भृगु	सू अ. १ चि अ १ पा ४ सि अ ११
मारीचि का(श्)श्यप	सू अ १ सू अ. १२ शा अ ६
मार्कण्डेय	सू. अ १.
मैत्रेय मैमतायनि	सू अ. १ सू अ १०.
लौगाक्ष (लोगाक्ष)	सू अ. १.
वसिष्ठ	सू अ १ चि अ १ पा ४.
वामक (काशीपति)	सू अ २५. सि अ ११.
वामदेव	सू. अ. १ चि. अ १ पा ४.
वार्क्षि	सू अ १
वार्योविद राजर्षि	सू अ. १२. सू अ २५. सू अ २६
वालखिल्य	सू अ. १ चि अ १ पा १.
विश्वामित्र	सू अ. १
वैखानस	सू अ १ चि अ १ पा १.
वैजवापि	सू अ १.
शरलोमा	सू अ १ सू अ. २५.
शर्कराक्ष	सू. अ १
शाकुन्तेय ब्राह्मण	सू अ २६
शाकुनेय	सू अ १.
शाण्डिल्य	सू अ १
शौनक	सू. अ १. सू अ २५ सि. अ ११
साकृत्य	सू अ १
हिरण्याक्ष कुशिक	सू. अ १ सू अ २५ सू अ २६.

चरकटीका—ग्रन्थकर्तॄणां नामानि निर्देशश्च

अगस्त्य (कायचिकित्सातन्त्रकार)	सू. १ | ६२.
अग्निवेश (कायचिकित्सातन्त्रकार)	सू. ३–१७ चि. ३–१८७, ७–६४, ४–७२.
अग्निवेशसंहिता (कायचिकित्साग्रन्थ)	चि. ३ | १८७.
अङ्गिरि (चरकव्याख्याकार)	सि. १ | २१.
अश्ववैद्यक	सू. ७ | ४०
आत्रेय (कायचिकित्सातन्त्रकार)	चि ३ | १९९.
आषाढवर्मा (चरकव्याख्याकार)	चि. ३ | २१७, २३ | १३९.
ईश्वरसेन ,,	चि. १५ | ९३, सि १ | २१.
कपिलबल (कायचिकित्सातन्त्रप्रणेता)	सू. ७ | ५०.
कमलशील (तत्त्वसंग्रहव्याख्याकार)	सू. ११ | २५.
कराल	चि. २६ | १३१
काश्मीर	चि. ३ | १२७, २५ | ४३.
काश्यप	वि. ८ | १२५.
काश्यप (अगदतन्त्रकार)	चि. २३ | ३२.
कृष्णात्रेय	चि. ३ | १९९.
क्षारपाणि (कायचिकित्सातन्त्रप्रणेता)	सू. ८ | १८, २१ | ४३.
खरनाद ,,	चि. ३ | ७४, १३७
चन्द्रिका (चरकव्याख्या)	सू २७ | १६४.
चरक काश्मीरपाठ	चि. १३ | ११५.
जतूकर्ण (कायचिकित्सातन्त्रप्रणेता)	सू. १ | २, ४४; ३ | ३३.
जेज्जट (चरक–सुश्रुतव्याख्याकार)	चि १ | २१.
दण्डक	चि ३ | १९९
दारुवाह	चि. ३ | ७४.
नल (पाकशास्त्रप्रणेता)	चि. २७ | २६७.
निघण्टु	इ. १ | ३.
न्यायदर्शन	सू. १ | ४८ वि ८ | ३६.
पदार्थधर्मसंग्रह (वैशेषिक)	सू. १ | ५०
पराशर (कायचिकित्सातन्त्रकार)	चि. २५ | ३१ चि. १ | ३९.
पातञ्जलवार्तिक	चि. २३ | १२९.
पाणिनीयव्याकरण	सू. १ | १.
पुष्कलावत (शल्यतन्त्रप्रणेता)	चि. ३ | १६०, १३ | ९८, २० | २२
भट्टारहरिचन्द्र (चरकव्याख्याकार)	सू. १ | ४५, ७ | ५०.
भरत (नाट्यशास्त्रप्रणेता)	चि २ पा. १ | १५.

चरकसंहितायां पाठान्तरार्थमुपयुक्तानि पुस्तकानि।

क्रमाङ्कः	संज्ञा	पुस्तकनाम	प्रकाशनवर्षम्	आवृत्तिः
१	क	हरिदाससंस्कृतग्रन्थमालायाः प्राप्ता पंडिततारादत्तपन्तेन संशोधिता चरकसंहिता	सं. १९९४	
२	ख	श्रीनरेन्द्रनाथशास्त्रिणा परिशोधिता „	इ. स. १९२९	प्रथमा
३	ग	एलिफन्स्टनकोलेजपुस्तकालयात् प्राप्ता हस्तलिखिता चरकसंहिता	.	
४	घ	जयदेवविद्यालंकारेण कृतया हिन्दीटीकया युक्ता चरकसंहिता	सं. १९९१	प्रथमा
५	च	योगीन्द्रनाथसेनमहोदयेन कृतया संस्कृतटीकया युक्ता चरकसंहिता	इ. स. १९२०	प्रथमा
६	छ	चरकसंहिता (मूलमात्रम्) श्रीयादवजीआचार्येण परिशोधिता	„ १९३३	तृतीया
७	ज	हरिदत्तशास्त्रिणा संशोधिता चक्रपाणिजेज्झटटीकायुता चरकसंहिता	„ १९४०	द्वितीया
८	झ	यशोदानन्दनसरकारेण कृता बंगालीभाषान्तरयुता चरकसंहिता	„ १९३०	तृतीया
९	ट	तिरुपतिप्राप्तहस्तलिखिता चरकसंहिता	सं. १८०५	
१०	ठ	तेलुगुभाषान्तरेण युता „	इ. स. १९३५	प्रथमा
११	ड	श्री गुलाबकुवरबाआयुर्वेदपुस्तकालयप्राप्तहस्तलिखिता चरकसंहिता	सं. १८८१	
१२	ढ	'श्रीभाण्डारकररीसर्चइन्स्टिटयूट'-प्राप्ता हस्तलिखिता चरकसंहिता No 64		
१३	त	शंकरदाजीपदेकृतया मराठीटीकयोपेता चरकसंहिता भा. १-१४	इ. स. १९२६	
१४	थ	'श्रीभाण्डारकररीसर्चइन्स्टिटयूट'-प्राप्ता हस्तलिखिता चरकसंहिता No 67	„ १८६८	
१५	द	कविराजगंगाधरकविरत्नेन कृतया संस्कृतटीकयोपेता चरकसंहिता	श. १८४९	
१६	ध	निर्णयसागरप्रेसप्रकाशित-चक्रपाणिदत्तटीकायुत-चरकसंहितायाः पाठान्तराणि	इ. स. १९४१	तृतीया
१७	प	योगीन्द्रनाथसेनकृतटीकायुतायाः चरकसंहितायाः पाठान्तराणि	इ. स. १९२०	प्रथमा
१८	फ	चरकसंहितायाः मूलमात्रायाः पाठान्तराणि	„ १९३३	तृतीया
१९	ब	पञ्जाबयुनिवर्सिटी-प्राप्ता हस्तलिखिता चरकसंहिता	सं. १७०६	



PRESENTATION OF CARAKA SAMHITA

To

Dr RAJENDRAPRASAD

The First President of Independent Bharat

By

H. H. THE MAHARANI SHREE GULABKUNVERBA SAHEBA

The President of Shree Gulabkunverba Ayurvedic Society

on the 14th of May 1951 at Jamnagar



I rejoice that here before Dhanvantari
The blessed Lord of immortality
I offer you, free Bharat's chief and sage
This treasured lore from a most ancient age,
The lore of healing that makes happy and whole
Disease-infested body, mind and soul;
Thus do I pass the torch lit long ago
That you may spread its glow afar and throw
Its soothing light upon the anguished heart
Of man, This the mission and this the art.

लेफ्टेनण्ट जनरल हिज हाइनेस ना महाराजा जामसाहेब श्री सर दिग्विजयसिंहजी
साहेब बहादुर ऑफ् नवानगर, जी सी. एस आइ, जी सी आइ ई
ना. राजप्रमुख—सौराष्ट्र

पेट्रन – श्रीगुलाबकुवरबा आयुर्वेदिक सोसायटी

जामनगर भारत



Lt-General His Highness Namdar Maharaja Jam Saheb Shree
Sir Digvijaysinhji Saheb Bahadur, G C S I G C I E
The Rajpramukh Of Saurashtra

Patron
Shree Gulabkunverba Ayurvedic Society

Jamnagar India

FOREWORD

These lines by way of a foreword are penned in no mere conventional spirit. The translation and publication of so ancient a work, when the world is busy progressing on to new enterprises and untrodden paths of scientific achievement requires a word of explanation.

Despite the varying circumstances of social and personal life, deep down in man the impulses of life remain the same now as thousands of years back. His ailments, both somatic and psychic, still derive their source from the disturbances in his general make up Hence in spite of the newer forms of life and expression, his dominant nature has to be understood and evaluated in terms that hold good for all time It is here that the distinction between the old and the new vanishes and the values of ancient wisdom become as valid today as when first it was propounded.

We are today at a turning point in human history and every step forward must be determined after a full appraisement of the forces of the past as well as of the present. Neither force can be ignored if the future is to be free from mistakes and regrets as well as from precipitate folly. The future must be a natural growth and upsurge from the present, with its roots deep down in the past history of mankind. Hence, all sudden departures are attended with heavy penalties and dangers to orderly and safe progress Evolution and not revolution is the law of life and this applies with greater force to medicine than to any other field of human affairs.

It is with this ardent desire to help us at this critical moment to advance and progress in the right direction and to obviate the risk of error and trials that this light from the hoary past is unveiled. This

knowledge has a living continuity of study and practice for more than a thousand years and amidst more than a fifth of the human race and in a land which has always been the meeting place of all countries and cultures and which has assimilated the best of wisdom from all sources.

Mr. Winston Churchill's aphoristic statement before the Royal College of Physicians (March 1944) that "the longer you can look back, the further you can look forward'', embodies an eternal truth. The past, at least in the realm of knowledge and medical knowledge at that, is not merely of antiquarian interest, but is replete with suggestions and possibilities for the future The Caraka Saṁhitā with its firm grasp of the very roots of life and of the working of the human organism can serve as an eternal touch-stone for evaluation of newer and yet newer findings in the field of health and therapeutics. There was a general desire to fully understand the origins of medicine in India, and despite an earlier translation of the work, the Caraka Saṁhitā in a form intelligible to the scholar, practitioner and layman alike remained a desideratum It is to fulfil this general need that the present effort was undertaken

Besides, there are other and more vital circumstances that have been responsible for bringing out and shaping the present work. Since a quarter of a century India has throbbed to the cadence of a new life, a new awakening and harmony, in which were blended the echoes of her ancient voice with the notes struck on the strings of a new lyre. There has been a struggle and a travail, for her fidelity to the eternal note in her culture has had to be reconciled to the love of a quick pace in the pursuit of comfort, comradeship and material grandeur. And in a large measure this harmony has been achieved in the realms of her politics, literature, art and social dynamics.

This last one, viz., the dynamics of social progress, is a vast

field comprising the ethical, economic, hygienic and sanitary well-being of the nation. Leaving religion and economics apart, medicine is the largest factor that ensures the proper safeguarding of social well-being And a total bankruptcy in this regard in the age old traditions and history of a people, is bound to cast a deep reflection on their claim to civilization. But the fact that India has come down through the ages with her intellectual, spiritual and physical health in tact, is a positive proof calculated to dispel apprehensions of the kind, and on a closer scrutiny, the truth is seen to lie all on the other side. Her racial and cultural integrity and soundness are the fruits directly of her deep interest in and cultivation of the science and art of health and healing.

The new revival in her art and letters, and her aspiration for political independence, did naturally awaken her interest in the past of her medical history and achievement, and led to the joy of a glorious discovery. She is therefore proud of her achievement and desires intensely to base her future endeavour and progress in that vital realm on those secure foundations This inevitably has led to the medical revival with which we are familiar today.

Some eight years back the Gulābkunverbā Āyurvedic Society of Jamnagar was formed with an anticipation of this eventuality that was to come, and as a first but inevitable step in the fulfilment of that vision, the publication of the great classics of Indian medicine rendered into the foremost modern Indian languages and into English, the international language of today, was undertaken The full gravity of the task was slowly realised only after entering upon it. Nevertheless, the publication of the most significant of those ancient works, the Caraka Samhitā, the present work, has given the needed experience and understanding of the nature and extent of the work that is to be accomplished before the true spirit of the author dawns on our minds.

In this task we have kept an eye on the lessons that parallel situations to ours in the history of nations have to give us. Similar spade work of translation and interpretation of Hippocrates and other ancient Greek writers undertaken by great scholar-pioneers of the European renaissance has been specially taken note of and has served as an incentive to our endeavours.

We may frankly admit that the element of sentiment has not been altogether absent in the motivation of this undertaking. For, before we could actually delve deep into the classics that revealed to us their unforeseen treasures, the incentive derived much of its strength from fond sentiment and attachment to what was one's own. Nevertheless, it was our sincere resolve never to allow our sentiment to get the better of our reason, and the subsequent repayment we have derived from these delvings into ancient lore, have justified our reliance on sentiment to even such an extent. We find, as we shall be able to show in the course of this preface, that the great masters that first propagated the medical science in India, always held reason above all else as guide to human action, and revelation the only source into realms where reason holds no sway.

We did not start on this task with any ambition to achieve unprecedented profundity or originality in the work. We were content to have produced a readable and a reasonably correct translation of the texts and not stand between the author and the reader in any degree. If we have succeeded in that, we have cause to feel satisfaction. But at no time have we lost sight of the fact that the ancient texts have to be rendered intelligible to the readers placed in the context of modern life, language and patterns of scientific thought. If our achievement bears out this, its object will have been fulfilled.

The Gulābkunverbā Āyurvedic Society owes its origin and steady growth to the enterprise and idealism of Her Highness the

Maharani Shri Gulabkunverba Saheba of Nawanagar, who is its president and founder patron and the active support of His Highness the Maharaja Jam Saheb Shri Digvijaysinhji Saheb Bahadur. Their foresighted wisdom is behind the initiation of the Āyurvedic institute, museum, library and the Vidyālaya.

In the prosecution and fulfilment of our endeavours, we have had to contend against manifold adverse factors. We acknowledge with gratefulness, the ready and unstinted aid we have received both in the shape of handsome donations as well as of advance subscription to our publication from the hands of Her Highness the Maharani Shri Gulabkunverba Saheba, the great merchant princes of Ahmedabad and Bombay and the enlightened public all over India. But for their understanding, sympathy and cooperation the completion of the present work as well as of the various other practical undertakings of the society would not have been possible We, along with the general public that is interested in the advancement of the medical science, are greatly indebted to them for their timely and ungrudging patronage

Lastly, a word in praise of our subscribers. They have shown admirable patience, having paid up in advance, part of the book-price, in waiting for years to get this publication. Owing to unforeseen factors during the war as well as in the post-war conditions, the publication has been delayed But now that it is in the reader's hands, we shall feel justified in the delay if it has enabled the work as a whole to gain in its quality Four or five years of devotion to a book that has come down through the ages in the history of a people and which has lain almost forgotten and neglected for centuries, is a pardonable lapse if at all, and quite a virtue if at the end of it, the enlightened public is able to gain easy and profitable access to the wisdom sealed in the original of the work.

No one can be more aware of the deficiencies in the translation

than we are, but all the draw-backs, by way of both omission and commission, in the translation of so great and ancient a book, fade away from view if the spirit of the words has remained, untampered with and made abundantly evident. It is the over-adherence to the letter that killeth and not the over-emphasis of the spirit.

We are fully aware of the many deficiencies of the work under review such as lapses of translation and mistakes of printing, transliteration and the absence of elaborate critical notes and comments.

But these we hope to eliminate in subsequent editions and efforts and shall be contented for the present if the main object of this effort is fulfilled viz, that the generality of our readers are able to obtain the sense of the original passages without hindrance and obscurity. Even as it is, this enterprise has cost us Rs 400,000, and in view of this our sincere desire to make no profit on it, our price will we hope, be regarded as modest and the least possible under these circumstances.

Now a word more needs to be said in view of the vital changes of the circumstances o our national life. We are a free and independent people and our future progress in all branches of life and thought should be based on and shou d derive its strength from the soil on which we live and thrive. Unrelated to our past, our national life and thought should prove fruitless Medicine the most vital among the branches of science, should not be completely unrelated to the past history and habits of the race. Like food, medicine has its local as well as its universal aspect. Ancient works like the present one will help us to realise the basic strength or weakness that lies behind our racial life and history, and will play a great part in the shaping of the future destiny of our scientific progress and fulfilment. Hence there is a greater need than ever before for a thorough investigation into the past of our medical history. Even from this point of view, the present work must be a notable contribution.

We acknowledge our thanks to His Highness The Maharaja Jam-Saheb Shri Digvijaysinhji Saheb and Her Highness the Maharani Shri Gulabkunverba Saheba, who together by their constant interest and personal supervision, have been a source of unfailing encouragement and support to our efforts.

Our special thanks are due to Vaidya Shri Jadavji Trikamji Acharya (Ayurveda Martanda), and Sjt Shastriji Durgashanker Kevalram, for they have helped us with their invaluable personal advice and suggestions throughout the long period of the preparation of this work They have helped to revise and correct the manuscripts sitting with the staff of our institute week by week

We acknowledge our indebtedness to Shri Amulakh Amichand of Bombay, and Sjt. Ishvarlal G Bhagat and Sjt. Nandlal Bodivala of Ahmedabad, for their generous cooperation in enlisting a great number of subscribers.

We also thank (1) Sheth Chatrabhuj Gordhandas, (2) Sheth Amritlal Oza, (3) Sheth Premchand Vrajpal Shah, (4) Sheth Mangaldas H. Patel and (5) Sheth Jethalal Jhaverchand Patalia, for the donations they have made to this publication.

To the libraries and institutes that have helped us with the manuscripts necessary in the fulfilment of our task for reference and consultation, we acknowledge our sincere thanks for their very helpful attitude and ready cooperation.

Moreover, we express our deep indebtedness to a great number of our friends and well-wishers for their invaluable advice and symathy in our efforts.

Lastly, we thank Sjt. Gunvantray Acharya, the Printer, Sjt. Jesingbhai Lalan, the binder, and Sjt. Panchanbhai Vara, the Photographer, for their co-operation in the preparation of these volumes

A word more needs to be added about the nature of the contents of the six volumes which the present work comprises of. The first volume contains the preface intended to acquaint the reader with the various aspects of the work. The actual text itself, with its word for word meaning in Hindi and Gujarati and verse by verse translation in English and various readings in the foot-notes, runs into the three succeeding volumes viz., 2nd, 3rd and 4th volumes. The fifth is the running translation in each language and the sixth volume contains the indices of subjects, such as diseases, recipes, drugs etc., and diagrams and pictures of the flora and fauna related to the work. Thus these six volumes form the full set of the Caraka Samhitā, useful alike to the student, scholar and general practitioner.

We shall be deeply grateful to our readers for any suggestions towards remedying the deficiencies or likely errors in the present work.

हर हाइनेस अ सौ ना. महाराणी श्री गुलाबकुवरबा साहिबा ऑफ् नवानगर

प्रमुख—श्रीगुलाबकुवरबा आयुर्वेदिक सोसायटी

जामनगर भारत



Her Highness Maharani Shree Gulabkunverba Sahiba Of Nawanagar

President

Shree Gulabkunverba Ayurvedic Society

Jamnagar India

CHAPTER I

THE HISTORY OF MEDICINE IN INDIA

The History of Medicine is both history and medicine as expressed significantly by Dr. Henry Sigerist. As history, it must show a chronological order and the dates and definite periods of the great leaders and teachers of medical thought and practice. As medicine, it must represent the gradual unfoldment of ideas from the most primeval beliefs and fancies. It must be a gradual or a radical transition from stage to stage of medical concepts, of the discovery and utilization of the treasures of plant, mineral and animal products, and the systematic and ever-widening study and observation of the processes in the human organism in health and disease. Are we in a position to compile and present to the world such a regular and comprehensive picture of the history of medicine in India?

The answer, to our great regret, is in the negative The causes for such a condition are many and varied. The foremost of them is that medical history is a part and parcel of national and regional history Thus unless the facts of chronology and of the political and cultural history of India are fully established, it would not be feasible to attempt similar portrayal of the medical part of Indian history. However important medicine, science and philosophy may be, each one of them is but an aspect of the total life of a people and is the off-shoot and a tributary of the whole national or racial life.

The difficulties met with in any attempt at writing a regular history of the evolution of medicine in India have been fully considered by Castiglioni in his great volume of History of Medicine, in the chapter dealing with Persian and Indian medicine. To most authoritative historians of India, nothing is certain before 326 B C, the invasion of Alexander, or at any rate before the seventh century B. C i e. the

time of the Buddha. It is admitted by historians that much of the material such as inscriptions, stone-tablets and the relics in excavations still await unravelling by expert investigators, while the sole source left to them at present is the evidence of literary and religious texts of the Vedas, the Brāhmanas, the Purānas and of lay literature.

There are peculiar obstacles in the way of ascertaining the chronology, names and biographical details of persons that have played important roles in the evolution of the history of India in general and of her medicine in particular. Max Muller writes with reference to History of philosophy in India thus and this applies to the history of medicine with equal force.

"From the actual works themselves written by the poets, philosophers and scientists of India, very little material is to be had pertaining to the life and work of the author. Most often even the name has to be learnt from the colophons or such other appendages to the original, contributed by the editors, commentators and such others. The difficulties in computing the dates are augmented by the prevalence of diffrent eras in vogue in the various parts of India".

Again the country has been subjected to waves of foreign invasions and depredations from time to time and much valuabe material in the form of literature edicts, inscriptions., paintings and other art-forms have been lost or destroyed. This state of affairs is even more accentuated where Ayurveda is concerned Much of the old literature or the various branches of medicine has been lost, and successive waves of invasion and foreign domination of India have cast the achievements of her medicine into the limbo of oblivion Thus for over fifteen hundred years now, Indian medicine has suffered stagnation and decay. Very few, if any, efforts have been made by either Indian or foreign scholars to connect the loose ends of medical history and progress and evolve a continuous record of the evolution of Indian medical thought and practice. While on the other hand, a blind sentimental exaltation of the past led to an unquestioned acceptance and adoration of whatever was called ancient medicine and prevented a thorough and enlightened inquiry and scientific scrutiny into its claims for

acceptance. Some others, taking a wholly superficial view and being repelled by its seemingly queer methods and concepts, rejected it as holding no validity for modern times.

We shall have to steer clear of all these prejudices and predilections and attempt to construct a faithful history of its evolution first and then launch upon an inquiry into its validity for then, for now or for ever

What are then the sources that are helpful to such an end? Apart from the conventional list of the sources of history we have today in India a vast field opened up by the excavations of Mohenjo daro and Harāppā and our vision is carried back to thousands of years before the period from which we formerly hoped to begin our history.

This may not be Vedic or Āryan in its nature, but what is that to us who are concerned with history and history of medicine as such, in its wide all-embracing human aspect. Whether Drāvidian or Āryan or whatever else, the large roads, aqueducts, drains, baths and other sanitary features of the civic and domestic life revealed in these excavations presuppose a highly developed sense of health and sanitation. It is but natural to suppose that such a civic and domestic sanitary sense must be based on and supported by a knowledge of disease and medicine of no mean order The innumerable inscriptions, tablets and material waiting study and deciphering will surely yield rich results pertaining to the medical wisdom attained by that civilization. Mineral pitch and other drugs and chemicals that were in use in those days reveal a high degree of medical knowledge Next the study of the Vedas, the oldest record of Āryan wisdom and perhaps of human wisdom itself, is still a fertile source and if studied minutely from the medical researcher's point of view, much material of an unprecedented kind is bound to come to light. The Atharva Veda is of special significance in this context.

1. In India, there are living traditions of practical therapeutics handed down from teacher to disciple obtaining in various obscure parts, which tradition and lore are not embodied in any written

record of medicine. These have to be tracked down and investigated. There is a variegated field of priestly, magical and empirical medicine and special ophthalmic, surgical and medical manipulations that are quaint but often effective and they must be properly studied and understood and embodied in the record of medical history. The literature of the post-Vedic period, the Brāhmaṇas, the Tantras, the Rāmāyana, the Mahābhārata and the Purānas as well as the literature of the classical times contain innumerable references to medical topics and are yet to be thoroughly ransacked and codified. The literatures of Buddhism and Jainism are a fertile source of information for the history of medicine.

2 Ancient monuments in the form of inscriptions on monoliths, stone-tablets and metal plates are a fruitful source. The edicts of Aśoka resembling as they do the edicts of Darius the great, on the rock of Behistun in Persia contain references to his medical benevolence and injunctions to his subjects in the observances of sanitary regulations and attention to men and animals in disease and distress and to the usefulness of hospitals Much valuable material may yet be gathered from these and such other sources.

3. Paintings and other art-forms such as icons friezes and frescos, such as are still preserved in caves and temples like Ajantā, Ellorā and the Buddhist Stūpas of Amarāvatī and Nāgārjuna Konda contain much material for the keen eye of medical research

4. Instruments and appliances prevalent in various parts and preserved in various museums.

5. Medical literaure both in Sanskrit and in the vernaculars, and oral as well as written traditions of folk-lore, proverbs etc.

6. The medical literature of neighbouring countries and the general literature such as travellers' memoirs and pilgrims' travels of the surrounding countries with whom India has had contact since the most ancient times.

7. As an example of how ancient works of art reveal, to the searching eye of the medical investigator, features of value to the

medical historian, the following lines from "The Surgical Instruments of the Hindus" by Girindranath Mukhopadhyaya are valuable.

"Personages and scenes in connection with medical practice, and pictures of herbs may have been represented in works of art which must be thoroughly examined. But unfortunately we do not possess any such work of art and so we can learn nothing to our purpose from this source." In the interpretation of the subject of the friezes of the Rani Naur and Ganeśa's cave, Dr. R. L. Mitra says, "The shampooing in the Ganeśa cave may be for a parent, but the close seat with the right hand round the neck of the male personage in the other, would be highly unbecoming in an unmarried female. But if the stooping figure be taken to be that of a wounded man, a wounded priest for instance, the lady may be a maiden nursing him without any offence to propriety. It is true that the appearance of the figure on the mattress does not indicate suffering from a wound, but in the Rani Naur Frieze, the stooping head affords some indication of it."

8. The pictures, descriptions, sculptures, temples and shrines wherein the god or gods and goddesses pertaining to medicine or those impersonating diseases are found, form fruitful subjects of research. We have thus the various representations of Dhanvantari, various manifestations of the goddess of small pox etc., Pūtanā (पूतना) and other evil spirits that afflict children and Hārītī, (हारिती) a goddess or protecting angel of childnen. A statue of this goddess is excavated from Sahri Bahlol and is kept in Peshawar museum (No. 241). Hārītī is reputed to be the consort of Kubera, the god of wealth and was at one time worshipped for the protection of children.

Dr. Reddy of Madras cites a scene in Amarāvatī sculpture showing a surgeon in action cutting the flesh from king Śibi and filling the scales of the balance, and also a scene in Nāgārjuna Konda sculpture showing an illustration of fainting and collapse.

Besides these, a keen study of the works on other sciences such as astronomy, political science, metallurgy, botany, and study of precious stones, throw rich light on allied aspects of medicine. Works like

Brhatjātaka, Kautilya, Rasaśāstra or alchemy are still available and contain medical references whose full significance still awaits investigation.

It is not, however, our purpose to overburden these pages with a recital of the many sources from which, material for a history of medicine in India could be gathered; nor do we suggest that so far scholars have not attempted such a task in some measure or other. We feel that if these sources are more fully explored with an eye to finding material for medical history, they will yield adequate enlightenment on the state and evolution of medicine in India from the earliest times, going back to pre-Āryan civilization of the Indus valley and afford opportunity for joining scattered data into a whole.

We hope thus to reclaim much territory for history which is now covered by the mists of picturesque legend and myth. It is interesting to note that Castiglioni in his volume of History of Medicine remarks that 'India offers all the attraction of a large and marvellous museum in medicine as in other fields, the magic practices of the primitive people, the cult of stones and trees, the belief in amutters and charms, the periodeuteis or travelling physicians and ambulant doctors of Greek description, the scholastic, pedantic, dogmatic and the most modern type of specialists are found in actual active practice shoulder to shoulder. All the stages of evolution of the science of medicine from instinctive, empirical, magical, priestly, religious, metaphysical and scientific practice, thus all the stages of evolution of medicine are represented in this country". This will give an important link to connect the list of medicine of the whole world.

The question of Chronology

Despite all that we have said and hoped for the purpose of chronology, we have no landmarks to guide us in our sallies into ancient history of medicine in India, beyond the invasion of Alexander and the time of the Buddha calculated from the former date. As we shall see later in the course of these pages, the great medical teachers Bharadwāja (भरद्वाज), Ātreya (आत्रेय), Divodāsa (दिवोदास) and

Suśruta(सुश्रुत) are much anterior to the Buddha and even the time of the Mahābhārata. Though we may not assign exact dates to these teachers and their times, we shall yet indicate the successive order of the periods they occupied, in the light of the racial and traditional history of the Indian people.

The excavations of the Indus valley reveal the possibility of a long and rich period of civilization before the entry of the Vedic Āryans into India. Thus there is a pre-Vedic period of Indian civilization and consequently of Indian medicine which must have inevitably resulted from and enriched that civilization.

From the actual record of medical wisdom in the Vedas, though in its most rudimentary forms, we have a Vedic period of medicine.

Next as the consequence of the elaborate ritual of the sacrifice and the discussions, assemblies and discourses associated with it during its long performance, there emerged a systematic and rational method of exposition of philosophy and of medicine. This is the great Brāhmana period of philosophy and also the Samhitā period or the period of systematic codification of medicine. This may justly be called the scientific era of medicine in India. Āyurveda then attained its age of maturity emerging from its nonage of Vedic medley of charms and simple drugs, of incantation and magic-ritual, into the maturity of a rationally expounded science of health and disease and a systematic practice of remedies, related to dose, time and constitution. This lasted from the time of Ātreya upto the end of the seventh century after Christ i. e almost till the beginning of the Mohammedan invasion of India. This millenium was the heyday of Āyurveda, the golden era in the medical history of India, comparable to that of Hippocrates and Galen in the West. This was followed suddenly by dark centuries of stagnation, neglect and decay, when the original texts fell into disuse and the noble professions of the surgeon and the physician fell into even disrepute It was a mode of seeking a mean livelihood and the practisers of it degenerated into pretentious charlatans, ignorant and wily, avaricious and mean. The Smṛtis and the codes of social observances stigmatized these professions by making their members unworthy of attendance at ceremonial

dinners. They were (पंक्तिदूषण) to be unworthy of sitting in a line with one at meals. The later editors and commentators like Mādhava, Cakrapāni, Śārngadhara, Bhāvamiśra and others helped merely to keepalive the ancient works and their lore from being totally lost. They were evidently aware of the decadent condition of the science and under the circumstances of social life and political upheavals in their days, they could not have done better.

It is necessary to remember that at the time of Mādhava, the great Vijayanagar-empire of the south was the bulwark of Sanskrit culture and sciences The great Vedic commentary of Sāyana and the Nidāna of Mādhava point to a revival of Vedic traditions in philosophy, science and art. The Siddha and other traditions of the south received a fillip from the rulers of the empire and the remnants of ancient medical practices and methods alongside the local traditions of Agastya, Siddha and other systems that subsist even today in the south owe their survival not a little to the spirit or renaissance born and maintained in the days of the Vijayanagar empire. But that renaissance was short-lived and was enveloped by the spreading darkness of political instability in India during the Mohammedan period and the later vissicitudes of Moghul, Maratha and East India Company's fortunes. With the establishment of the British rule, the flood of Western culture, science and medicine, upheld and patronised by the state, put off all chances of recovery for the Indian system of medicine. It is only in the latter days of British rule, that Āyurveda attracted the notice of the enlightened among the rulers as well as the ruled, partly as a result of the scholarly interest of orientalists of the west and partly of the growing claims of the nationalist spirit of cultural renaissance in India.

With the attainment of full independence, India finds herself at the cross-roads and has to make her choice now There is the imperious call of the spirit of science in every heart desiring advancement and equality with other nations of the world and there is also the fond attachment to a hoary past, glorious but apparently not in accordance with what is now regarded as valid and reasonable. Not that it is irrational, but it derives its strength and support from intuition elaborated by a system of speculative and highly imaginative

reason. We are today facing a world steeped in the spirit of experimental science, analytical in method and verifiable by laboratory methods alone and which cannot brook abstractions that cannot be put into the test tube and shaken, however valid they may sound in themselves. But the difficulty of the task is minimised when we remember that between now and the Vedic age, there was a period of experimentation and research in the realm of medicine second to none in the history of world-medicine. This was the scientific period of medicine in India.

The Vedic Period of Ayurveda

Instinct is the inner compulsion that the animal organism feels in the choice of what is good and beneficial for its survival and protection In the early man, this grew into the higher faculty of the mind called intuition. The propounders of Āyurveda thus knew that the protective power and device was ingrained in life itself and acquired varied expression in the plant, animal and man according to the exigencies that each of these stages of animation gave rise to The plant developed its thorns and a thick coat of bark to prevent its easy vulnerability. Animals and birds knew by instinct what particular action or thing helped to get over an affliction And equally naturally did the early man see with his mental eye the measures and things that relieved him of ailments. In Caraka, we find it expounded that there never was a time when Āyurveda did not exist, even as it was the case with life. The life-stream carried in its current its own supporting and protecting wisdom that became manifest at the beginning of each cycle of time to the seers. It is only in that sense that Āyurveda can be said to have a beginning. Otherwise it is as beginningless as life itself and runs parallel to it through all time (Caraka, Sutra. 30,27). The Veda thus naturally contains reference to such instinctive and intuitive origins of medicine.

Osler, the great writer on modern medicine refers to (1) natural phlebotomy which the hippopotamus proves for it thrusts itself against a sharp pointed reed in the river bank when it feel it needs phlebotomy, (2) the use of emetics by the dog, (3) the use

of enemata by the ibis. Berdoe refers to the use of valerian by cats, antidotal herbs for snake-poison by the mongoose, of plantago major by the toad, of salt by the cow, buffalo, horse and camel. Similarly licking of the wounds by the animals, stopping the bleeding by monkeys and other instinctive performances of remedial gestures and applications by animals and birds have been noticed and described by writers on the history of medicine. The Atharva Veda mentions the animals and birds from whom the use of healing herbs and drugs could be learnt.

वराहो वेद वीरुधं नकुलो वेद भेषजीम्
सर्पा गन्धर्वा या विदुस्ता अस्मा अवसे हुवे ॥ २३ ॥

याः सुपर्णा आङ्गिरसीर्दिव्या या रघटो विदुः ।
वयांसि हंसा या विदुर्याश्च सर्वे पतत्रिणः ।
मृगा या विदुरोषधीस्ता अस्मा अवसे हुवे ॥ २४ ॥

यावतीनामोषधीनां गावः प्राश्नन्त्यघ्न्या यावतीनामजावयः ।
तावतीस्तुभ्यमोषधीः शर्म यच्छन्त्वाभृताः ॥ २५ ॥

अथर्व वे. कांड ८., सू. ७.

" The boar knows the plant; the mongoose knows the remedial (herb), what ones the serpents, the Gandharvas know, those I call to aid for him. 23

What (herbs) of the Angirases the eagles know, what heavenly ones the Raghatas know, what ones the birds, the swans know, and what all the winged ones, what herbs the wild beasts know—those I call to aid for him. 24

Of how many herbs the inviolable kine partake, of how many the goats and sheep, let so many herbs, being brought, extend protection to thee. 25 "

The natural desires and inclinations of the ailing man are even now indications of his needs not to be disregarded by the attending physician. Suśruta is emphatic on the value of such inclination known as 'Prakānkṣā' (प्रकांक्षा).

Vedic medicine and post-Vedic medicine too have been guided in a great measure by what is known now as the doctrine of signature. The color, texture or shapes of things that were similar to the affected parts or elements of the body were indications to them of their usefulness as remedies and as replenishing agents. Thus substances that could tinge the fluids bright red were helpful in promoting the blood or in checking hemorrhages Milk and other substances of its color and consistency were regarded promotive of the body-elements of similar texture and color like semen, and ojas or the protoplasmic cell-fluid. Osler mentions the use of plant eye-bright for centuries in diseases of the eye because the black speck in the flower suggested the pupil of the eye Caraka mentions lac as beneficial in hemoptysis. The Atharva-veda mentions turmeric and yellow birds into which jaundice is charmed to enter, leaving the human patient.

उरो मत्वा क्षतं लाक्षां पयसा मधुसंयुताम् ।
सद्य एव पिबेज्जीर्णे पयसाऽद्यात् सशर्करम् ॥ १५ ॥ च. चि. ११

It is from such beginnings, that man guided by the instincts of the lower animals and the intuition of the best among his own species, has evolved the present complex system of the healing science, harnessing fancy, imagination and reason in the service of health and life.

With the awakening of his mind to the super-sensual reality behind life, he felt the need to propitiate by conduct and ceremony, the mysterious powers behind life in the form of gods, spirit and angels. Thus the Atharva-veda is a record of psycho-somatic technique of healing by a combined procedure of charms, prayers, incantations amulets and drugs. The Atharva-veda is a compendium of medicine in its various stages of evolution and contains the most primitive as well as highly advanced stages of therapy. A hymn recounts the four kinds of remedies or therapies that protect life. The therapies of holy chants, of the juices of plant and animal parts, of devotion to gods or naturo-therapy and of human contrivance by means of drugs—they are the therapies that protect life.

"आथर्वणीराङ्गिरसीर्दैवीर्मनुष्यजा उत ।
ओषधयः प्रजायन्ते यदा त्वं प्राण जिन्वसि ।"
अथर्व. वे.११-४-१६

"O, life! when you are propitious, the drugs of the Atharvans (charms), the drugs of the Angirases (juices of plant and animal parts), the divine drugs (prayers to sun, water and other natural elements), and the drugs of human artifice all bear fruition."

Thus even so long back as the Vedic times, they knew medicine in its various aspects of psycho-therapy, organo therapy, naturo-therapy and drug therapy.

Snake-poison and other kinds of poisonous bites by the fangs of cruel animals were common in those times as the charms and drugs against their conditions are most common in the Atharva Veda. Toxicology as a special branch had already come into being with the Atharvans as a class of persons learned in charms and incantations against poison, sorcery and toxic conditions.

The combined therapy of drug and incantation was applied to somatic ailments as well, the fever, the king of them all, was known as Takman which yielded to both drug and charm each singly or both combined.

As regards the surgical and therapeutic skill, the physicians of the gods, the Aświn twins, were wonder workers They could replace the head of a man with that of a horse They healed the withered hand of Indra after he wielded thunder against his foes.

अश्विनौ देवभिषजौ यज्ञवाहाविति स्मृतौ ।
यज्ञस्य हि शिरश्छिन्नं पुनस्ताभ्यां समाहितम् ॥ ४१ ॥

प्रशीर्णा दशनाः पूष्णो नेत्रे नष्टे भगस्य च ।
वज्रिणश्च भुजस्तम्भस्ताभ्यामेव चिकित्सितः ॥ ४२ ॥

चिकित्सितश्च शीतांशुर्गृहीतो राजयक्ष्मणा ।
सोमाभिपतितश्चन्द्रः कृतस्ताभ्यां पुनः सुखी ॥ ४३ ॥

भार्गवश्च्यवनः कामी वृद्धः सन् विकृतिं गतः ।
वीतवर्णस्वरोपेतः कृतस्ताभ्यां पुनर्युवा ॥ ४४ ॥

एतैश्चान्यैश्च बहुभिः कर्मभिर्भिषगुत्तमौ ।
बभूवतुर्भृशं पूज्याविन्द्रादीनां महात्मनाम् ॥ ४५ ॥

च. चि. अ १. पा ४.

"The Aświns who are the physicians of the gods are celebrated as the re-suscitators of sacrifice, for it is they that reunited the severed head of sacrifice It is these two, again, that successfully treated Pūṣan when his teeth had become loosened, Bhaga when he had lost his eye-sight and Indra when his arm had become stiffened These two, moreover, cured Soma, the moon-god, of consumption and restored him to his happiness when he had fallen from his state of good health When Cyavana, the son of Bhṛgu, had become decrepit with loss of voice and body-lustre, as the result of old age, but hankered still for sense-pleasures, it is the Aświn pair that made him young once again On account of these and many other miracles of healing, these two, the greatest of physicians, came to be regarded with honor by such great personages as Indra and others".

With adherence to the mode of sacrificial worship, the anatomy of the higher animals like the cow, sheep and horse were well known to the ancient Āryans Though not often, even human sacrifice was practised which must have yielded a reasonably vivid picture of human anatomy Wars with the rival tribes and clansmen on the north-west of India and with the dark chieftains of the natives "Dasyus" (दस्यु) must have necessitated to the acquisition of a degree of surgical skill.

A thorough investigation of the material in the Atharva-veda from the medical historian's point of view remains yet to be accomplished. There are 114 hymns in it devoted to medical topics. Fever, consumption, various wounds such as Apacī, Vidradhi, etc., leprosy, dropsy, heart-disease, headache, worms, eye and ear diseases, poison, rheumatism, madness and epilepsy are some of the outstanding subjects mentioned in the Atharva veda.

Even a cursory perusal of it is enough to conclude that a considerable knowledge of psycho somatic medicine and a practical knowledge of human anatomy and surgical skill, obtained already among the Vedic-Āryans. It is from such beginnings and on such foundations that the later sages, researchers in the vital science of Āyurveda, eight branched and three propped, evolved a medical system complete with its framework of general principles of the science of the

human organism and of the five-elemental composition of drug and the human cell controlled by the triad of forces called "Tridhātu" (त्रिधातु).

Of this we shall have to speak later in this volume. Suffice it to know now that from this period of Vedic medicine, we enter upon the variegated scene of the Samhitā period or the period of systematic and scientific compilation. The story of Āyurveda as scientific medicine begins after this quaint age of the Vedas, when the mortals and the immortals mingled and interchanged their gifts, when gods, spirits and demons were everyday realities and when the Yaksas (यक्ष) dwelt in running brooks and waving tree-tops and the Gandharvas (गंधर्व) haunted the valleys and dells of the mountains In such circumstances of living, naturally enough, the priest and physician were one, and religion and sacred ritual were not far distinguishable from the healing art. At the end of this Vedic age must we place the great congress of sages described in the opening lines of the Caraka Samhitā, who gathered together to discover the way of healing and long life, faced with the undeniable reality of deadly disease and pestilence that snatched away the flower of humanity and made impossible the higher progress and evolution of life through meditation and thought. With that conference in the northern Himalayas, dawns the age of scientific medicine in India. The history of that medicine, the story of its beginning and unfoldment, we shall trace in broad outline in the following pages, with the limited resources at our disposal.

CHAPTER II

THE STORY OF AYURVEDA

The mists of time have rolled over the beginnings of most of the efforts of Man in the realms of thought and of humanistic arts and sciences. Medicine, the most vital aspect of life with its immense value for happiness and survival, is inevitably shrouded in mystery as to its beginnings, as much as life itself. The great pioneers of thought and practical investigations remain unknown to us and only their heirs and successors are remembered by us as the authors of this beneficient wisdom. As Thomas Browne has queried, "who knows

whether the best of men be known or whether there be not more remarkable persons forgot than any that stands remembered in the known account of time?" George Eliot's words add support to this feeling that the greatest benefactors of the world are hidden from the ken of history. For the growing good of the world is partly dependent on unhistoric acts and that things are not so ill with you and me as might have been, is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs The greatest of our inventors and discoverers remain unsung and unnamed. For who knows the first maker of 'the wheel? Or as Cardinal Newman asks, "Who was the first cultivator of the corn? Who first tamed and domesticated the animals whose strength we use and whom we make our food? or who first discovered the medicinal herb which from the earliest times have been our resource against diseases? If it was mortal man who thus looked through the vegetable and animal worlds, and discriminated between the useful and the worthless, his name is unknown to the millions whom he has thus benefited '.

Citing the above posers, Edward Berdoe in his 'Popular History of Medicine' observes, "Cardinal Newman has framed his question so far as the healing art is concerned, in a manner to which it is impossible to make a satisfactory answer. No one man first discovered the medicinal herbs. Probably the discovery of all the virtues of a single one of them was not the work of any individual. No one man looked through the vegetable and animal worlds and discriminated between the useful and the worthless All this has been the work of ages and is the outcome of the experience of thousands of investigators. The medical arts have played so important a part in the development of our civilization that they constitute a branch of study second to none in utility and interest to those who would know something of the work of the world's benefactors".

The foregoing lines are enough to show that medicine can never be traced to definite human origins This, perhaps, has led the great compilers of the medical tradition in India, rightly to assign medicine to divine origin. Beyond a certain degree of progress and

evolution, all thought is essentially revealed, for it emerges from the domain of the sub-conscious or super-conscious. Hence all knowledge is either inherent in and coeval with life or must be ascribed to super-human benefaction. The compilers of Āyurveda have therefore rightly held that the healing science is without beginning and the first promulgation of the science was by the gods and the best among mortals besought the gods and obtained and treasured the beneficial lore.

Thus with the history of medicine being a terra incognita to the general public and all but the untravelled region to the majority of even medical men, a comprehensive view of the evolution of medicine has yet to be written For the historians of medicine in the west have not recognized fully the part played by India in the evolution of the medical science We hope, with the full unfoldment of the history of Indian medicine, its due place in the world's history of medicine will be recognized. It is, therefore, our desire to attempt as far as possible to make a comprehensive survey of the development of Āyurveda from its prehistoric beginnings It would therefore be of interest and advantage to trace the origin of medicine in general and of its origin in India in particular

Medicine is as old as the instinctive avoidance of pain and since this repugnance to pain is an innate characteristic of life, it may be said that medicine is co-eval with life itself Thus the medical historian, if he is to begin from the beginning, must needs go back to the very origins of life. But, obviously, so vast a theme is beyond the scope of the written word and indeed of the human intellect; and we can only exclaim with the Ṛṣi Dīrghatamas (दीर्घतमस्) of the Ṛg-veda

को ददर्श प्रथमं जायमान-
मस्थन्वन्तं यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्व स्वित्
को विद्वांसमुप गात् प्रष्टुमेतत् ॥ R V. I, 164, 14

को अद्धा वेद क इह प्र वोचत् कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥
R. V. X, 11, 129/6

"Who beheld life, when it first arose?—life, that formless in itself, fills all forms.

From earth are fashioned blood and breath but whence the spirit that informs these?

Who has gone to the ultimate Knower of all things to put the question?

Who verily knows and who can here declare it, whence it was born and whence comes this creation? The Gods are later than this world's production. Who knows then whence it first came into being?"

Modern science which has sifted the atom in the universe and drawn its dragnet through immensities of siderial space is no wiser when it comes to the primal birth-mystery of life. The only difference—and it is a vital difference—is that, where the ancient seer saw in the emergence of life the fulfilment of a divine plan, the man of science is aware of an accident merely—an accident so irrelevant in the cosmic context of its occurrence, that it can have no bearing on the scheme of things. To the modern scientist, then, no less than to the Vedic seer the first appearance of life and intelligence upon this planet remain the twin mysteries of creation.

Ayurveda which is concerned with both these mysteries is inclined to view them as having had no beginning in time and thus the question of when and how life and intelligence came into being, is discountenanced Says Ātreya,

न हि नाभूत् कदाचिदायुष. सन्तानो बुद्धिसन्तानो वा।

च सू ३०, २७

"There was no time when either the stream of life or the stream of intelligence did not flow."

He then goes on to argue that as life has thus existed throughout all time and has always been aware of itself, it follows that Ayurveda which is but the tradition embodying this knowledge, has enjoyed an antiquity as immense as life itself.

The knowledge of healing therefore, has come down as an eternal tradition but an eternal tradition does not mean an immutable tradition. To Ātreya who takes the dynamic view of reality, the whole world is being reconstituted every moment. Knowledge is no exception and we have already noticed he refers to it as a "Stream" (बुद्धिसन्तान)

Thus, the continuity of tradition which Āyurveda has enjoyed is the continuity of growth not of mere survival. There is nothing in it of the "closed dogma revealed once for all to the saints" and admitting of no further modification. On the contrary Ātreya explicitly declares that Āyurveda has no limits (अपार) and that it is capable of indefinite expansion.

(I) सोऽनन्तपारं त्रिस्कन्धमायुर्वेदम्। च सू. १, २५
(II) न चैव ह्यस्ति सुतरमायुर्वेदस्य पारम्। च वि ८, १४

He exhorts the student to be diligent in the acquisition of knowledge from whatever source available, since to the intelligent man the whole world is his teacher

It is impossible as already mentioned to trace this continuity of medical tradition to its source. Reason and revelation no less than sorcery and superstition have contributed to its flow, which taking its rise from what mysterious well-springs we know not, has run parallel to the very stream of life. If it carried the silt of age-old superstitions, is it not also luminous with the light of the spirit?

Whether we believe with the ancients that medicine has descended from heaven, being a gift of the gods, or with the moderns that it has slithered up its way from the abysmal ooze of superstition and only now stands blinking in the sun, depends on our view of the origin and destiny of human life Certain it is that it has shared the same cradle as life and is destined to the same immortal end. The Caraka Samhitā in common with the other ancient works recalls the tradition of the heavenly descent of medicine. Since it maintains that the science of life has coexisted with life this can only mean that in his pursuit of healing, man has received heavenly guidance from time

to time. One such occasion was the bestowal of Āyurveda by Indra, the chief of the gods, on Bharadwāja who had been deputed to bring it down to earth by the assembly of sages who met on the auspicious slopes of the Himālayas. This constitutes the beginning of the historical era of medicine The circumstances attending this bringing down of the Āyurveda to earth by Bharadwāja as related in the introductory part of the Caraka Samhitā are worth recalling. It is said that when diseases first seriously assailed the lives of righteous people, the merciful sages taking pity on them met together on the auspicious slopes of the Himālayas to find out a way to overcome these impediments in their pursuit of the good life The book mentions several of these sages by name and it would seem that this first historic assembly was representative of the wise men not only of India but of the greater India of that day and of the neighbouring countries. The assembled sages after much deliberation decided that help could come only from Indra, the king of the immortals, who had received the science of life from the divine Aświns But who was there so enterprising, determined and ready enough to seek out the king of the immortals in his celestial court and obtain from him the science of life? There was an uneasy silence when this challenge went round and it was sage Bharadwāja known for his mighty austerities, that at last, breaking the spell, offered to go on the great quest.

How he meets the king of the celestials in his blazing court and having received from him the coveted lore of life, returns to the waiting sages, makes picturesque reading in the Caraka Samhitā The science of life or Āyurveda thus enters on its earthly career and to sage Bharadwāja goes the credit of first promulgating it on earth. But 'first' here means as already pointed out, first in that age or epoch, for Caraka is emphatic on the point that the science of life is beginningless and has existed for all time When we read the full story of this descent of Āyurveda to the earth as described in Caraka, the following facts are easily seen to characterise the historical truth regarding the systematic emergence of the medical science even in that far off day of antiquity in our history And one is not surprised very much, when one remembers

that the spirit of that age was one of dedication to logic, the very foundation of science.

1. In that age, there took place a great conference of learned sages of India and of the neighbouring lands in order to find out a solution for the serious problem of disease which had assailed humanity then.

2 On finding that the necessary knowledge for combating the situation could be had from a far away land, they planned to depute a worthy member to acquire the much-needed wisdom.

3. Bharadwāja who stood up offering to undergo the tribulation of travelling far and acquiring the science was chosen He returned and described it before the selected gathering of the sages. Though they were satisfied with the great message of hope and relief, being practical men, they first put it to the test by actual experimentation on themselves as well as on others When they were assured of the practical efficacy of the science they accepted it as a system.

4 Then, they invited six outstanding scholars to classify and compileall the data pertaining to drugs and disease collected in various parts of the country and to embody them methodically and systematically in one complete treatise When these six compilations were ready they were placed before a committee of select judges. They decided that Agniveśa's compilation was the best of them. They declared it before the world as the authoritative text of the medical science.

5. This is the first historical record, perhaps in the whole world, of systematising the medical knowledge—knowledge that had come down, till then, as a living tradition traced either from a divine origin or from the findings of the deep thought and meditation of sages or from the instinct, experiment and experience of generations of humanity.

This in brief is the story of Āyurveda in its transition from its legendary to its historical epoch and we shall content ourselves now in facing its mundane history as it passed from master to pupil and from the learned men of each age to their successors.

History allows of being evolved either on chronological or ideological or biographical lines. As for chronology, ancient Indian history of which Āyurveda is a part, does not afford much scope. But ideologically Āyurveda, following the lines of the general concepts of life, may be classified and described in its several stages of development in the light of metaphysical concepts of matter and life. But the last method viz., biography seems best suited for our present purpose.

It has been rightly said that history is the biography of outstanding individuals in each age and this is even more true with the history of medicine. Though the men living in each age are to be counted in millions, it is only given to a handful of men to play vital roles in the drama of life and provide food for the historian. Even so, in medicine, the lives and activities of outstanding men like Bharadwāja, Ātreya, Caraka Suśruta and Vāgbhaṭa and others in India, as of Pythagoras, Hippocrates, Aristotle, Galen, and a few others in Greece and Rome, constitute the history of ancient medicine in India and in the West respectively. In all, ancient history, whether of medicine or of the arts or of political life, the multitude remain passive spectators, with a few important and dynamic individuals holding the reins of the chariot of national life. Where popular institutions and life have not developed into active and self conscious functioning, the biographical method of history is the only true method to adopt and we shall proceed now to discuss and ascertain with as great a degree of certainty as possible, the lives and accomplishments of the leaders of medical thought ever since the science descended to the earth and began its terrestrial career as a rational system of healing for the protection and prolongation of life. For Caraka, this great science is a positive one intended for attaining long life.

दीर्घं जीवितमन्विच्छन् भरद्वाज उपागमत् ।
इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम् ॥ ३ ॥ च सू १

"Bharadwāja, the mighty ascetic, in search of the science of longevity approached Indra, having deemed him, the lord of the immortals, worthy of suit."

Viewing the career of Āyurveda as a terrestrial science according to the Caraka Samhitā, Bharadwāja is certainly the father of medicine in Āyurveda. He is the Indian Prometheus that brought the fire from the gods and bestowed it on mankind. He is said to have brought the sunfire to the earth. At any rate the fire of the healing science that bestows the warmth of good health, happiness and long life on man is certainly the gift to mankind he brought from the king of the gods. Our history, naturally enough, begins with the inquiry into the nature and times of this greatest among sages.

CHAPTER III

BHARADWAJA

The prime source of all knowledge to the Indo-Āryans was the Veda and both legend and history must ultimately be traced to Vedic origins The 'Science of Life' and the gods and sages that have propagated and enriched it, find mention in that eternal body of knowledge, the Vedas The Ṛgveda and the Atharvaveda are variously claimed as the source, or the original tree of which Āyurveda is a branch. It is thus called an Upa-veda (उपवेद) of the Atharva-veda by most and of the Ṛgveda by some.

Though the Vedas are the eternal source of knowledge, they are given out at the beginning of each cycle of creation by the creator Brahmā (ब्रह्मा) and are promulgated by the foremost of his creatures for the guidance of the world Thus, Brahmā, according to the Muṇḍakopaniṣad (मुण्डकोपनिषद्) which belongs to the Atharvaveda, narrates the descents of the Brahma-vidyā (ब्रह्मविद्या) from Brahmā. Brahmā taught it to his eldest son Atharva Atharva gave it to Angir and he to Satyavāha, a descendant of Bharadwāja. Through him it came down through generations to the world. What applies to this Brahma-vidya applies to the whole of the Atharva-veda. This Atharva-veda is also called the Brahma-veda, the Veda par excellence. At the time of the sacrifice, the Ṛgveda is represented and sung by the Hotā (होता), the Yajurveda by the Adhvaryu (अध्वर्यु), the Sāma-veda by the Udgātā (उद्गाता) and

the Atharva-veda by Brahmā i. e. the one that represents the creator. Thus the place of honor is accorded to this Veda. The Gopatha Brāhmana (गोपथब्राह्मण) says that while all the three Vedas form one wing of the bird of sacrifice the Atharva-veda, by itself, forms the other wing.

त्रिभिर्वेदैर्यज्ञस्यान्यतरः पक्षः संस्क्रियते। मनसैव ब्रह्मा यज्ञस्यान्यतरं पक्षं संस्करोति ।
गो. ब्रा. ३. २.

We thus see that this Atharva-veda was held in high esteem and its promulgators were naturally regarded as the leaders of thought and practical wisdom.

This Atharva-veda is both religious and secular in its range of subjects and scope of practice. Not only was it sung and represented at the performance of the sacrifice which was the nucleus of Vedic religion and worship, but its coteries were the ones considered duly qualified to be the priests and advisers to kings and entitled to perform the auspicious ceremonies for happiness and health (शान्तिकपौष्टिक) and of coronation of kings.

पौरोहित्यं शान्तिकपौष्टिकानि राज्ञां अथर्ववेदेन कारयेद् ब्रह्मत्वं च। इति भट्टाचार्यैरप्युक्तम्।
शान्तिपुष्ट्यभिचारार्था एकब्रह्मर्त्विगाश्रयाः ॥
क्रियन्तेऽथर्ववेदेन ह्यथैवात्मीयगोचरा ॥ इति नीतिशास्त्रेऽपि ।
त्रय्यां च दण्डनीत्यां च कुशलः स्यात्पुरोहितः ।
अथर्वविहितं कर्म कुर्याच्छान्तिकपौष्टिकम् ॥ इति मत्स्यपुराणे ।
पुरोहितं तथाथर्वमन्त्रब्राह्मणपारगम् । इति मार्कण्डेयपुराणे ।
अभिषिक्तोऽथर्वमन्त्रैर्महीं भुङ्क्ते ससागराम् । इति अथर्वपरिशिष्टे ।

Thus we see that the Atharva-veda containing as it does, both spiritual and worldly lore, was patronised both by sages and kings Its promulgators were naturally the leaders of society and the originators of the great sciences and arts that the Atharva-veda contained. This Atharvāngirasa lineage is the one from which has sprung the great sage in question, Bharadwāja, and no wonder that in the Atharva-veda his name and stature stand out conspicuously; and according to the Caraka Saṃhitā, he is the bringer of the medical science

from the king of the gods and the first teacher of Āyurveda on earth, of whom Ātreya and others are the great disciples.

Agni, Vāyu and Sūrya are the recepients of the Ṛk, Yajūs and Sāman respectively and similarly Atharvā is the recipient of the Atharav-veda. Bharadwāja belonging to his line is naturally accorded the great place as the earthly promulgator of its important branches of medicine and archery.

Now, as regards the evidence we have from the three fore most Samhitās of Āyurveda about its origin and earthly descent, there is unanimity upto a certain extent i. e. with reference to the celestial part of its devolution.

ब्रह्मणा हि यथाप्रोक्तमायुर्वेदं प्रजापतिः ।
जग्राह निखिलेनादावश्विनौ तु पुनस्ततः ॥४॥
अश्विभ्यां भगवाञ्छक्रः प्रतिपेदे ह केवलम् ।
ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत् ॥५॥ च सू० १

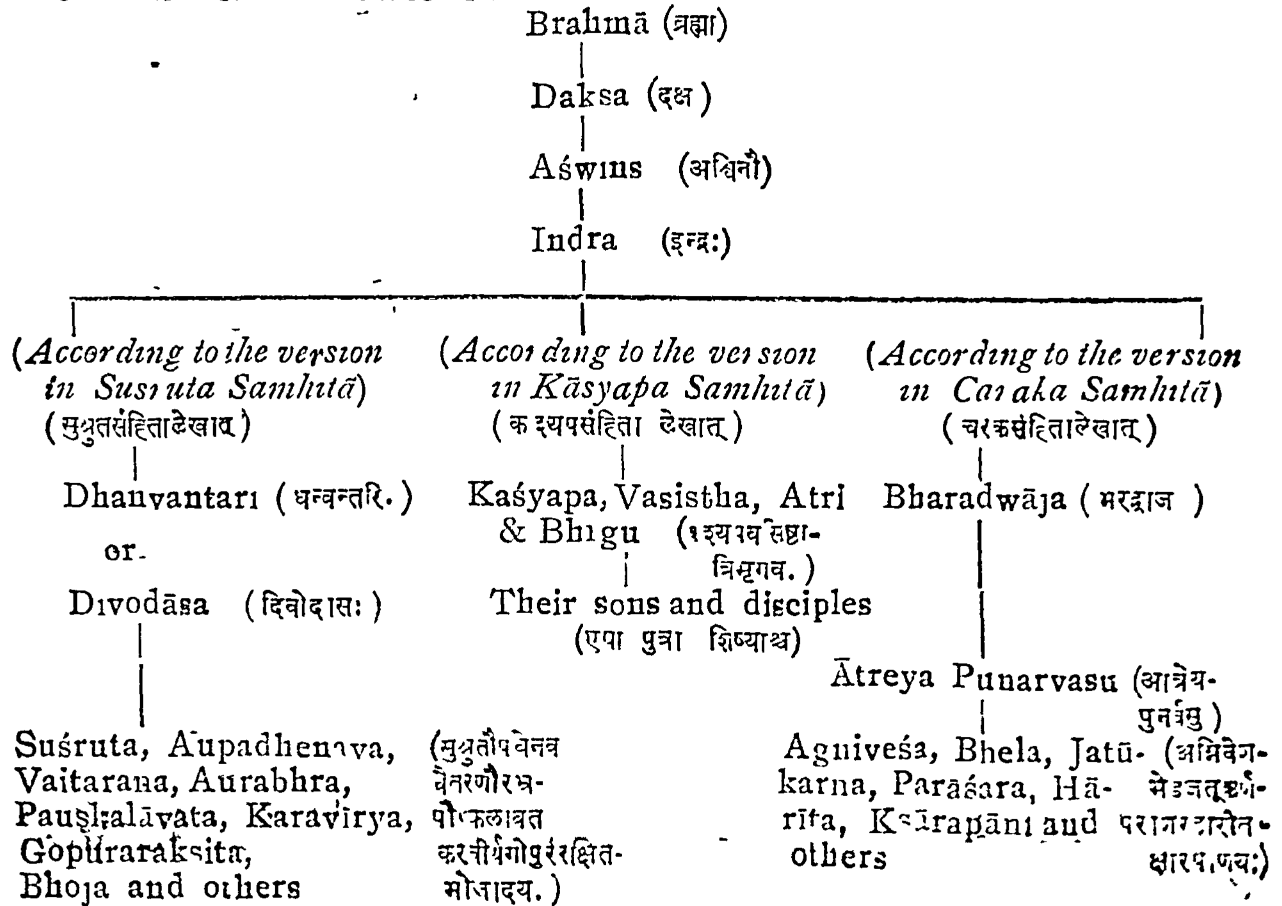
"Dakṣa Prajāpati, the progenitor, first obtained the science of life in its entirety as promulgated by Brahmā, the great one i. e. the Creator and from him in turn, the Aświn twins obtained it, from the Aświn twins the god Indra acquired Therefore Bharadwāja bidden by the sages approached Indra (Śakra)".

Thus according to them all, Brahmā taught the science to Dakṣa, the progenitor, and he imparted it to the twin gods known as the Aświns. From them Indra, the lord of the immortals, learnt it. It is from Indra that mortal protagonists acquired it, and according to the Caraka Samhitā, the first mortal that received the science was Bharadwāja, who repaired to the court of Indra delegated by the congress of Ṛsis to appeal to the king of the gods to impart the science for the redemption of suffering mankind below. Graciously enough, Indra taught the whole of the science to Bharadwāja, from whom Ātreya and other great sages learnt it and passed on to their disciples The prime object of the science of life is to lengthen the span of earthly existence and Bharadwāja, the first mortal knower of this science, is credited to have achieved this end.

तेनायुरमितं लेभे भरद्वाजः सुखान्वितम्। ॥ २६ ॥
च सू. १

"Bharadwāja thereby acquired unmeasured life endowed with happiness"; for he is known to have lived through three lives i e. three generations of contemporary humanity. This, as we have already said, is the version of the Caraka Samhitā of the beginning of Āyurveda on earth. But according to the Suśruta and Kāśyapa Samhitās which are more or less contemporaneous with Caraka Samhitā or Agniveśa-tantra as it is also called, the original teachers of these treatises namely Dhanvantari and Kaśyapa claim to have received the science direct from Indra, on a par with Bharadwāja.

The following table gives the manner of descent of Āyurveda and the succession of teachers and discipls according to each of these three important treatises, each representing predominantly a branch of medicine. Thus the Ātreya school is primarily one of medicine, the Suśruta school of Surgery and the Kāśyapa school of Pediatrics and obstetrics.



In this connection it is necessary to refer to another part of the Caraka Saṃhitā where a different account of the descent of Āyurveda, particularly of Rasāyana, is given. In the section on Rasāyana, the following narative occurs.

हिमवन्तं अमराधिपतिगुप्तं जग्मुर्भृग्वङ्गिरोऽत्रिवसिष्ठकश्यपागस्त्यपुलस्त्यवामदेवासितगौतमप्रभृतयो महर्षयः ॥ ३ ॥ तानिन्द्रः सहस्राक्षोऽमरगुरुरब्रवीत् ॥ ४ ॥ (च, चि १/४-४)

यद्यपि च ऋषयो भरद्वाजद्वारा इन्द्रादधिगतायुर्वेदा तथाऽपि ग्राम्यवासकृतमनोग्लान्या न तथा स्फुटार्थो वर्तत इति शङ्कया पुनरिन्द्रस्तानुपदिशति (चक्रपाणिटीका).

Which means that Bhrgu, Angirā and other sages approached Indra in the Himālayan region, desiring to find a remedy for the ills born of dwelling in towns and villages. They receive the desired knowledge from Indra. There is no mention of Bharadwaja in this context as receiving Āyurveda from Indra; but there is the name of Atri among the galaxy of sages. The learned commentator Cakrapāni comes to the reader's rescue and explains that this refers to a later occasion than the one described in the opening chapter of the book and that in the meanwhile the science of healing had fallen into neglect and that the sages mentioned above approached Indra again for instruction. The explanation sounds quite plausible considering the fact that no two obviously conflicting versions could have been embodied in the same text by its authors or compilers and subsequent redactors; and a supposition like the one suggested by the learned commentator seems quite justifiable and to have been intended by the authors. The latter reference is evidently limited only to the science of Rasāyana.

As regards the evidence of the other two Samhitas referred to, we shall first examine the Suśruta Samhitā. There is no mention of Bharadwāja having received the science from Indra or having imparted it to Dhanvantari, the king of Kāśi Dhanvantari claims to have received it from Indra directly, as may be seen from the table given before. Yet in contradiction to what we see in the Suśruta Saṃhitā itself, we find from the Taittirīya Brāhmaṇa and the Mahābhārata that Bharadwāja was the priest (Purohita पुरोहित) of three generations

of the Kings of Kāśī i. e. Dhanvantari, (धन्व-तरि), Sudāsa (सुदास) and Pratardana (प्रतर्दन). He is thus said to have lived through three lives Divodāsa must have owed his knowledge to his preceptor and priest Bharadwāja. The Harivamśa (हरिवंश) describes Bharadwāja as the teacher of the medical science to Dhanvantari.

तस्य गेहे समुत्पन्नो देवो धन्वन्तरिस्तदा ।
काशिराजो महाराज सर्वरोगप्रणाशन. ॥ २६ ॥
आयुर्वेदं भरद्वाजात्प्राप्येह भिषजा क्रियाम् ।
तमष्टधा पुनर्व्यस्य शिष्येभ्य. प्रत्यपादयत् ॥२७॥
धन्वन्तरेस्तु तनयः केतुमानिति विश्रुत ।
ह वं. २९.

Evidently, as Divodāsa was regarded as the earthly incarnation of God Dhanvantari, the original God of medicine, he claims to have received the science directly from Indra, the king of the Gods. Thus alone can we explain the absence of any mention, in the Suśruta Samhitā, of Bharadwāja as the preceptor of Dhanvantari or Divodāsa. The compiler of each treatise, perhaps, desired to make the particular preceptor in question supreme above all others We see this tendency in other treatises too In the Kāśyapa Samhitā, Kaśyapa and not Bharadwāja is the recipient of the Science from Indra.

Again, in the Hārīta Samhitā—Hārīta is a disciple of Ātreya along with Agniveśa, Bhela and others— we have a confirmation of the story of Bharadwāja as the teacher of Ātreya and other sages.

" शक्रादहमधीतवान् " इत्यादिना
" मत्त पुनरग्न्येयात्रिसुत त्रिप्रयोजनम् ।
अत्रात्रेयादिपर्यन्ता विदु· सप्त महर्षयः ॥
(हारीतसंहिता)

Curiously enough, Vāgbhata, who draws from all the Samhitās extant at his time, portrays Punarvasu Ātreya as approaching Indra as leader of other sages among whom Bharadwāja is also one,

and as learning the Science of life from him. He is not indebted to Bharadwāja for his acquisition of the science.

ब्रह्मा स्मृत्वाऽऽयुषो वेदं प्रजापतिमजिग्रहत् ।
सोऽश्विनौ तौ सहस्राक्ष सोऽत्रिपुत्रादिकान् मुनीन् ॥
अ. हृ. सू. अ. १

✧ ✧ ✧

धर्मार्थकाममोक्षाणां विघ्नकारिभिरामयैः ।
नरेषु पीड्यमानेषु पुरस्कृत्य पुनर्वसुम् ॥ ४ ॥
धन्वन्तरिभरद्वाजनिमिकाश्यपकश्यपाः ।
महर्षयो महात्मानस्तथा लम्बायनादयः ॥५॥
शतक्रतुमुपाजग्मुः शरण्यममरेश्वरम् ।
तान्दृष्ट्वैव सहस्राक्षो निजगाद यथागमम् ॥ ६ ॥
अ. सं. सू. १

Perhaps it is these and such other conflicting naratives that have made some scholars believe Ātreya to be identical with Bharadwāja But the learned Cakrapāni is emphatic on the different individualities of these two sages and is definitely of the opinion that Bharadwāja is the teacher of Ātreya.

अत्र केचिद् भरद्वाजात्रेययोरैक्यं मन्यन्ते, तन्न, भरद्वाजसंज्ञया आत्रेयस्य क्वचिदपि तन्त्रप्रदेशेऽकीर्तनात्; (चक्रपाणि.)

A much later writer on medicine, Bhāvamiśra, of the sixteenth century, has three differing versions of the story of Āyurveda. Evidently he contents himself by stating the actual versions then current in books and among the scholars of the science. He firstly narrates the story as told by Vāgbhata wherein Ātreya, as the leader of a group of sages, receives his instruction from Indra.

नासत्याभ्यामधीत्यैष आयुर्वेदं शतक्रतुः ।
अध्यापयामास बहूनात्रेयप्रमुखान् मुनीन् ॥ भा. प्र. पू. १

In the second story, he depicts Ātreya as approaching Indra, by himself, out of compassion for suffering humanity, and having learnt the science from Indra, Ātreya writes a treatise on Āyurveda and instructs his disciples Agniveśa, Bhela and others in it

चिन्तयामास भगवानात्रेयो मुनिपुङ्गवः ।
किं करोमि क्व गच्छामि कथं लोका निरामयाः ॥

* * *

आयुर्वेदं पठिष्यामि नैरुज्याय शरीरिणाम् ।
इति निश्चित्य गतवानात्रेयस्त्रिदशालयम् ॥

* *

आयुर्वेदोपदेशं मे कुरु कारुण्यतो नृणाम् ।
तथेत्युक्त्वा सहस्राक्षोऽध्यापयामास तं मुनिम् ॥

भा प्र. पू १

According to the third story, once it happened that many sages met together on the slopes of the Himālayas. The first to arrive was the best among sages, Bharadwāja. Then all the sages that congregated, unanimously chose and besought Bharadwāja to repair to Indra and bring down the Āyurveda.

तत्रैषां प्रश्नमाने कश्चन विविधिश्चिन्त्यो भवद्भिर्बुधैः ।
ये गैरित्यभिधाय सपदि भरद्वाज मुनि तेऽब्रुवन् ॥
त्वं योग्यो भगवन् । सहस्रनयनं याचस्व लब्ध कमा-
दायुर्वेदमधीत्य यं गदभयान्मुक्ता भवामो वयम् ।
इत्थं स मुनिभिर्योग्यै प्रार्थितो विनयान्वितैः ।
भरद्वाजो मुनिश्रेष्ठो जगाम त्रिदशालयम् ॥
तत्रेन्द्रभवनं गत्वा सुरर्षिगणसंवृतम् ।
दृष्टवान् वृत्रहन्तारं दीप्यमानमिवानलम् ॥

भा. प्र पू. १

He did so and the other sages studied the treatise written by him and acquired long life and health. This story is more in accordance with the one given in the Caraka Samhitā except for the feature which makes Bharadwāja offer himself voluntarily to be their deputy before Indra in the latter work. That the other sages learnt the science from him is common to both the versions. His teaching was imparted systematically laying out the foundations of logical concepts of Sāmānya, Viśeṣa and Samavāya, from which the theory of drug and action as evolved leading to the general principles of the science of medicine. Both in Bhāvaprakāśa and Caraka, these logical concepts are specifically mentioned as the basic knowledge that Bharadwāja taught the other sages for learning the science of medicine. It is therefore natural to surmise that Bharadwāja should have been famous as a teacher of logic. We find one Udyota-kara,

the author of Nyāyavārttika referring to Bharadwāja as the author of Nyāya.

From the foregoing it must be evident that despite conflicting narratives, Āyurveda owes its inception to Bharadwāja. The strongest point in favour of such a view is his line of descent from Atharvā and Angiras, the receivers and seers of the Atharva-veda, and Āyurveda as a part of the Atharva-veda accords leadership in the science to Bharadwāja, a luminous sage of the Atharvavedic line of descent.

Besides, Bharadwāja is a name held in great veneration even in the Rgveda. He is the composer of the Bṛhat which is the best of the Sāma melodies. In a hymn in the Rgveda (X. 181) it is sung that while Vasistha composed the Rathantara Melody it was Bharadwāja who was the author of the Bṛhat, these being the twin luminous wings of the fire-bird of sacrifice. It is also said that Bharadwāja was among the first to discover 'the highway leading to the gods." The hymn concludes saying, rather mysteriously, that it was "these sages (among whom Bharadwāja is one) that brought down the Gharma' (घर्म) the heat, from the sun.

अविंदन्ते अतिहितं यदासीद्यज्ञस्य धाम परमं गुहा यत् ।
धातुर्द्युतानात्सवितुश्च विष्णोर्भरद्वाजो बृहदा चक्रे अग्नेः ॥ २ ॥
ते अविंदन्मनसा दीध्याना यजु ष्कन्नं प्रथमं देवयानं ।
धातुर्द्युतानात्सवितुश्च विष्णो रासूर्यादभरन्घर्ममेते ॥ ३ ॥
ऋ. म १०. सू. १८१

"They found with mental eyes the earliest Yajus, a pathway to the gods that had descended from radiant Dhātar, Savitar and Visṇû. From Sūrya did these sages bring the Gharma." (Grffiths translation of Rigveda)

In the Mahābhārata, Bharadwāja is said to be a sage settled near Haradwar on the banks of the Ganges, while in the Rāmāyana he has his hermitage at Prayāg where he receives Rāma and Sītā.

According to both the Harivaṁśa (हरिवंश) and the Bhāgawata (भागवत), Bharadwāja became the adopted son of Paurva (पौर्व), son of Bharata. In the story it is said that as the king was not satisfied with the qualities of the children his wife bore him, he was very much grieved and the Maruts commmended to him this son of Bṛhaspati as most worthy of being adopted by him for a successor.

The story of his birth in this connection is worth narrating. According to the Visnu Purāna and the Mahābhārata, he is the son of Mamata (ममता) by Bṛhaspati. When Utathya's (उतथ्य) wife Mamatā was big with child, Bṛhaspati the husband's younger brother cohabited with Mamatā. The fetus, who later was the great sage Dīrghatamas (दीर्घतमस्) objected to the uncle's attempt at further impregnation and kicked out the new fetus with his feet. In consequence, Bṛhaspati caused the original fetus to become blind as Dīrghatamas became [since, as his name indicates. Though thrown out, Bṛhaspati's offspring grew into the child that was Bharadwāja later. "Rear this child of double parentage (द्वाजं भर)," with these words Bṛhaspati offered the child to the mother.

अन्तर्वत्न्या भ्रातृपत्न्या मैथुनाय बृहस्पतिः ।
प्रवृत्तो वारितो गर्भं शप्त्वा वीर्यमवासृजत् ॥३६॥
तं त्यक्तुकामां ममता भर्तृत्यागविशङ्किताम् ।
नाम निर्वचनं तस्य श्लोकमेनं सुरा जगुः ॥३७॥
मूढे भरद्वाजमिमं भर द्वाज बृहस्पते ।
यातौ यदुक्त्वा पितरौ भरद्वाजस्ततस्त्वयम् ॥३८॥

भाग स्कंध. ९ अ. २०

Thus the strange tale of an instance of superfetation hangs about this great personage of ancient times, one of the greatest leaders of men at the very dawn of Āryan history in India. Prometheus-like in stature and benevolence, wise as behoves the son of Bṛhaspati, the teacher of the gods, he strode the earth like a prophet, bringing the fire from the sun, the healing wisdom from the king of the immortals, and opened up the pathway leading to heaven which may mean the "Brahma-vidyā" or the institution of sacrifice that opens up the path leading to the Gods. Prophet, sage and prince, this dynamic leader was the contemporary of three generations of humanity, counsellor and teacher to the kings of Kāśī,

revered leader and compeer of the greatest of sages, he might also be one of the seven orginal sages that exist from the beginning of each cycle of Manvantara (मन्वन्तर) Cakrapāni, the commentator is of the view that he is only a descendant of the orginal sage of that name

With this great personage, half legendary and half historical, half divine and half human, striding the snowy heights of the Himālayas in the early dawn of history, footing the path to the home of the king of the immortals, 'looking larger than human on these frozen hills', the history of Āyurveda begins He remains for ever the bringer of the healing light, the father of the science of Medicine on Earth.

The Various Bharadwajas

"The first and the foremost famous vedic poet of this period was Bharadwāja Vājineya(भरद्वाज वाजिनेय). He was a contemporary of Divodāsa (दिवोदास), Prastoka Sārñjaya (प्रस्तोक सार्ञ्जय) and Abhyavartin Cayamāna (अभ्यवर्तिन् चायमान) and consequently of Daśaratha. His sons were Garga (गर्ग) and Pāyu (पायु). Rāma Dāśarathi repaired to his hermitage on his way back from Lanka He was the Purohita of Divodāsa, gave Pratardana Daivodasi (प्रतर्दन दैवोदासी) his kingdom and Ksattraśrī Pratardanī (क्षत्रश्री प्रतर्दनी) was his Yajamāna. He was one of the Rsis of the Vedic age, who prohibited the slaughter of cows in sacrifices simply out of gratitude to the bovine race which showers on mankind kindness in the form of milk. Bharadwāja loved the cows so very deeply that he did not hesitate to identify them with Indra, his deity"

The above is evidently the account of Bharadwāja that we have just studied in the foregoing pages as described by an orientalist. That Bharadwāja loved the cows and identified them with Indra is how we may understand if we take the word 'Go' (गो) to mean cow. 'Go' is primarily light or knowledge and the Veda which is the embodiment of it Bharadwāja was a great 'Gavesaka' (गवेषक) meaning not simply a lover or promoter of the well being of the cow, but a seeker after light and knowledge That he identifed knowledge with Indra is easily understandable when we know that he received

his Āyurveda from Indra, the fountain-head of knowledge, and the king of the immortals.

Later on in the Mahābhārata we hear of a Bharadwāja, the father of Drona, the famous teacher of the Kauravas in archery.

Now we shall deal with the accounts of the various other persons bearing the name of Bharadwāja that we meet in the Caraka Samhitā, so that there may be no mistake and confusion regarding the one great Bharadwāja, the first propagator of the Science of Life on earth, and the great seer that was among the bringers of the solar fire and that approached Indra for the Āyurveda, as the messenger of the sages

In the Caraka Samhitā we have another Bharadwāja, known as the Kumāraśirā (कुमारशिरा) and yet another that takes part in the learned discussion with Ātreya. The context in which the names of these two persons appear leaves no doubt regarding their different identity from the great Bharadwāja

There are three places in the Caraka Samhitā where this Bharadwāja with the title of Kumāraśirā is mentioned.

This is perhaps a nick-name bestowed on that particular Bharadwaja for his theory that in the course of the development of the fetus the head is the first part to manifest itself Or it is also likely that he had a head bigger in size than is usual and resembling the head in an infant, in whom the head is very large in proportion to the rest of the body Or it is equally likely that he had an infantile head in proportion to his adult body and was hence known as Kumāraśirā "One having a boy's head' But we know for certain that he propounded the theory of the emergence of the head first in the fetus before other parts, and his theory might have earned him the lasting epithet of Kumāraśirā.

शिर पूर्वमभिनिर्वर्तते कुक्षाविति कुमारशिरा भरद्वाज· पश्यति ॥

च शा. ६-२१

"It is the head that first develops in the womb, thus views

Kumārasirā Bharadwāja".

He participates in the discussion on the actions of Vāta and again in the significant discussion on the number of tastes. He propounds that tastes are only five in number.

तच्छ्रुत्वा वाक्यं कुमारशिरा भरद्वाज उवाच--एवमेतद्यथा भगवानाह, एत एव वातगुणा भवन्ति स एवंगुणैरेवंद्रव्यैरेवंप्रभावैश्च कर्मभिरभ्यस्यमानैर्वायुः प्रकोपमापद्यते, समानगुणाभ्यासो हि धातूनां वृद्धिकारणमिति ॥

च. सू. १२–५

"Hearing this statement, Bharadwāja, the Kumārasirā said, 'It is even as your honour has said; such, to be sure, are the characteristics of Vāta. It is by the repeated use of such like qualities, such like substances and actions of such like potencies that Vāta becomes excited. For, verily, the increasing factors of the body-elements is the repeated use of homologous things."

यः कुमारशिरा नाम भरद्वाजः स चानघः । च. सू. २६–४.

"The sinless Bharadwāja known as Kumārasirā,"

पञ्च रसा इति कुमारशिरा भरद्वाजः । च. सू. २६–८.

"Bharadwāja known also as Kumārasirā then said, 'There are five tastes; .... "

Thus we find a Bharadwāja Kumārasirā, quite distinct from the Great Originator of the Science on earth and described in the beginning of the Caraka Samhitā.

There is another person by the name of Bharadwāja, who is a great scholar taking part in the learned discussions of the sages and propounding the theory of Nature or the innate quality of things as the cause of man as well as of his diseases

भरद्वाजस्तु नेत्याह कर्ता पूर्वं हि कर्मणः ।
दृष्टं न चाकृतं कर्म यस्य स्यात् पुरुषः फलम् ॥ २० ॥
भावहेतुः स्वभावस्तु व्याधीनां पुरुषस्य च ।
खरद्रवचलोष्णत्वं तेजोऽन्तानां यथैव हि ॥ २१ ॥ च. सू. २५

* * * *

नेति भरद्वाज, किं कारणं-नहि माता न पिता नात्मा न सात्म्य न पानाशनभक्ष्यलेह्योपयोगा गर्भं जनयन्ति, न च परलोकादेत्य गर्भं सत्त्वमवक्रामति ॥ च शा. ४ [१]

"To this the sage Bharadwāja said—'No For the doer always precedes the deed. Nor have we any valid knowledge of action that has not been performed, whereof it may be said that an individual is the result. Nature alone is the cause, then, of both man and his disease just as roughness, fluidity, mobility and heat are respectively the nature of earth, water, air, and fire"

* *

"No! said Bharadwāja to this. For what reason did he say so? Because neither mother nor father, neither the spirit nor concordance, nor yet the use of drinks or foods that are eaten, masticated or licked up, in fact, bring about the conception Nor does a mind, coming from another world, enter into the embryo"

In the latter part of Śārīra-sthāna, Chapter III, a Bharadwāja asks the teacher Ātreya a number of questions. This Bharadwāja seems to be merely a student who goes on asking questions, and evidently a different person from the learned Bharadwāja of the earlier part of the chapter, who has authoritative views of his own.

भरद्वाज उवाच,
गर्भं कथमयं सन्धीयते। कस्मात् गर्भः मनुष्यविग्रहेण जायते। कस्मात् जडान्ध.....
पितृसदृशरूपा न भवन्ति। च. शा. ३, १५

"How is the embryo integrated? Why does the embryo emerge in the shape of man? Why are those, sprung of the idiotic, blind........ .... unlike the parents?"

चक्रपाणिटीका—भरद्वाजशब्देन इह नात्रेयगुरुः उच्यते किन्तु अन्य एव भरद्वाजः कश्चित्, तेन तस्य संशयच्छेदनमात्रेयेणोपपन्नम् एव।

In the Kāśyapa Samhitā there is a reference to a Kṛṣṇa Bharadwāja (कृष्णभारद्वाज) who may be a son of Bharadwāja.

चत्वारो रोगा आगन्तुवातपित्तकफजा इति कृष्णो भारद्वाज. । का. स. सू. २७ ३

"There are four kinds of diseases exogenous, those born

of Vāta, those born of Pitta and those born of Kapha; 'so says Kisna Bhāradwāja"

It is necessary to mention, while yet on this subject, that there are a few works come down in the name of Bharadwāja.

1 Bhāvaprakāśa (भावप्रकाश) ascribes to Bharadwāja a regular treatise on medicine from which the other sages studied and learnt the qualities and actions of substances.

2 There seems to have been current a book entitled Bhāradwājīyam (भारद्वाजीयम्) meaning the book on the system of Bharadwāja

3. Bhesaja-kalpa (भेषजकल्प) is another book ascribed to him dealing with the pharmaceutics and treatment of fevers. A commentary of this work is also available.

There are a few recipes too bearing Bharadwāja's name, being perhaps propounded by him.

The following recipes bear the name of Bharadwāja: (Bihat Phalaghita बृहत्फलघृत) नस्या फलघृत ह्येव भारद्वाजेन निर्मितम् (वृन्दमाधव) and (Phalaghita फलघृत) एतत्फलघृत नाम भारद्वाजेन भाषितम् (शार्ङ्गधरसंहिता).

In conclusion, it is necessary to repeat that the great mass and variety of evidence that we have reviewed, leave no doubt regarding the existence and accomplishments of this great sage and father of medicine. There must have been lesser persons bearing his name who have played some part in the history of the cultural evolution of the Indo-āryan people; but the proto-type, the Bharadwāja that brought down the science of medicine and opened up the way to the court of Indra, is from all accounts, the real hero and originator of the Science of Medicine and of Life, known as Āyurveda. No account of the evolution of Medicine in India can afford to ignore this hallowed name, if it should be faithful to the inscribed chronicles of racial history It is only after a full cognizance of his greatness and significance that we can pass on to consider the lives and achievements of other teachers and propagators of medicine, in the land of the Āryas.

CHAPTER IV

ATREYA

The great teacher of Kāya-cikitsita (कायचिकित्सित) or medicine is Kisna Ātreya according to the Mahābhārata.

गान्धर्वं नारदो वेदं भरद्वाजो धनुर्ग्रहम् ।
देवर्षिचरितं गार्ग्यः कृष्णात्रेयश्चिकित्सितम् ॥ २१ ॥ महा॰शा–प अ–२१०

The Caraka Samhitā, the greatest of the works on medicine purports to be the final embodiment of Ātreya's teaching. Every chap ter opens with the words 'Thus spake the worshipful Ātreya (इति ह स्माह भगवानात्रेय.).

Agnivesa and other disciples are greatly attached to him and hold him in supreme veneration. He is the first systematic teacher of the science of medicine after it was brought from Indra and imparted to the noble galaxy of sages by Bharadwāja.

The Caraka Samhitā does not say explicitly that Ātreya learnt the science from Bharadwāja, but it just mentions that Bharadwāja, having brought the sacred wisdom from Indra, imparted it to the sages Marici and others, among whom Ātreya is one. We are then introduced to a situation wherein Ātreya, the compassionate one, taught this holy science of life to his disciples for the ultimate benefit of all creatures. (च. सू. १. ३०)

Despite the absence of a specific mention of the transmission of the science from Bharadwāja to Ātreya, the fact implied is so transparent that the authors omitted the statement of the obvious The verse, opening with the word 'thus' (च स. १-३०) is meant to convey this fact viz, in the manner foregone i e the sages including Ātreya having learnt the science, then it so happened, that Ātreya began teaching medicine to his disciples. Cakrapāni, the commentator, is emphatic on this point and contradicts the conclusion of some identifying this Ātreya with Bharadwāja who learnt the Āyurveda from Indra. For the latter, mistake is made by some in view of the description in Caraka in the chapter on Rasāyana, where Atri is said to have received the

knowledge directly from Indra. That pertains only to Rasāyana and on a later occasion than the one described in the opening chapter and therefore does not apply to the question of the whole science of Āyurveda as it was taught by Indra to Bharadwāja and again by him to the sages of whom Ātreya is one.

In this connection it is interesting to note that Vāgbhata and Bhāvamiśra refer to Punarvasu or the son of Atri as approaching Indra at the head of a group of sages and learning the Scienceof medicine from him. (अ. सं. सू. १, ४.) (अ. हृ. सू. १, ३.) (भा. प्र. अ. १.)

That this Ātreya is one of the great sages, expert in the sciences and spiritual knowledge, and one held in high esteem is evident from the prefixed title to his name 'Bhagawān' (भगवान्). This is a title that only the very greatest of sages of supreme spiritual attainment may hope to obtain. The qualifications or merits that entitle one to this honour are set forth thus.

"उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥ "

"He is to be known as 'Bhagawān' who is possessed of the knowledge of creation and dissolution of the world and of the birth and death of creatures as also of science both material and spiritual."

Ātreya was thus among the elite of the sages, adept in all the sciences and mature in spiritual wisdom and a teacher specially of the science of medicine. Though versed in all the eight branches of the Science of Life he devoted this treatise entirely to medicine and referred his disciples to other teachers and treatises when resort to surgical and other special procedures were in demand.

अत्र धान्वन्तरीयाणाम् अधिकारः क्रियाविधौ ।

च. चि. ५, ४४

'This is the domain of the surgeons'', is a remark one meets with when there are indications for surgical remedies.

पराधिकारे तु न विस्तरोक्ति.
शस्तेति तेनात्र न नः प्रयास ।

च. चि. २६, १३१

"We do not attempt to expatiate on them here, as that belongs to the province of specialists."

Thus Atreya is a specialist in Medicine ('Kāyā–Cikitsā') and specially therapeutics and a popular verse in vogue assigns excellence in each department of medicine to each one of the four expert teachers and writers on the medical science.

निदाने माधवः श्रेष्ठः सूत्रस्थाने तु वाग्भटः ।
शारीरे सुश्रुतः प्रोक्तः चरकस्तु चिकित्सिते ॥

"Mādhava is unrivalled in diagnosis, Vāgbhata in general principles of medicine, Suśruta in surgery and Caraka in therapeutics.'

Ātreya is also known as Punarvasu or Punarvasu Ātreya. In the Caraka Samhitā, the word Punarvasu is used as a synonym for Ātreya. The opening line of every chapter contains always the words "thus spake the worshipful Ātreya" and at the end of the chapter in the recapitulation of the subject of the chapter sometimes other synonyms like Punarvasu, the great sage, Cāndrabhāga or Kṛṣṇa Ātreya are used, thus making it clear that Bhagawān Ātreya was also known by other names of his.

तच्छ्रुत्वा काप्यवचो भगवान् पुनर्वसुरात्रेय उवाच।
(च. सू १२, १२)

यथाप्रश्नं भगवता व्याहृतं चान्द्रभागिना ।
(च. सू. अ. १२, १००)

त्रित्वेनाष्टौ समुद्दिष्टाः कृष्णात्रेयेण धीमता ।
(च सू. अ. ११, ६५)

It is possible that the epithet Punarvasu (पुनर्वसु) may be significant of Ātreya being born during the dominance of the constellation of that name. Such method of nomenclature we find at many places in those days e. g. warrior Arjuna of the Pāṇḍavas was also called Phalguna from the constellation of that name under the influence of which he was born.

According to the Caraka Saṃhitā, Ātreya is the son

of Atri for in many places he is referred to as the son of Atri. Though the term Ātreya might apply either to the son of Atri or his near or distant descendants or to a disciple of Atri or even to one of the clan of Atri, yet as he is referred to as the son of Atri (अत्रिपुत्र) specifically, and also in view of the early times to which the situation pertains, it may be fairly concluded that the Ātreya we are concerned with, is the direct son of Atri.

We find that in later days the royal physician of Śrī Harṣa was known as Rasāyana Paunarvasava (रसायन पौनर्वसव) This appellation of his may mean that he was either a descendant of Punarvasu or one versed in the science of medicine propounded by Punarvasu. Considering that those versed in surgery were known as Dhānvantarīyas, Dhanvantari being the first propounder of the Science, it is probable to conclude that the experts in the science of medicine propounded by Punarvasu were known as Paunarvasavas.

Identity of Atreya with Punarvasu

(1) The words Ātreya and Punarvasu are used together in the Caraka Saṃhita.

(१) तच्छ्रुत्वा काप्यवचो भगवान् पुनर्वसुरात्रेय उवाच।
च. सू. १२-१३

(२) षडेव रसा इत्युवाच भगवानात्रेयः पुनर्वसुः।
च. सू. २५-९

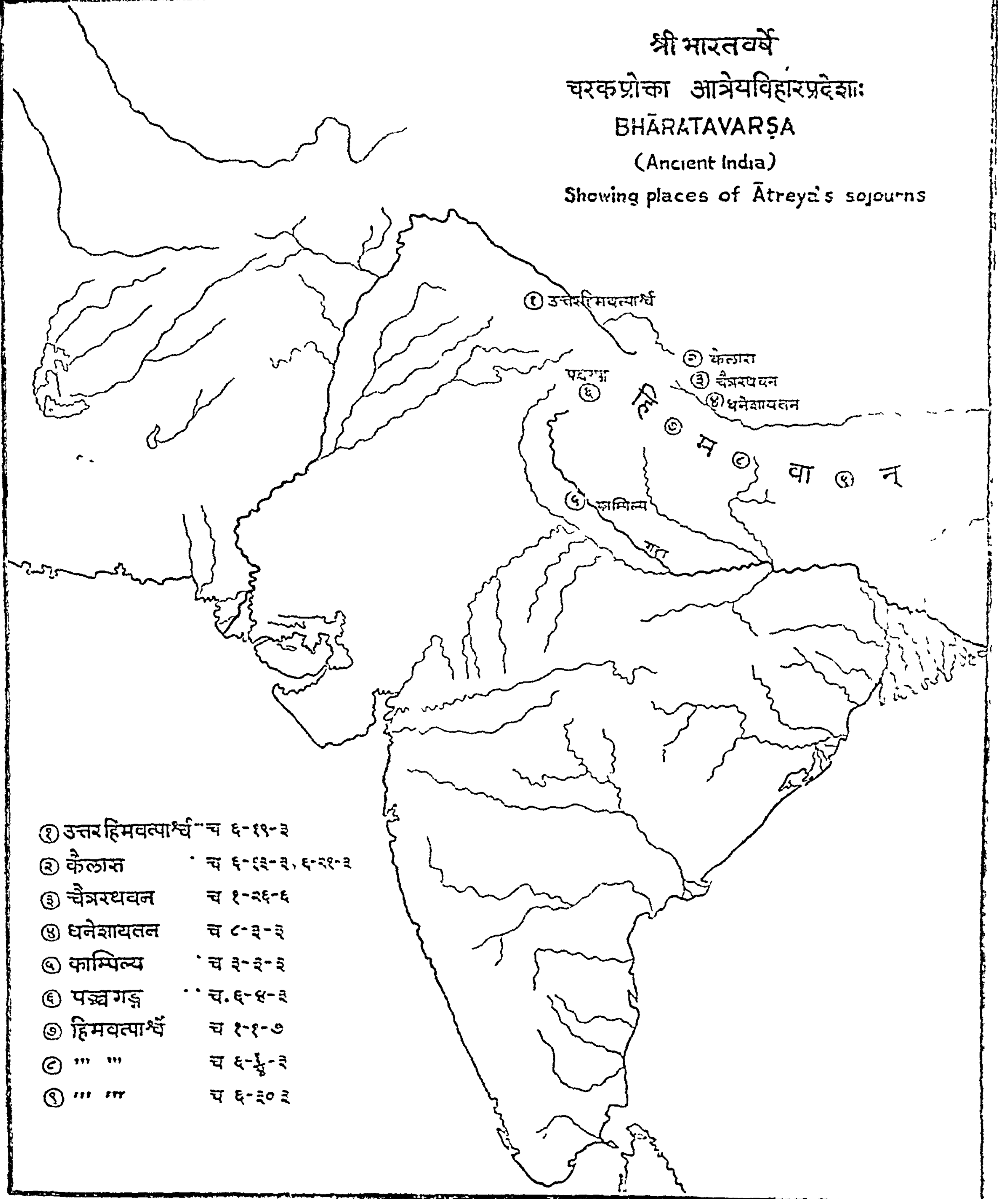
Also thus in Kāśyapa Saṃhitā (काश्यपसंहिता)—

अल्पान्तरत्वाच्चेत्याह तमात्रेय पुनर्वसुः

(2) 'Ātreya' and 'Punarvasu' words are used as synonyms at the end of the chapters thus:

In Caraka Saṃhita—

(१) महर्षीणां मतिर्या या पुनर्वसुमतिश्च या।
कलाकलीये वातस्य तत् सर्वं संप्रकाशितम्॥ च. सू. १२-१७


श्री भारतवर्षे
चरकप्रोक्ता आत्रेयविहारप्रदेशाः
BHĀRATAVARṢA
(Ancient India)
Showing places of Ātreya's sojourns
① उत्तरहिमवत्पार्श्व
② कैलास
③ चैत्ररथवन
④ धनेशायतन
⑥ पञ्चगङ्ग
⑤ काम्पिल्य
गङ्गा
हि ⑦ म ⑧ वा ⑨ न्
① उत्तर हिमवत्पार्श्वे च ६-१९-३
② कैलास च ६-१३-३, ६-२१-३
③ चैत्ररथवन च १-२६-६
④ धनेशायतन च ८-३-३
⑤ काम्पिल्य च ३-३-३
⑥ पञ्चगङ्ग च. ६-५-३
⑦ हिमवत्पार्श्वे च १-१-७
⑧ ,,, ,,, च
⑨ ,,, ,,, च ६-२० ३

(२) स्वेदाधिकारे यद्वाच्यमुक्तमेतन्महर्षिणा।
शिष्यैस्तु प्रतिपत्त्यर्थमुपदेष्टा पुनर्वसुः॥ च सू १४-६१

(३) यद्द्सेव्यं विशुद्धेन यश्च मसर्जनक्रम.।
तत् सर्वं कल्पनाध्याये व्याजहार पुनर्वसु ॥ च. सू १५-२५

There occur also in the Astānga Sangraha of Vāgbhata—

धर्मार्थकाममोक्षाणा विघ्नकारिभिरामयै.॥
नरेषु पीड्यमानेषु पुरस्कृत्य पुनर्वसुम्॥ अ सं. सू १-८

ब्रह्मा स्मृत्वाऽऽयुषो वेद प्रजापतिमजिग्रहत्।
सोऽश्विनौ तौ सहस्राक्षं सोऽत्रिपुत्रादिकान्मुनीन्॥ अ. हृ सू १-३

(3) 'Punarvasu' is used as a substitute of Ātreya at the beginning of a chapter—

पुरा प्रत्यक्षधर्माणं भगवन्तं पुनर्वसुम्।
समेताना महर्षीणा प्रादुरासीदियं कथा॥ च सू २५-३

Punarvasu is also mentioned as the preceptor of Agniveśa—

१. अथ मैत्रीपरः पुण्यमायुर्वेदं पुनर्वसु'।
शिष्येभ्यो दत्तवान् षड्भ्य सर्वभूतानुकम्पया॥ च. सू १-३०

२. सांख्यैः सख्यातसंख्येयै सहासीन पुनर्वसुम्।
जगद्धितार्थं पप्रच्छ वह्निवेशः स्वसंशयम्॥ च सू १३-३

Besides, even the epithet of भगवत is given to Punarvasu. (The verse is quoted above च-सू २५-३)

Kisna Ātreya seems to be his most popular appellation. As we have seen, the Mahābhārata refers to Kisna Ātreya as the famous teacher of medicine. In the Caraka Samhitā itself Ātreya is often called Kisna Ātreya

(१) चरक सू ११

कृष्णआत्रेय–आत्रेय

(Beginning)—इति ह स्माह भगवानात्रेयः॥ २॥

(End) त्रित्वेनाष्टौ समुद्दिष्टा कृष्णात्रेयेण धीमता ।
भावा, भावेष्वसक्तेन येषु सर्वं प्रतिष्ठितम् ॥ ६५ ॥

(२) च. चि. २८-१५६
अग्निवेशाय गुरुणा कृष्णात्रेयेण भाषितम् ।

(३) च. चि. २८-१६४
कृष्णात्रेयेण गुरुणा भाषितं वैद्यपूजितम् ।

(४) चक्रपाणिः
कृष्णात्रेय पुनर्वसोरभिन्न एवेति वृद्धाः। च. चि. १५-१३१ टीका.

(५) भेलः
१. कृष्णात्रेयं पुरस्कृत्य कथाश्चक्रुर्महर्षय । (पृ. २८)
२. अशीतिकं नरं विद्यात् कृष्णात्रेयवचो यथा। (पृ. ९८)

(६) महाभारतम्
कृष्णात्रेयश्चिकित्सितम् ।

(७) श्रीकण्ठदत्त and शिवदासः ।
कृष्णात्रेयः पुनर्वसुः ।

Also many of the tested recipes are named after him as commended or having been greatly favored by Krsna Ātreya.

(1) त्रित्वेनाष्टौ समुद्दिष्टा कृष्णात्रेयेण धीमता । च सू ११-६५
(2) नागराद्यमिदं चूर्णं कृष्णात्रेयेण पूजितम् ॥ च. चि. १५-१३१
(3) नवायसमिदं चूर्णं कृष्णात्रेयेण भाषितम् ॥ च. चि. १६-७१
(4) पलितघ्नो विशेषेण कृष्णात्रेयेण भाषित । च चि २६-२७८
(5) अग्निवेशाय गुरुणा कृष्णात्रेयेण भाषितम् । च चि २८-१५६
(6) कृष्णात्रेयेण गुरुणा भाषित वैद्यपूजितम् ॥ च. चि. २८-१३४

There can, thus, be no confusion as regards the identity of the person known as Ātreya with Krsna Ātreya in the Caraka Samhitā. For in the chapter XI of Sūtra sthāna, we find the usual 'worshipful Ātreya' in the initial lines and at the end in the resumé he is referred to as Krsna Ātreya. Thus Bhagawān Ātreya, Punarvasu, Ātreya and Krsna Ātreya are the names of one single individual sage who is the teacher of the science of medicine in the Caraka Samhitā.

To leave no scope for doubt on this point the following will be useful.

Bhela, being a disciple of Ātreya along with Agniveśa and **others**, refers to Ātreya as Kisna Ātreya in the Bhela Samhitā.

कृष्णात्रेयं पुरस्कृत्य कथाश्चक्रुर्महर्षय'। (भे. सू वातकलाकलीय.)
अशीतिकं नर विद्यात् कृष्णात्रेयवचो यथा। (भे ९८)

There is a tantra or a treatise on Śālākya (शालाक्य) or 'Surgery of the supra-clavicular parts of the body' ascribed to Kisna Ātreya. On this ground some are led to believe that there existed two persons of this name.

Śrīkantha Datta (श्रीकण्ठ दत्त) in his commentary on Vinda's Siddhayoga (सिद्धयोग) states—

(१) ननु च तन्त्रान्तरीयैः षड्विध' कवलः पठितः। तथा च कृष्णात्रेय.।
(२) शाल्यकिभिस्तु प्रतिदोष पठितानि द्रव्याणि। तथा च कृष्णात्रेय.।
(३) षोडशगुणं चाम्भः कृष्णात्रेयपरिभाषायां मन्तव्यम्।

Similarly, Śivadāsa (शिवदास)in his commentary 'Tattva-Candrika' (तत्त्व-चन्द्रिका) while describing Daśamūlaśatapalaghita (दशमूलशतपलघृत) quotes from Jwarādhikāra (ज्वराधिकार) of Cakradatta (चक्रदत्त) and cites the names of Gopura Raksita (गोपुर रक्षित), Jatūkarna (जतूकर्ण), Caraka (चरक), Suśruta (सुश्रुत),and Kisna Ātreya (कृष्ण आत्रेय). But both the above authors—Śrīkantha Datta and Śivadāsa, have raised the question of two personalities, Kisna Ātreya the surgeon and Ātreya the physician, but, while commenting on the line 'नागराद्यमिद चूर्णं कृष्णात्रेयेण पूजितम्।' they distinctly state कृष्णात्रेय: पुनर्वसु।

The commentator Śivadāsa holds the view that Kisna Ātreya and Punarvasu are one.

Even if Kisna Ātreya appears to have given instruction on surgical matters it does not follow that he could not have been identical with Ātreya Punarvasu, the teacher in the Caraka Samhitā. He must have been acquainted with the whole of the Science of Life in all its eightfold ramifications, though he confined himself to Kāyacikitsā or medicine, in his exposition before Agniveśa and other disciples. There is thus nothing to contradict the conclusion that there existed but one teacher known variously as Punarvasu, Ātreya and Krṣna Ātreya.

He was also known as Cāndrabhāgi (चान्द्रभागि) or Cāndrabhāgin (चान्द्रभागिन्). The 13th chapter of Sūtra-sthāna in Caraka refers

to the teacher by this name. Punarvasu is mentioned as seated amidst the Sāṅkhya philosophers whom Agniveśa approaches for instruction and in the resumé at the end of the chapter, the teacher is referred to as Cāndrabhāgi. The commentator Cakrapāni contents himself by saying that Cāndrabhāgi is Punarvasu.

We are left to conjecture the derivations of this name for him. It may be, he is the son of Candrabhāgā or a resident of the region named Candrabhāga. A tributary of the Indus was also known by that name Being resident on its banks, he might have been known as Cāndrabhāga. The sister compilation to that of Agniveśa's (Caraka Samhitā), namely the Bhela Samhitā, supports this view that Ātreya Punarvasu and Cāndrabhāgi are one and the same person.

Thus we have the great sage Ātreya, the teacher of medicine and preceptor to Agniveśa, Bhela and other disciples, bearing other names of Kṛṣṇa Ātreya, Punarvasu and Cāndrabhāgi as all these names are applied to him in the Caraka Samhitā as well as in the Bhela and Kāśyapa Samhitā and are supported by references to him in other books like the Mahābhārata in similar contexts.

Beginning of the chapter

सांख्यै. संख्यातसंख्येयै सहासीन पुनर्वसुम्।
जगद्धितार्थं पपच्छ वह्निवेश: स्वसशयम् ॥३॥
च. सू. १३

Ending

स्नेहा· स्नेहविधि कृत्स्नस्यापरिसद्धि. सभेषजा।
यथाप्रश्नं भगवता व्याहृतं चान्द्रभागिना ॥१००॥ च सू. १३

चक्रपाणि:—

चान्द्रभागी पुनर्वसु: ।

भेलसंहिता—

(1) सुश्रेता नाम मेधावी चान्द्रभागमुवाच (P 39)

The verse in the Bhela Samhitā is very significant as it combines the names of Cāndrabhāga and Punarvasu while referring to the teacher of medicine.

(2) गान्धारदेशे राजर्षिर्नग्नजित् स्वर्णमार्गदः।
संगृह्य पादौ पप्रच्छ चान्द्रभाग पुनर्वसुम् ॥ (P.30)

"Nagnajit, the saintly king of Gāndhāra, giver of the path to gold, grasped the feet of Cāndrabhāgi Punarvasu in obeisance, and inquired."

Thus the verse provides us with a confirmation of the identity of Cāndrabhāga with Punarvasu and also offers a clue as to the period of his existence by mentioning the name of his disciple the king of Gāndhāra named Nagnajit (नग्नजित्).

In the Caraka Saṃhitā there are mentioned as his contemporaries who participated in the discussions on various medical topics, the king of Kāśī named Vāmaka (वामक) and Nimi (निमि) the king of Videha. Thus, this leads us to the question of the period of Ātreya in the chronicles of ancient Indian history.

The Period of Atreya

It would be a very interesting and engaging study to try to fix the date of Ātreya. There is a certain preceptor Ātreya, the teacher of Jīvaka (जीवक). The stories about Jīvaka are found in the literatures of various countries where Buddhism flourished Tibetan, Burmese and Sinhalese versions differ in many points In the Tibetan Tales (तिब्बतीय उपकथा), we find that Atreya of Takṣaśilā (तक्षशिला) was the preceptor of Jīvaka. The Burmese version says that Jīvaka went to Kāśī and not to Takṣaśilā for studies They however, differ on the point of Ātreya's preceptorship to Jīvaka. They say that Jīvaka's preceptor was Diśāpramukha (दिशाप्रमुख) or Mānakācārya (मानकाचार्य) or Kapilākṣa (कपिलाक्ष). Moreover, in the Tibetan stories where Ātreya is mentioned as the preceptor of Jīvaka, we do not find any other epithet of Ātreya. In one book the epithet Pingala (पिङ्गल) is used for Ātreya.

Jīvaka has never mentioned anywhere Ātreya as his preceptor nor Agniveśa as his co-student. In the same way, Agniveśa never mentions Jīvaka anywhere in his whole treatise. Jīvaka went to study "head surgery" according to a Tibetan story, while Punarvasu Ātreya was primarily a physician

In the Caraka Samhitā, some mention of abdominal surgery is found but no reference at all to "head surgery". Thus the inference that

Ātreya was the preceptor of Jīvaka is based on flimsy grounds, and even the acceptance of Ātreya as the preceptor of Jīvaka does not establish his identity with Punarvasu Ātreya. Some scholars suggest that he may be Bhiksu Ātreya (भिक्षु आत्रेय) but as we shall see that Bhiksu Ātreya (भिक्षु आत्रेय) was a contemporary of Punarvasu Ātreya, even that theory is erroneous

आत्रेयो गौतम साङ्ख्य पुलस्त्यो नारदोऽसित ॥ ८ ॥
अगस्त्यो वामदेवश्च मार्कण्डेयाश्वलायनौ ।
पारिक्षिर्भिक्षुरात्रेयो भरद्वाजः कपिञ्ज(ष्ठ)लः ॥ ९ ॥
च. सू–१–२५

तञ्चेति भिक्षुरात्रेयो(न ह्यपत्यं प्रजापतिः) । च. सू. २५ –२४

The person referred to as Bhiksu Ātreya (भिक्षु आत्रेय) in the text of Caraka is not the preceptor of Jīvaka The preceptor of Jīvaka if he was at all an Ātreya, he must be some other descendant of Atri.

As we have seen above Taksaśilā is mentioned in connection with Jīvaka. There is no mention of Taksaśilā in Caraka, Bhela and Kāśyapa Samhitas though we find the names of Gāndhāra (गान्धार), Pāñcāla (पाञ्चाल), Kampilya (कम्पिल्य) Kāśī (काशी), Pañcaganga (पंचगङ्ग) etc. This inevitably leads us to the conclusion that Taxilla might not have been developed as a centre of learning in Ātreya's period. Ātreya must have flourished before Taxilla had become a reputed seat of learning. Enquiry into the period of Taxilla will help us in fixing up the period, or at any rate the terminus ad quem of Ātreya's period.

1. There is no mention of Taxilla in the Vedas or in the Upanisads.

2. In the Uttarakānda (उत्तरकाण्ड) or the supplementary portion of Rāmāyana (रामायण), we find that Bharata (भरत) conquers the country and his son Taksa (तक्ष) is placed to rule over the conquered territory and hence it is called Taksaśilā.

तक्षं तक्षशिलायां तु पुष्कलं पुष्कलावते ।
गन्धर्वदेशे रुचिरे गान्धारविषये च स ॥ १० ॥
रामायण उ. का अ. १०१

3. Janmejaya's serpent sacrifice was performed at this place.

4. Taxilla becomes a famous seat of learning by the seventh century B. C.

5. Historical records place its glorious period from 700 B. C. to 500 A. D. attracting scholars from distant cities. e. g. Rājagṛha (राजगृह), Kāśī (काशी) and Mithilā (मिथिला). Jīvaka (जीवक), Brahmadatta (ब्रह्मदत्त), Kautilya (कौटिल्य), Patañjali (पतञ्जलि), Pārśva (पार्श्व), Vasumitra (वसुमित्र) and Aśvaghosa (अश्वघोष) are scholars of Taxilla.

6. The grammarian Pānini mentions Taxilla From the above data Ātreya seems to have flourished before the glorious period of Taxilla. Now, the glorious period of Taxilla coincides with the times of the Buddha and as the Buddha period is placed, by historians, in the 6 th century B. C. we can say that Ātreya flourished before the period of Buddha. Thus the Buddha-period becomes the terminus ad quem.

In order to fix Ātreya's period with degree of accuracy, one will have to establish the upper limit or the terminus a quo of Atreya's period. In the Caraka Samhitā we find references to Kāmpilya (काम्पिल्य) and Pañcāla (पञ्चाल). The former place is well known in Śukla Yajurveda (शुक्ल यजुर्वेद), Taittirīya Brāhmana (तैत्तिरीय ब्राह्मण) and Maitrāyaṇīya Kāṭhaka Saṃhitā (मैत्रायणीय काठकसंहिता), while the latter also seems to have been equally well known in the Veda, Brāhmaṇas and the Upaniṣads. So, Ātreya must have flourished during the period when Kāmpilya and Pañcāla were well-known places. As these places were well-known in the Vedic, Brāhmana and Upanisadic periods, we can say that Ātreya must have flourished not later than this period.

Thus the Brāhmana or the Upanisadic period is the latest time when Ātreya must have systematised and preached the medical science. Having determined that Ātreya flourished before the Buddhist period and during the Upanisadic period, we must try to narrow down the period between the termini a quo and terminus ad quem as much as possible.

The study of the contemporaries of Ātreya in order to attempt to fix their dates is bound to yield useful results. In

the Caraka Samhitā, we find from various refereaces that Mārīca (मारीच), Kāśyapa (काश्यप), Vāryovida (वार्योविद), Marīci (मरीचि) and Kaśyapa (कश्यप) were contemporaries of Ātreya

(a) काङ्कायन: कैकशेयो धौम्यो मारीचकाश्यपौ। च. सू. १-१२

Mārīca and Kāśyapa are mentioned as Ṛsis who attended the Himālayan conference in company with Ātreya.

(b) तच्छ्रुत्वा वार्योविदवचो मरीचिरुवाच–यद्यप्येवमेतत् किमर्थस्यास्य वचने विज्ञाने वा सामर्थ्यमस्ति भिषग्विद्याया भिषग्विद्यामधिकृत्येयं कथा प्रवृत्तेति। च सू १२. ९

(c) मरीचिरुवाच—अग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति। तद्यथा–पक्तिमपक्तिं दर्शनमदर्शनं मात्रामात्रत्वमूष्मण प्रकृतिविकृतिवर्णौ शौर्यं भयं क्रोधं हर्षं मोहं प्रसादमित्येवमादीनि चापराणि द्वन्द्वानीति। च सू. १२-११

Here, as seen in the above passage, Ātreya (आत्रेय), Marīci (मरीचि) and Vāryovida (वार्योविद) meet in the same assembly and discuss. In this assembly Marīci gives the authoritative statement about the action of Pitta while Vāryovida (वार्योविद) establishes the actions and qualities of normal and abnormal Vāta This shows that all these were contemporaries.

(d) परोक्षत्वादचिन्त्यमिति मारीचिः कश्यप।

च. शा. ६. २१

Here Mārīci Kaśypa (मारिचि कश्यप) is quoted by Ātreya as the propounder of the theory that the spirit is unthinkable as it is not the object of direct observation.

The references pertaining ot Vāryovida are as follows.

(a) तच्छ्रुत्वा वडिशवचनमवितथमृषिगणैरनुमतमुवाच वार्योविदो राजर्षि ....।

Here Vāryovida (वार्योविद) is mentioned as the authority on Vāta or Vāyu and he is in discussion with Marīci and Ātreya.

(b) वार्योविदस्तु नेत्याह न ह्येक कारणं मनः।
नर्ते शरीराच्छारीररोगा न मनसः स्थितिः॥
रसजानि तु भूतानि व्याधयश्च पृथग्विधाः।
आपो हि रसवत्यस्ताः स्मृता निर्वृत्तिहेतवः॥

च. सू. २५-१२,१३

Here we see him as the propounder of the theory of the nutrient fluid being the source of both—man and disease (रसज व्याधयः and रसजः पुरुषः). He is the contemporary of Ātreya as well as of Nimi (निमि) of Videha.

श्रीमान्वार्योविदश्चैव राजा मतिमतां वरः।
निमिश्च राजा वैदेहो बडिशश्च महामतिः ॥
काङ्कायनश्च वाह्लीको वाह्लीकभिषजां वरः।
च. सू. २६,४-५

Vāryovida attends this assembly met to discuss the categories of taste. Among others who attend are Nimi of Videha and Kānkāyana the physician from Bāhlīka (Modern Balkh) Vāryovida propounds the theory that there are six categories of taste. He is given the epithet of Rājarsi while Nimi is given the epithet of Rājā.

These references in the Caraka indicate that Ātreya, Mārīci Kaśyapa, Vāryovida, Nimi of Videha and Kānkāyana of Bāhlīka flourished at the same period If we can fix up with certainty the date of any one of them, the dates of all others can be decided by the process of synchronism

The contemporaneity of Ātreya, Kaśyapa and Vāryovida is supported by Kāśyapa Samhitā also. (का सं सू २७-३)

Vāryovida and Nimi propound their own theories about the classification of disease and the presiding Rsi Kaśyapa. gives the final authoritative decision in the matter.

इत्याह गार्ग्यो नेत्याह बालत्वादिति माठरः।
मासेन शस्यते माषाद् बालो हि स्यादवस्थितः।
अल्पान्तरत्वान्नेत्याह तमात्रेयः पुनर्वसुः।
चतुर्मास्योऽनुवासय (स्तु) ...... ॥

त्रिवर्षस्यैव तु हितं नेति भेलस्तमब्रवीत्।
अल्पान्तरत्वाद्व्याघाताद्विप्रमाणामप्रसहात् ॥
षड्वर्षप्रभृतीनां तु भेल.. ......

.... षड्नेषु सूक्ष्मेषु पुनः पुनः।
निश्चयार्थं ततः सर्वे कश्यपं पर्यचोदयन् ॥
(का सं सि. १,११-१२-१३)

In this assembly Ātreya Punarvasu, Bhela, and Kaśyapa meet together Ātreya Punarvasu and Bhela give their own theory and Kaśyapa the master preceptor on Pediatrics, gives his decisive opinion on the subject.

These references from Kāśyapa Samhitā also support the fact that Mārīci Kaśyapa, Punarvasu Ātreya, Vāryovida and Bhela were contemporaries and the Bhela Samhitā corroborates the contemporaneity of Ātreya and Kaśyapa.

शिर इति भरद्वाजः शरीरस्य तन्मूलत्वात् ।
अवाक्शिरा इति भरद्वाज ।
चक्षुरिति कश्यपः ।
नेत्याह भगवान्पुनर्वसुरात्रेय ।

In trying to fix the date of Ātreya, internal evidence of the text will greatly help. In Caraka we find that it enumerates three hundred and sixty bones in the human body—त्रीणि सषष्ठीनि शतान्यस्थ्नाम् । (च शा ७-६). In the Suśruta Samhitā we find that only three hundred bones are enumerated. But Suśruta was aware of the enumeration of bones as three hundred and sixty in works anterior to him.

त्रीणि सषष्ठीन्यस्थिशतानि वेदवादिनो भाषन्ते । शल्यतन्त्रेषुतु त्रीण्येव शतानि । सु. शा ५. १८
डल्हणटीका—वेदवादिनो भाषन्त इति अत्र आयुर्वेदवादिन इति द्रष्टव्यं न पुनर्वेद एव ।

"The professors of general medicine i. e Āyurveda, speak of three hundred and sixty bones but books on surgical science (Salya-tantra शल्य-तन्त्र) know only of three hundred."

"The commentator Dalhana says here 'Veda' is used to signify Āyurveda and not the four sacred Vedas."

This proves that Ātreya is anterior to Suśruta and that the two systems differ with regard to the number of bones in the human body. This theory or fact of Ātreya's priority to Suśruta is supported by the great scholar Hoernle, although he ascribes to Ātreya the period of Taksasilā's glory Speaking about Suśruta he says, "He must have been acquainted with the doctrines of Ātreya. With reference, for example, to the bones of the human body, he introduces his own exposition with a remark pointing out the difference

between Ātreya's system and his own in respect of the total number of the bones."

Besides this, there are clear indications in the Śatapatha Brāhmana (शतपथ ब्राह्मण), a post-Vedic work, that the author was acquainted with the doctrine of both Ātreya and Suśruta

आत्मा ह त्वेवैषोऽग्निश्चितः। तस्यास्थीन्येव परिश्रितस्ताः षष्ठिश्च त्रीणि च शतानि भवन्ति। षष्ठिश्च ह वै त्रीणि च शतानि पुरुषस्यास्थीनि मज्जानो यजुष्मत्य इष्टकास्ताः षष्ठिश्चैव त्रीणि च शतानि भवन्ति षष्ठिश्च ह वै त्रीणि च शतानि पुरुषस्य मज्जानोऽथ।

श. ब्रा. १० अ. ४–८

"But indeed that fire-altar also is the body, the bones are the enclosing stones and there are 360 of these, because there are three hundred and sixty bones in man. The marrow parts are the Yajusmati bricks, for there are three hundred and sixty of these and three hundred and sixty parts of marrow in man."

In Caraka we find (चतुर्दशोरसि शा ७–६) there are fourteen bones in the breast In Suśruta this number is given as seventeen (सप्तदशोरसि सु शा. ४–१९).

Śatapatha seems to have taken the number of breast-bones from Suśruta.

The anatomical comparisons quoted above show that at the time of Satapatha, both the medical schools, of Ātreya and Suśruta, were in existence and that the author possessed some knowledge of their respective theories of the skeleton For he derived from Suśruta the allotment of seventeen bones to the breast while according to Caraka the bones are only fourteen, while he got the total of 360 bones of the skeleton from Ātreya, Suśruta having only 300 In his choice of particulars from the two systems, of course, he was guided by the requirements of his mystic treatment of the fire-altar.

The author of the Śatapatha Brāhmana is Yājñavalkya (याज्ञवल्क्य) who is said to have flourished at the court of Janaka (जनक), the famous king of Videha, and contemporary of Ajātaśatru (अजातशत्रु). The latter, the celebrated ruler of Magadha was a contemporary of the Buddha His accession took-place approximately in 554 B C.

Accordingly, Yājñavalkya may be dated about 575 B. C. So the dates of Ātreya and Suśruta must be placed some time before that period, and Âtreya being anterior to Suśruta, he can safely be placed at least in the seventh century B. C.

This date of Ātreya is pushed back to further antiquity by the evidences found in the Atharvaveda. As evidence of the very early date of both, Ātreya and Suśruta, we have a rather significant passage in the Atharvaveda. It occurs in the tenth book, as a hymn on the creation of man, in which the several parts of the skeleton are carefully and systematically enumerated in striking agreement more especially with the system of Ātreya as contained in Caraka's compendium. The date of the Atharvaveda is not exactly known, but it belongs to the most ancient, or primary Vedic literature of India. It cannot be placed later than the eighth century B C. because references to it are found in secondary Vedic works, such as the Śatapatha Brāhmana above referred to. The large portion of it (books I to XVIII) admittedly belongs to a much earlier period, possibly as early as about 1000 B C., and the hymn in question is included in this older portion Moreover, within that portion it belongs to a division (books VIII-XII) which bears a distinctly hieratic character. It thus takes us back to that pre-historic or the semi-mythical age of the medicine man who combined the functions of priest and physician. This period as already stated, is represented conspicuously by the great sage Bharadwāja and to him it actually ascribes the authorship of one of the hymns (the twelfth of the tenth book) of that hieratic division.

So the period of Ātreya can be bracketed between the end of Atharva-period and the beginning of Śatapatha-period.

Let us see if the method of exposition and the language used are of any help to us in fixing the date. The main text of Ātreya seems to have been composed during the 'Sūtra period' or the aphoristic period which appeared at the end of the Vedic period. The rise of this class of writings was due to the need of reducing the vast and growing mass of details of knowledge and experience accumulated during the Vedic period in the whole of Aryāvarta,

to a systematic shape and of compressing them into a compact form which would not impose too great a burden on the memory, the only vehicle of all teaching and learning in those days. The main object of the Sūtras was therefore to supply a short but comprehensive survey of the sum of these scattered details. For this purpose, the utmost brevity was needed, a requirement which was certainly met in a manner unparalleled elsewhere. The very name of this class of literature (Sūtra सूत्र 'thread' or 'clue' from सिव् to sew) points to its main characteristic and chief object viz., extreme conciseness. The prose in which these works were composed is such that the wording of the most laconic expression would often appear diffuse compared with it. Some of the Sūtras attain to such a degree of terseness that the formulas cannot be understood without the help of elaborate commentaries. A characteristically aphoristic verse which defines the nature of a Sūtra is here.

अल्पाक्षरमसन्दिग्ध सारवद्विश्वतोमुखम् ।
अस्तोकमनवद्य च सूत्रं सूत्रविदो विदु· ॥

"This is called a Sūtra which has the least number of words, is unambiguous, synoptical, all-embracing, devoid of any superficial word and faultless."

According to it, the compilers of grammatical Sūtras delighted as much as in the saving of a short vowel as in the birth of a son (अर्धमात्रालाघवेनापि पुत्रोत्सवं मन्यन्ते वैयाकरणा).

The first section of Ātreya Samhitā is called Sūtra-sthāna. This Sūtra style needed interpretation and commentaries and hence it was essential to study under a Guru who could interpret the Sūtras. This is also one of the reasons why later on so many commentaries on this Samhitā were written

Linguistic investigations tend to show that the Sūtras are closely connected in time with the grammarian Pānini, some of them appearing to be even anterior to him. We shall therefore probably not go far wrong in assigning 7th to 2nd century B. C. as the chronological limits within which the Sūtra literature was developed.

Another evidence which leads us to place Ātreya some time in the Śatapatha Brāhmana period is the assembly-system so often mentioned in his treatise. The philosophical disquisitions are the characteristic feature of the Brāhmana period. It was a special function of the Brahmā priest to give decisions on many disputed points that may arise in the course of a sacrifice, and this he could not have done unless he was a master of ratiocination. Such decisions which may be likened to the chairman's rulings in a modern assembly are scattered through the ancient Brāhmanas and are collected together as so many deductions (न्याय) in the Pūrva Mīmānsā (पूर्वमीमांसा) aphorisms of Jaiminī (जैमिनी).

These tournaments of arguments form a prominent feature in the later books of Śatapatha Brāhmana. The hero of these is Yājñavalkya who is regarded as the chief authority, like Ātreya in the Caraka Samhitā.

In the Brhadāranyakopanisad (बृहदारण्यकोपनिषद्) which forms the concluding portion of the last book named Āranyaka (आरण्यक) of both the recensions of Śatapatha Brāhmana, the second part of the Upanisad (उपनिषद्) consists of four philosophical discussions in which Yājñavalkya is the chief speaker. Out of these four, the first is a great disputation in which the sage proves his superiority over nine successive interlocutors. The second discourse is the dialogue between king Janaka and Yājñavalkya The third discourse is another dialogue between them. The fourth is the discourse between Yājñavalkya and his wife Maitreyī (मैत्रेयी).

In the Caraka Samhitā we find the following discussions.

In the 10th chapter of Sūtra-sthāna there is depicted a dialogue betwen the main speaker Ātreya and Maitreya.

Ātreya gives a warning at the end thus:—

साध्यासाध्यविभागज्ञो यः सम्यक् प्रतिपत्तिमान् ।
न स मैत्रेयतुल्यानां मिथ्याबुद्धिं प्रकल्पयेत् ॥२१॥ च. सू. १०

"One who knows the differential diagnosis between curable and incurable diseases, as also the right application, will not fall into such erroneous mode of thinking as Maitreya and others did.

In the 12th chapter of Sūtra-sthāna the discourse is among the Rsis, Kuśa Sānkrtyāyana, Kumāraśirā Bharadwāja, Kānkāyana Bāhlīka, Badisa Dhāmārgava, Vāryovida Rājarsi, Marīci, Kāpya, and Ātreya.

Each of them discusses one aspect of the subject and Ātreya, the presiding sage, links all the aspects in one integrating form

In chapter 25th of Sūtra-sthāna, Kāśipati Vāmaka approaches the assembly of Rsis for the solution of a question. Pāriksi (पारिक्षि), Maudgalya (मौद्गल्य), Śaralomā (शरलोमा), Varyovida (वार्योविद), Hiranyāksa (हिरण्याक्ष), Kuśika (कुशिक), Kauśika (कौशिक), Bhadrakāpya (भद्रकाप्य), Bharadwāja (भरद्वाज), Kānkāyana (काङ्कायन), Bhiksu Ātreya (भिक्षु आत्रेय), each of these propounds his own theory and insists tenaciously on its acceptance. The presiding sage Ātreya exhorts all of them to be more rational and scientific and gives his authoritative decision on the subject.

Similarly, in chapter 26 th of Sūtra-sthāna, nine sages meet and each propounds his own theory in the discourse on the categories of taste (रस). Finally, the learned Ātreya expounds giving the decision in the matter.

वादान् सप्रतिवादान् हि वदन्तो निश्चितानिव ।
पक्षान्तं नैव गच्छन्ति तिलपीडकवद्गतौ ॥२७॥
मुक्त्वैवं वादसङ्घट्टमध्यात्ममनुचिन्त्यताम् ।
नाविधूते तमःस्कन्धे ज्ञेये ज्ञानं प्रवर्तते ॥२८॥ च. सू. २५

"Those who advance arguments and counter-arguments as if they were finalities, never in fact arrive at any conclusion, going round and round like the man who sits on the oil press. Therefore letting go this wordy warfare, apply your minds to the essential truth, but without dispersing the obscuring cloud (of passion) there can be no proper appreciation of the object that is to be known".

In the 3rd chapter of Śārīra-sthāna again, there is a discourse between Bharadwāja and Ātreya

Elaborate rules and regulations about the conducting of such meetings are given in great details in the Vimāna-sthāna chapter VIII.

Reviewing the matter and manner of these discourses and the importance attached to such meetings, one feels that Ātreya's treatise must have been composed during the period when such disquisitions were the prevalent system of establishing the final truth in a matter of dispute. Thus Ātreya's period coincides with the Śatapatha period.

Taking into view the internal and external evidence supported by historical consistency we are led to place Ātreya in a period not deflecting much on either side of the 8th century B. C but certainly not later than 7th century B. C.

Atreya, as a teacher

As a teacher of medicine, Ātreya is of a very high order judged from the methods he adopted to instruct his disciples and of the arrangement and classification of the subjects and medical concepts. All the parallel treatises such as those of Kaśyapa, Hārīta and Bhela, refer to him as the accredited teacher and authority on medicine.

It is therefore necessary that we learn of the methods of instruction he pursued in achieving this supremacy as a teacher.

At the beginning of each lesson, he categorically announces the definite subject he proposes to expound Then, often it happens that the disciples headed by Agniveśa put inquiring questions in order to spot-light the salient points of the subject proposed. And the teacher while expounding these salient points covers the whole field of the proposed subject. Occasionally, there are intelligent interjections by Agniveśa asking for clarification on points, as for example, when the teacher commends the real physician as against the quack, Agniveśa asks, "How are we to know the real physician from the quack?' and a most impressive delineation of the difference between the quack and the real physician is given by Ātreya (च सू. २९). Again after proposing the subject to be expounded, the various disciples or the sages and learned men assembled about the teacher, are invited to offer their individual views The great discussions on the subject of Vāta and of Rasa are supreme examples of this kind. After listening to the views of each of the learned men participating in the

discussion, Ātreya sums up his opinion which is sometimes categorically offered and sometimes elaborated by arguments and illustrations Though in later days there obtained in India the Socratic method known as teacher-disciple dialogues (गुरुशिष्यसंवाद) yet Ātreya's cannot be called such a method It is in its form more ancient and related to the Brāhmanical method of discussion Only, it is milder in spirit without the bravado and vehemence that characterises the part played by exponents like Yājñavalkya in the debates conducted under the patronage of king Janaka. There is a true spirit of inquiry and a desire for discovering and accepting the truth on a subject is transparent in these discussions, but no desire to assert oneself and score a victory in debate. This became the spirit of a later day though it was condemned by Ātreya as unworthy of good men (Car. Vim VIII 22-23)

विगृह्य कथयेद्युक्तया युक्त च न निवारयेत् ।
विगृह्यभाषा तीव्र हि केषाञ्चिद् द्रोहमावहेत् ॥ २२ ॥ च. वि. ८

नाकार्यमस्ति क्रुद्धस्य नावाच्यमपि विद्यते ।
कुशला नाभिनन्दन्ति कलहं समितौ सताम् ॥ २३ ॥ च वि. ८

"In a hostile debate, one should speak supported by reason and skill and never object to statements backed by authority. The hostile debate, which is serious, enrages some people.

And there is nothing that an enraged man may not do or say, and wise men never commend a quarrel before an assembly of good men"

Throughout, in these discussions, Ātreya conducts himself with great dignity, composure and understanding. He listens to the expositions of the different views of the scholars assembled and after duly weighing them, gives out his own considered opinion which is invariably accepted as final by the assembly Occasionally he warns his disciples against the error fallen into by any of the disputants, as for example he warned his disciples and others present against "falling into the same error as did Maitreya and others like him on the question of treatment and non treatment being equal in their results"

न स मैत्रेयतुल्यानां मिथ्याबुद्धिं प्रकल्पयेत् । च. सू. ११,२२

He warns against clinging to an argument (पक्षसंश्रय) also. (च. सू. २५, २६–२७)

The spirit of reverence with which his disciples approach him as he is seated amidst sages and scholars including occasionally the learned rulers of neighbouring kingdoms or foreign scholars and the finality his discussions acquire in the discussions among these sages and scholars, and also the shifting scene of such assemblies from the northern Himālayas to the eastern part like Kailāsa and the southern plains of Kāmpilya are indubitable indications of the popularity, wisdom and supremacy among his contemporaries, of Ātreya as a teacher of medicine.

Besides, for us the significance lies in the stamp of methodical and scientific exposition, he imparted to the mass of medical lore that perhaps lay till then in amorphous heap of drugs and data. The stage of rational or scientific medicine began with Ātreya. Though the concept of the three controlling forces of the body as of the universe is contained in the Vedic literature, it is to Ātreya that medicine owes its full elaboration of the Tridosa (त्रिदोष) concept in a consistent method and based on a logic of elemental combinations and physico-chemical transmutations. With the theory of taste and its influences on metabolic and physiological functions and its application in therapeutics, the concept of the Rasa (रस), Guna (गुण), Vīrya (वीर्य) and Vipāka (विपाक) and Prabhāva (प्रभाव) of drugs, Medicine passes from the empirical stage to a scientific stage, based and supported on bio-physical and bio-chemical concepts.

Though Caraka and Dridhabala may be given credit for the present arrangement of the various sections and the order of the chapters etc, yet the essential rationale running through the entire length of the treatise and the basic concepts and generalisations on drug, disease-factors and methods of therapeusis, belong to Ātreya and have been kept intact and perhaps have been embellished by details of illustration by the redactors

The rational spirit of the teacher is so strong that even maladies which admitted of a religious or demoniac origin and were actually believed to be such by others, were put down by Ātreya as due to purely physical and physiological causes and to volitional transgression, and were exhorted to be treated like other diseases. While describing Insanity, Ātreya lays

down that neither the gods nor the demons have anything to do with it and must be known to result from wrongful behaviour and must be countered by suitable remedies.

नैव देवा न गन्धर्वा न पिशाचा न राक्षसाः ।
न चान्ये स्वयमक्लिष्टमुपक्लिश्यन्ति मानवम् ॥ १९ ॥
च. नि. ७

"Neither gods nor the Gandharvas, neither the goblins nor the demons, nor aught else, torment the man who is not tormented of himself."

It is remarkable that in similar fashion does Hippocrates of Greece explain 'epilepsy' which till then was named a 'sacred disease' He says, 'It is thus with regard to the disease called sacred. It appears to me to be no wise more divine nor more sacred than other diseases but has a natural cause from which it originates like other affections. The cause is no longer divine but human'

It is therefore natural to surmise that the time of Ātreya coincides with that in which the general tendency in Indian life and thought became rational, when inquiry into the original causes of things was initiated and pursued i. e. in the Upanisadic or the Brāhmana period, that succeeded the age of revelation and intuition to which the Veda belongs. Thus in the heyday of Indian speculative thought, Ātreya taught his elaborations of the theory of drug and disease and ushered in the age of scientific medicine. He gave it the framework of a metaphysic of medicine, a basement of theory that could sustain the elaborate edifice of pathology and therapeutics so minutely evolved and completed at a time when humanity in general was still cradled in its infancy as regards scientific thought and practice Succeeding the glowing demi-god Bharadwāja, who brought down the beneficient lore from the king of the gods, Ātreya stands supreme among the teachers of the Science of Life among men, a teacher conspicuous for sweet reasonableness, breadth and comprehensiveness of wisdom as of vision and clarity of definitions, and above all, expert in the correlating of drug to disease. He is thus supreme as a therapeutist and has earned the immortal name of being the originator of medicine.

Ātreya is a name, immortal in Indian medicine and will remain so as long as the science of life is studied and practised in the light and spirit of his principles and basic theory.

His attachment to reason and the happy results flowing from scientific understanding as against fads and unreasoned faith, which make for ignorance, is borne out by his exemplary definition of knowledge and happiness.

समग्रं दुःखमायत्तमविज्ञाने द्वयाश्रयम्।
सुखं समग्रं विज्ञाने विमले च प्रतिष्ठितम्॥ च. सू. ३०,४८)

" All suffering, with its resort in the body as well as in the mind has for its basis ignorance, while all happiness has its foundation in pure scientific knowledge.

CHAPTER V

AGNIVESA

The great heritage of the healing art left to us by Kṛṣṇa Ātreya would have been lost to us but for the herculean task of his chief pupil Agniveśa who made a detailed record of the exposition which flowed from the benevolent lips of his preceptor Ātreya. It was Agniveśa who codified the knowledge and arranged it in the form of a Treatise (तन्त्र) which forms the basis of what is now the Caraka Samhitā. Kṛṣṇa Ātreya expounded the science of Kāya-Cikitsa (कायचिकित्सा) to his six pupils among whom Agniveśa was one of outstanding intelligence. His intellect was superior to his co-students and his treatise was applauded by the sages as the most authoritative.

अथ मैत्रीपरः पुण्यमायुर्वेदं पुनर्वसुः।
शिष्येभ्यो दत्तवान् षड्भ्यः सर्वभूतानुकम्पया॥
अग्निवेशश्च भेलश्च जतूकर्ण. पराशरः।
हारीतः क्षारपाणिश्च जगृहुस्तन्मुनेर्वचः॥ च. सू. १, ३०-३१
उक्तवान्ज्येष्ठशिष्याय क्षतक्षीणचिकित्सिते।
तत्त्वार्थविद्वीतरजस्तमोदोषः पुनर्वसुः॥ च. चि ११. ९७
तपःस्वाध्यायनिरतानात्रेयः शिष्यसत्तमान्।
षडग्निवेशप्रमुखानुक्तवान् परिचोदयन्॥ च. सू २२. ३
बुद्धेर्विशेषस्तत्रासीन्नोपदेशान्तरं मुनेः।
तन्त्रस्य कर्ता प्रथममग्निवेशो यतोऽभवत्॥ च. सू १, ३२

"Thereafter Punarvasu, the most benevolent, moved by compassion for all creatures, bestowed the science of life on his six disciples. Agniveśa, Bhela, Jatūkarna, Parāśara, Hārīta and Kṣārapāni received the teaching of that sage.

All this has been declared to the foremost disciple by Punarvasu, the Knower of Truth, who was free from the faults of passion and ignorance, in this discourse on the treatment of Pectoral Lesions and Cachexia.

Addressing himself to the six choicest of his disciples headed by Agniveśa, who were dedicated to study and meditation, the master, Ātreya, declared as follows, with a view to stimulate inquiry.

It was the excellence of his own understanding and not any difference in instruction by the sage, whereby Agniveśa became the foremost compiler of the science

Not only was he the most brilliant among the disciples but his compilation received the approval of the committee of experts which declared it to be the best of all and ever since it became the authoritative text-book on the science."

This brilliant author of perhaps the oldest written medical work was known as Hutāśa (हुताश) or Hutāśaveśa (हुताशवेश) and Vahniveśa (वह्निवेश) Hutāśa (हुताश) and Vahni (वह्नि) are but the synonyms of Agni (अग्नि) and the later authors substituted the synonyms for the purpose of variation In माधवनिदान chapter 44 on fractures we find:

भग्नं समासाद् द्विविधं हुताश. ।

श्रीकण्ठदत्तव्याख्या–हुताश इति अग्निवेशसंबोधनम्, चरके हुताशशब्देन अग्निवेशोऽभिधीयते ।
Agniveśa is referred to by his synonyms in Caraka Samhita.

In Siddhisthāna (सिद्धिस्थान) 12th chap. verse 53 Agniveśa is referred to as Vahniveśa (वह्निवेश)

चिकित्सा वह्निवेशस्य स्वस्थातुरहित प्रति ।

The Commentator Cakrapāni while beginning the benedictory verse (मङ्गलाचरण) refers to Agniveśa by his synonym.

हुताशवेशचरकप्रभृतिभ्यो नमो नमः।

The Agniveśa-tantra originally consisted of 12000 verses.

यस्य द्वादशसाहस्री हृदि तिष्ठति संहिता।
सोऽर्थज्ञः सविचारज्ञश्चिकित्साकुशलश्च स ॥ ५२॥
रोगांस्तेषां चिकित्सा च स किमर्थं न बुध्यते।
चिकित्सा वह्निवेशस्य स्वस्थातुरहितं प्रति॥ ५३॥ च. सि. १२

Unfortunately Agniveśa-tantra in the original form is not available at present. That logically leads us to the question, as to the period till which the book was available.

Indukara (इन्दुकर), the commentator of Astānga Sangraha writes 'चरकोऽर्धकृते तन्त्रे ब्रह्मभूय यता गत , this statement has led many to believe that Caraka's life came to an end before he could complete the redaction of Agniveśa-tantra. But this theory is untenable, because throughout the Caraka Samhitā we find at the end of each chapter चरकप्रतिसंस्कृते; this means that Caraka redacted the whole of Agniveśa-tantra.

The following statement of Drdhabala has led some people to think that Agniveśa-tantra was not available in his time

कृत्वा बहुभ्यस्तन्त्रेभ्यो विशेषोञ्छशिलोच्चयम्।
च. सि. १२-३९

अस्मिन् सप्तदशाध्यायाः कल्पा सिद्धय एव च।
नासाद्यन्तेऽग्निवेशस्य तन्त्रे चरकसंस्कृते॥
च. चि ३०-२८९

" He added seventeen chapters in the section on therapeutics as also the two sections of Pharmaceutics (कल्प) and Success in Treatment (सिद्धि) in entirety, by culling his data from various treatises on the science".

"The seventeen chapters and the sections on Pharmaceutics and Success in Treatment in the treatise composed by Agniveśa and revised by Caraka have not been found.'

But such an assumption can be easily set aside. The argument put forward is that he mentions having taken from many other books, and Agniveśa-tantra is not specifically mentioned. But we must not forget that Didhabala is a redactor As we have seen, redaction is the progressive revision of the original text. Additions or omissions can be made according to the progress in the science made

during that period Naturally the author has to consult all new books for such redaction He has to move with the times and be in constant touch with the changing. He was not a mere commentator who had just to make the text lucid He was a redactor and as such he consulted all available treatises in order to revise and make the text up-to-date The basic text which was to be redacted need not be mentioned as such as it is to be taken for granted as the basic text on which the super-structure was constructed.

Again, the verse quoted above means no more than this that the redacted portion of Caraka is not available and it is only by a stretch of unwarranted assumption that we can construe it as meaning that Agniveśa tantra was not available. A slight linguistic ambiguity in the verse has however, caused this confusion. If the reading were चरकप्रतिसंस्कृत: the ambiguity would not have occurred.

In the Siddhi-sthāna (सिद्धिस्थान) 4th chapter, Dṛdhabala (दृढबल) describes the meeting of the learned sages under the presidentship of Ātreya. Unless we take this to be a mere conventional way of writing in those days, we must conclude that Agniveśa-tantra (अग्निवेश-तन्त्र) was available in Dṛdhabala's time

There is difference of opinion as regards the portion of section on therapeutics, that have been restored by Dṛdhabala This creates a problem as to which 17 chapters were restored by Drdhabala. A critical exmination of this question by thrashing out all available internal and external evidence indicates that the original text of Agniveśa existed as the basic text for Dṛdhabala and that a certain portion of the *redacted* text of Caraka was not available.

The style and language of the original texts of Agniveśa, Caraka and Drdhabala can be distinguished on minute examination of the text. Now, we find that there is a mixture of the styles and diction in nearly all the chapters and hence one is led to the natural conclusion that Agniveśa-tantra did exist in the time of Dṛḍhabala.

The index of all the 120 chapters is given in the 30th chapter of Sūtra-sthāna. Dṛdhabala's arrangement is quite in accord

with that. Though this is not a strong argument in itself, as one can say that the headings of the chapters might have been taken by Dṛḍhabala from the index in Sūtra-sthāna or that the whole index in the 30th chapter may be altogether a later insertion

That the Agniveśa-tantra did exist upto and well after Vāgbhata is amply supported by various facts The following quotations should disperse any suspicion that Agniveśa-tantra was lost in the time of Vāgbhaṭa.

तेऽग्निवेशादिकास्ते तु पृथक्तन्त्राणि तेनिरे।
तेभ्योऽतिविप्रकीर्णेभ्यः प्रायः सारतरोच्चय.
क्रियतेऽष्टाङ्गहृदयं नातिसंक्षेपविस्तरम् ॥

अ हृ. सू १–४

आयुर्वेद श्लोकलक्षेण पूर्वं
ब्रह्माम्नासीदग्निवेशादयस्तु।
कृत्स्नज्ञेयप्राप्तसारा: स्वतन्त्रा-
स्तस्यैकैक नैकधाङ्ग वितेनुः॥ अ. सं. उ. ५०

पूर्वं ब्रह्मा श्लोकाना लक्षेणायुर्वेदमाम्नासीत्। तस्मादग्निवेशादय: कृत्स्नज्ञेयप्राप्तसारा: स्वतन्त्राश्च सन्तस्तस्यायुर्वेदस्य कायबालाद्यङ्गमेकैकमनेकधा वितेनुरिति स्थितम्॥

अ. स. उ. ५०

समाधिगम्य गुरोरवलोकितात्
समाधिगम्य इति। मया च अग्निवेशादिकृतायुर्वेदाङ्गविभागविनिश्चयो रचित: ॥

अ. सं. उ. ५०

इत्यग्निवेशस्य मतं, हारीतस्य पुनः स्मृतिः।
अ. हृ नि. २–६२

Jejjata, a pupil of Vāgbhata quotes from Agniveśa-tantra the following verses. These verses are not found in the Caraka Samhita and hence he must have quoted these from the original Agniveśa-tantra which must have been available in his days

धातुमूत्रशकृद्वाहि स्रोतसा व्यापिनो मला:
तापयन्तस्तनुं सर्वा तुल्यदूष्यादिवाधिता.
मलिनो गुरव: स्तब्धा विशेषेण रसाश्रिता:
सन्ततं निष्प्रतिद्वन्द्वं ज्वरं कुर्युः सुदु:सहम् ॥

तस्मात् [illegible] वात च [illegible] शीघ्र क्षपयेतत्।
सर्वांश्चारसादीनां [illegible] पि वा [illegible]॥
प्रत्याऽनुग्राति दर्गादा [illegible] च [illegible] च॥

Tīsata (तीसट), son of Vāgbhata in his Cikitsā-kalikā (चिकित्साकलिका) mentions Agnivesa as a distinct authority showing that Agnivesa-tantra existed in his time

[illegible]पराशरमो [illegible]
[illegible]चरकादिचिकित्सा [illegible] ॥ चि. क. ४–२

Cakrapani, the commentator of Caraka Samhitā who flourished in the 11th century A D cites pharmaceutical preparations which are not found in the Caraka Samhita This leads us to the conclusion that the original Agnivesa tantra was available even in the time of Cakrapani

[illegible] [illegible] [illegible] वा [illegible]।
[illegible] तेनाथ [illegible]॥
[illegible] वा [illegible] [illegible] वा [illegible]।
[illegible] पाचयेद्गुरुत्या [illegible] चापराम्॥

च चि. ३ १७८–टीका

[illegible] [illegible] गुडिकाना [illegible]।
[illegible] [illegible] [illegible] चूर्णवत्॥

च चि ८ ७०–टीका

[illegible] त्रिफला विशाला च [illegible]।
पलार्धं त्रायमाणा च तथा कटुरोहिणी॥
कर्षार्धं [illegible] दत्वा [illegible]।
[illegible] [illegible] [illegible]॥

च. [illegible] –टीका

The following recipe of Vāsādya Ghrtam (वासाद्यघृत) is quoted by Sodhala (शोढल) from Agnivesa-tantra

[illegible] [illegible] [illegible] च।
[illegible] [illegible] [illegible]॥
[illegible] [illegible] [illegible] सर्पिः [illegible]।
[illegible] [illegible] [illegible] [illegible]॥
[illegible] [illegible] [illegible] [illegible]।
रक्तपित [illegible] [illegible] [illegible]॥

Śodhala flourished in the 12th Century A. D. and this shows that Agniveśa-tantra was available even then.

Kanthadatta (कण्ठदत्त) the commentator on Vṛnda's Siddhayoga (वृन्द-सिद्धयोग) who flourished in the 13th century A. D. says:

तथा च अग्निवेशः
प्रवेपमाने ज्वरिते शीते हृष्टतनूरुहे ।
कट्यूरुजङ्घापार्श्वास्थिशूलिने स्वेदनं हितम् ॥
सोऽस्य मूत्रशकृद्भेदी प्रवर्तयति मारुतम् ।
सन्धिस्थितांस्ततो दोषान्मार्दवीकुरुते भृशम् ॥
जलमृतलक्षणमग्निवेशेनोक्तम्—
विष्टब्धपायुमूर्धाक्षिमाध्मातोदरसेहनम् ।
विद्याज्जलमृतं जन्तुं शीतपादकराननम् ॥

These verses are also not found in the Caraka Samhitā and hence it can be presumed that they have been taken directly from the Agniveśa-tantra itself.

Śivadāsa Sen who flourished in the 15th century A. D. says in his Tattva-candrikā (तत्त्वचन्द्रिका)

तदाह अग्निवेशः—
क्वाथ्यमानं तु यत्तोयं निष्फेनं निर्मलीकृतम् ।
अर्धावशिष्टं च तदुष्णोदकमुच्यते ॥

As this verse is not found in the Caraka Samhitā, the only possible source of it must be Agniveśa-tantra which must have been available in the fifteenth century. After that period no more citations from the Agniveśa-tantra are avilable except one suggestive reference by Gangādhar Sāstri in the 19 th century.

अस्मिन् सप्तदशाध्यायाः कल्पाः सिद्धय एव च ।
नासाद्यन्तेऽग्निवेशस्य तन्त्रे चरकसंस्कृते ॥
च चि ३०–२८९

गंगाधर—चरकप्रतिसंस्कृतेऽग्निवेशतन्त्रेऽधुना न प्राप्यन्ते, केवलाग्निवेशतन्त्रे तु प्राप्यन्ते ।
अतः परमग्निवेशकृततन्त्रस्य नाधुना ।
चरकप्रतिसंस्कारः प्राप्यते क्वापि चेष्टया ।
तस्मात् काश्यो पञ्चनदं वसन् दृढबलः कविः ।

शिवमाराध्य यत्नेन प्रसादं प्राप्य शूलिनः।
उद्दिष्टानुक्रमेणैव प्रतिसंस्कृतवान् पुनः।
तमेवाग्निवेशतन्त्रं सिद्धिस्थानान्तमेव च॥
च. चि. १४–२ गगाधर टीका

More references will be unearthed by scholars in the course of research.

Besides this premier work on Āyurveda, several other works are ascribed to Agniveśa. Añjana Nidāna (अञ्जननिदान), a treatise on diseases of the eye is one such book.

अथोवतिमिरच्छन्नचक्षुषा भिषजा कृते।
सूक्ष्मं करोत्यग्निवेशग्रन्थमञ्जनमाख्यया॥
Girīndranāth Hist. Vol III Pages 525-526
इत्यग्निवेशकृतमञ्जननिदानाख्य सम्पूर्णम्।

This closing sentence definitely ascribes the work to Agniveśa He is also quoted by Vāgbhata, Bhāvamiśra, Tīsata and Rudrabhalla and other authors. There are two or three commentaries written on this book

A third work Nidānasthāna (pathology) also stands in the name of Agniveśa.

Dowson speaks of Agniveśa as a sage and son of Agni and an early writer on medicine. We learn that Bharadwāja and Agastya were his preceptors in archery (Dhanurvidyā धनुर्विद्या) and that Bharadwāja gave him the Āgneyāstra which Agnivesa gave to his pupil Drona (द्रोण). This Astra was called Brahmaśirah (ब्रह्मशिर)

Thus we find that Agniveśa was equally adept in the science of war as with that of medicine.

One Agnivesa, the son of Satyaka (सत्यक) is mentioned in Majjhama Nikāya (मज्झिम निकाय) to have taken part in the philosophical debate with Gautama Buddha.

There is no need to go into elaborate argument over the question of period in which he flourished He was the pupil of Ātreya and hence he

flourished during the period of Ātreya i. e. during the Śatapatha (शतप) period. We may briefly enumerate the points that support our placing him in the Śatapatha period, apart from the argument of his contemporaneity with Ātreya.

(1) He must have flourished before Pāṇini as we find references to Taxilla in Pāṇini while Taxilla is conspicuous by its absence in Agniveśa Saṁhitā. No author of the versatility of Agniveśa could afford to neglect mentioning Taxilla if it were a flourishing centre of medical learning in his time.

(2). In the Pāṇini-Sūtra ×–३–१ ४, Jatūkarṇa, Parāśara and Agniveśa—all names of physicians occur together and this indicates that Agniveśa lived before Pāṇini's period. We know that Jatūkarṇa and Parāśara were co-students (सतीर्थ) of Agniveśa.

(3) Hemādri in lakṣaṇa-prakāśa (लक्षणप्रकाश ४. १२) quotes from Siṁhoṭṭa (सिं) a list of Āyurvedic authors. In it Agniveśa, Hārīta, Kṣārapāṇi and Jatūkarṇa are mentioned. We know all these were co-students.

(4) In Śatapatha Brāhmaṇa (शतपथ ब्रा) we find the – 'अग्निवेश्यात् अग्निवेश्यः I Here a descendant of Agniveśa is referred to.

To Bharadvāja we pay our homage as the first mortal who undertook the hazardous task of travelling to the abode of Indra and bringing to the mortal world the science of Āyurveda. We regard Ātreya with reverence as the first systematic propounder of the science of healing. Caraka is illustrious as the redactor of the original tantra of Agniveśa. But amidst these we must not forget the one who gave the science its permanent impress, by reducing it to the systematic form which it possesses today and which was heartily applauded as the best by his contemporary sages and scholars. It was Agniveśa, the most brilliant pupil of Ātreya who took down the truths as they flow from the sacred lips of his master. Other pupils followed suit, but it was Agniveśa, who was upheld as the best. Thus it was Agniveśa who like Bhagīratha, brought the heavenly Ganges of the healing art within the reach of suffering mankind. He is the golden link between the preachings of Ātreya, and the expositions of later medical authors. It is the anchor sheet

and the permanent fountain source of medical science from which all the later scholars have drawn nourishment and support.

CHAPTER VI

CARAKA

The world knows the most ancient and fundamental book on the Medicine of India as 'Caraka', or the 'Caraka Samhitā' The early Arabic writers on medicine refer to Caraka as an authority and a complete translation was made of Caraka in Arabic "This book was translated into Arabic for the princes of the house of Barmicides" (Alberuni's India By E C Sachau) Tibetan, Chinese and other languages obtaining in the northwest neighbourhood of India may contain either translations of or references to Caraka One such reference to a Caraka, the court physician of Kaniska, in the Chinese Tripitaka, led the orientalist Sylvain Levi to infer that the author of the Caraka Samhitā is identical with the court physician of Kaniska. Of this we shall have to say more later on in this chapter The name of Caraka as we shall see has been used in the ancient sacred literature of India to mean the adherents of a branch of the Veda, the teacher of a kind of acrobatic dance, a glutton and so forth, varying in its application of the particular sense of the verb 'Car' (चर्) out of the many it connotes.

It seems to be an honorific term indicating the profession of the peripatetic teacher The religious and philosophical teachers called themselves the 'Parivrājakas' (परिव्राजक) Mostly these were men who had renounced the world and had entered upon the last stage of religious life, that is 'Samnyāsa' (संन्यास)

Throughout the many centuries since first the Agniveśa-tantra was studied and redacted by Caraka the world has known of this great work as the Caraka Samhitā From the fourth century after Christ till the present day, scholars, commentators, translators and institutions have added to the sanctity and authority of this name Bhattāra Haricandra and Jejjata named their commentaries after his name They are known respectively as Caraka-vyākhyā (चरकव्याख्या) and Caraka-nyāsa (चरकन्यास) In the seventh century the great

sanskrit prose writer Bāna Bhatta (बाणभट्ट) mentions Caraka in one of his passages containing 'double entendre'.

Śānti-raksita refers to Caraka in relation to 'yukti' (युक्ति) or co-ordination as one of the Pramānas (प्रमाण) or means of knowledge.

अस्मिन् सति भवत्येव न भवत्यसतीति च।
तस्मादतो भवत्येव युक्तिरेषाभिधीयते।
प्रमाणान्तरमेवेयमित्याह चरको मुनिः।
नानुमानमियं यस्माद्दृष्टान्तोऽत्र न विद्यते॥ इति
शान्तिरक्षितयुक्त्याख्यप्रमाणविचारे चरकमतम्

During the seventh, eighth and the ninth centuries when Arabic scholarship was at its highest and Islam spread in the west till it reached the shores of the Atlantic, Caraka was a revered authority in the Saracen and Latin world of science and scholarship. Alberuni says "they (the Hindus) have a book called by the name of its author, i. e. Caraka which they consider as the best of their whole literature on medicine. According to their belief Caraka was a Rsi in the last Dwāpara-yuga when his name was Agniveśa, but afterwards he was called Caraka i. e the intelligent one" (Alberuni's India by E. C. Sachau) Jayanta Bhatta in his work on logic called Nyāya-mañjarī (न्यायमञ्जरी) refers to Caraka as an example of those authoritative wise men who have the whole of time-space in their ken.

प्रत्यक्षीकृतदेशकालपुरुषदशाभेदानुसारीगमस्तकास्तपदार्थशक्तिनिश्चयाश्चरकादयः इति
जयन्तभट्ट—न्यायमञ्जरी

Cakrapāni, the popular commentator on Caraka of the 11th century is well known Bhānumatī, the commentary on Suśruta refers to Caraka too during the same period. Vijaya-raksita and Śrīkantha of the 13th century, Vācaspati and Kanthadatta and Śivadāsa of the 14th and 15th centuries respectively as well as Bhāvamiśra of the 16th century refer to Caraka as the great medical authority In the twentieth century there is a club of medical scholars in America, named after Caraka. It is known as the Caraka Club of America Thus throughout these twenty or more centuries after he edited his great work, his name has been held in high esteem and as the highest authority on Hindu medicine.

We shall now discuss the history of the word 'Caraka' as it has been used to denote many and various individuals or schools of thought.

The secular equivalent to this term was perhaps used to distinguish the secular peripatetic teacher from the religious Saṃnyāsī and the equivalent of Parivrājaka is probably 'Caraka' Sankara, Rāmānuja, Mādhava and innumerable such peripatetic religious teachers were known as Parivrājakācāryas (परिव्राजकाचार्य). Similarly the teacher of the secular wisdom, particularly of medicine, who went about disseminating his skill and theories must have called himself Caraka. It is necessary to examine why there should have come into being any school of peripatetic teachers either religious or secular This happens, as it is easy to see, when a new school has come into being, or when an old school is trying to reassert itself against the claims of a new one, at any rate, when there is a need felt for either the establishment of new tenets or the re-establishment of old ones, refuting the opposing or a newer school of thought. We have the example of the black school of Yajurveda whose adherents or propagating section were known as Carakas That was because this black or the older school had to meet the challenge of a new school started and propagated by a schismatic section of the followers of Yājñavalkya who broke away from the old school and founded his own branch known as the white Yajurveda. The older school must have felt the need to re-establish its authority or defend its following against the inroads of the new and hence went about the country intent on the preservation and dissemination of its doctrine

It is probable that there arose a like situation of great ferment in medical thought and practice either as the result of various schools of medical theories coming into being or of a confusion regarding the rival schools claiming to represent the ancient and authoritative tradition or even perhaps of the wealth of accumulated data of experience and experiment waiting to be properly blended with and incorporated into the original body of the ancient science. That each or every one of these conditions is entirely probable is obvious when we remember that between the original compilation of the Agniveśa-tantra which was presented to the assembly of sages

seized even political supremacy when Puṣya-mitra, the commander-in-chief, usurped the throne of Magadha by assasinating his ruler belonging to the Buddhistic persuasion. This was the culmination of the Vedic reassertion and Puṣya-mitra performed the horse sacrifice after the manner of ancient Hindu emperors, and proclaimed himself the champion and renovator of Vedic traditions

It is to this period, we presume, the various systems of Indian philosophical thought owe their origin Similarly it is in this period that the codification and edition and re-organization of the medical thought and traditions of the land, took place based on the experience and accumulated data of the whole period between the time of the sage-promulgators like Ātreya and Agniveśa and the time of this new ferment and revival when Buddhism was on the wane.

Caraka, as we may gather from the internal evidence of the work, is aware of the Śakas, Yavanas and the Cīnās.

बाह्लीकाः पह्लवाश्चीनाः शूलीका यवनाः शका ।
मासगोधूममाध्वीकशस्त्रवैश्वानरोचिता ॥ ३१६ ॥
च वि ३०

He knows their habits and dietetic pecularities. During the days of the Magadha empire, India loomed large among the nations of the world. Her wealth, her arts and sciences received international admiration. Conquerors, adventurers, Savants and pilgrims turned their eyes towards India in quest of her wealth, knowledge and holiness The philosophers of the Nyaya and Vaiśeṣika schools expounded their theories of reality, of substance and quality. The Sānkhyas formulated their theory of evolution of the world by the interaction of matter and consciousness (Prakṛti प्रकृति and Puruṣa पुरुष) and established the scientific postulate on which positive sciences could be built

The popular religion still retained the devotion to Vedic gods and rites and the Atharvavedic rituals e. g Sāntipauṣṭika, Bali, Mangala and Homa are prescribed in the Caraka Samhitā as aids to somatic medicine. All these circumstances point persuasively to a time when there was a ferment and upsurge of ancient Vedic thought and

ritual and when India was the meeting ground of the world's peoples and their thought. It is to such a period, that we are inclined to hold Caraka, the redactor belongs, i e about the second century B. C.

It is not possible to know with any degree of precision who Caraka was or his parentage, when and where he lived and redacted the work, whether this was the personal name of the author or of a school to which he belonged or a title he assumed for himself or which was conferred on him by his contemporaries. With the field thus open for the exercise of fertile fancy, several theories have become current regarding the identity and the time of this famous redactor. Before we examine any of these, it is necessary to remember that the book itself affords no clue to the nature and time or other circumstances of the redactor There is just a bare mention of his name in the colophon of each chapter as the redactor of the treatise compiled by Agniveśa.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते ।

Whether even this colophon is the original feature of his work or appended to it by the later redactor Dṛḍhabala who claims to have completed the work by reconstructing and restoring the last forty-one chapters of the treatise ascribed to Agniveśa, is also a matter for conjecture. Before we can formulate any views regarding the person and time of Caraka, let us consider why any person, be he known as Caraka or by any other name, should have felt called upon to redact a work like the tantra of Agniveśa which had received the commendation of the great sages as the best embodiment of Ātreya's teaching. It would be interesting and throw new light on the subject if we could have the Agniveśa-tantra as it was before being redacted by Caraka.

The Bhela and Hārīta tantras, which were written at the same time by the co-students of Agniveśa, are still available but the tantra of Agniveśa is unfortunately not available now. We have to be satisfied only with its redacted form—Caraka-Saṃhitā.

It seems to us natural to suppose that in addition to the progressive accumulation of material demanding to be sifted and incorporated,

a work held in great repute and coming down through the centuries must have been found to have suffered mutilations and spurious amendations and interpolations Thus the need for verification and reconstruction in the light of the parallel compilations and texts that survived in greater compactness, must have arisen With the appearance, at such a time, of a great scholar with comprehensive vision and learning, the need was fulfilled and we shall not be wrong in holding that after the lapse of a few centuries after the compilation by Agniveśa, there arose a need such as we have envisaged above, and a scholar-physician whom we know as Caraka was born to fulfil this great need. Not having any definite indications as to his time, we do not know what length of time again elapsed between him and Dṛdhabala, the second redactor who claims to have restored the lost portions of Agniveśa-tantra as redacted by Caraka, the same having been lost That even this redacted version of Caraka should have been lost already at the time of Dṛdhabala, makes one conclude that Caraka was quite ancient even at the time of Dṛdhabala The latter however never concerns himself regarding the time or identity of Caraka. Except giving him an epithet of Atibuddhi (अतिबुद्धि), the highly intelligent he never troubled himself to give us either his view of the Man or of his tims or place.

अतस्तन्त्रोत्तममिदं चरकेणातिबुद्धिना ।
संस्कृतं तत्त्वसंपूर्णं त्रिभागेनोपलक्ष्यते ॥ (च. सि. १२, ३८)

We derive no help even from Vāgbhata, who based his work on these two ancient compilations of Caraka and Suśruta He only mentions that these two are preferred to the works of Bhela and other sages, by virtue of their excellence, and hence excellence and not the mere authorship of a Ṛsi, is deemed the recommendation for a work.

ऋषिप्रणीते प्रीतिश्चेन्मुक्त्वा चरकसुश्रुतौ ।
भेडाद्याः किं न पठ्यन्ते तस्माद्ग्राह्यं सुभाषितम् ॥
(अ. हृ. उत्तर. ४०, ८८)

To help us to arrive at as definite a conclusion as possible we shall examine the theories current regarding Caraka's time and identity.

They are: (1) That Caraka is a Ṛsi of the Pre-Pāṇini age; (2) that Caraka is Patañjali, the commentator on Pāṇini's grammar and also the author of the Yogasūtras; (3) that he is a sage born as the incarnation of Śesa, the serpent king and servant of Visnu and (4) that he is the same as the court physician of the king Kaniska.

In this connection we cannot do better than cite the very erudite and elaborate argument advanced by the editor of the Kāśyapa Saṁhitā, the Nepal Rājguru Śrī Hemarāja Śarmā setting forth the pros and cons in each of these theories, as also a general inquiry into the meaning and usage of the word 'Caraka', in the ancient books.

As regards Caraka who is known as the redactor of the text of Agniveśa-saṁhitā containing the teaching of Ātreya Punarvasu, we find the word Caraka in several works used in various contexts. But it is not possible to determine from these references that there existed a teacher of medicine by that name or that a certain person among those referred to is the medical teacher.

We find in Bhāvaprakāśa the story of Caraka given thus in the history of medical teachers:–'Śesa, the king of serpents, who is versed in the Vedas and in the Āyurveda which is a sub-Veda of the Atharvaveda, took his birth in the world as the son of a sage versed in the Vedas and the sciences and went about as a peripatetic teacher. Thus from word "cara" a perigrinator, he came to be known as Caraka, the last syllable being added without altering the sense. He took up the text of the teaching of Ātreya as codified by Agniveśa and redacted it and made it popular in the world. Thus is told the story of Caraka, the author of the work going by the name of Caraka-Saṁhitā

Some are of opinion that the word 'Caraka' has the connotation of a physician and that there are a few usages of the word obtaining in that sense with reference to some individuals If in the lexicons it were found that the word was given as a synonym for physician it should have been applied to Suśruta and others, but we do not find it. Therefore it is natural to conclude that it applies only to the author of the work in question. But if it is found applied to a few

other persons, it is to be regarded as a title applied to them like "Kali Bhima' or "modern Samson' or modern Hippocrates etc. The importance to Atharva-veda assigned in the Caraka-Samhitā like in Kāśyapa and Suśruta Samhitās, Atharva-veda being the source of Āyurveda, does not in any way go against the supposition that Caraka signifies the section (शाखा) of the Veda going by that name. It may also happen to be the author's Gotra (गोत्र) or clan name, even as "Ātreya" is one belonging to the clan of Atri. Or it may be his personal name too Or can it be that, being a person born in western India where the Nāga race were living, he was called an incarnation of the serpent-god by the author of Bhāvaprakāśa. Or it is also probable that as Rudra, the commentator on the Brhajjātaka writes that any learned physician who went about as a mendicant from place to place was thus known as Caraka, the perigrinating mendicant The Lalita Vistara also supports the usage of the this term.

वराहमिहिर — बृहज्जातकेप्रव्रज्यायोगदर्शने प्रव्रज्यायोगवर्णने "शाक्या जीविकभिक्षुवृद्धचरका निर्ग्रन्थवन्याशनाः।

रुद्रव्याख्या—

"चरका योगाभ्यासकुशला मुद्राधारिणश्चिकित्सानिपुणा पाखण्डभेदाः" इति व्याख्यानं विहितमस्ति।

ललित विस्तरे १ अध्याये—

"अन्य तीर्थक-श्रमण-ब्राह्मण-चरक-परिव्राजकानाम्" इति श्रमणादिश्रेण्या केषाञ्चिच्चरणशीलानां तपोवृत्तीनां बोधकश्चरकशब्दो लभ्यते।

Be it as it may, for in whatever way he may have become popular as Caraka, it is certain that by his erudition and skill in the science of Medicine, he had come to be regarded as a great teacher from the earliest times, for we find that even Vāgbhata and others refer to him with respect as the "Preceptor Caraka" (चरकाचार्य). Jayanta Bhatta too refers to him with great respect thus in his Nyāya Mañjarī "Caraka and others are the perceivers of the efficacy of substances in their combinations and singleness relative to the variations of clime, season, the individual characteristics and stage".

In this connection some scholars have propouned that Caraka

is anterior even to Pāṇini as in one of the Sūtras of the latter he refers to the name Caraka (कठचरकाल्लुक् ४-३-१०७) But the Caraka referred to in that Sūtra is prefixed by the word Katha (कठ) and as it is with reference to the discussion of Carana Vyūha (चरणव्यूह), a vedic text, the person referred to must be a seer of the Vedic hymns or some ancient sage of his line of descent. The Caraka branch of the Samhitā is available in print now. In another Sūtra (5-1-144) of Pāṇini (माणवचरकाभ्यां खञ्) the Caraka referred to is in connection with significance of the vedic intonation. It is more reasonable to conclude that the name is of the person of the Vedic line and not of the medical Caraka who must be of post-vedic time. Viśvarūpācarya in his commentary on the Yānjñavalkya smṛti cites a passage like "thus say the Carakas" (तथा चरकाः पठन्ति). Though the context is entirely medical, for the passage is in conection with the knowledge of the Aświnis in the medical science and states that honey in exigencies may be considered not incompatible with Brahmacarya, yet as there is a citation of the Vājasaneyas or the followers of Sāma-veda in line with the Carakas, it is clear that Caraka here refers to the Caraka school of the Veda. According to the Kāśikā Vṛtti (काशिकावृत्ति another commentary on the Veda) Vaiśampāyana (a disciple of Vyāsa and the receiver of Yajurveda from him) was known as Caraka and his school of Veda as the Caraka school.

याज्ञवल्क्यटीका बालक्रीडा १-२-३२

तथा च चरकाः पठन्ति—श्वेतकेतु हारिणेयं ब्रह्मचर्यं चचार। तमश्विनावूचतुः मधुमांसौ किल ते भैषज्यमिति।

स होवाच ब्रह्मचर्यमाणी कथं मध्वश्नीयामिति। तौ होचतुः- यन्नात्मना पुरुषो जीवति अथान्यत्सुकृतं करोत्यात्मानं सर्वतो गोपायेत्। अथ खल्वाहुर्वाजसनेयिन . इत्यादि

चरक इति वैशम्पायनस्य व्याख्या, तत्संबन्धेन सर्वे तदन्तेवासिनश्चरका इत्युच्यन्ते।
(काशिकावृत्तिः ४-३-१०४)

In the white Yajurveda in the 30th Chapter 18th hymn in the context of human sacrifice (पुरुषमेध) there is found a chant saying to the wicked teacher Caraka: दुष्कृताय चरकाचार्यम्। Mr. Miśra, who comments on this in Hindi, says that the teacher Caraka referred to is the medical teacher Caraka. Some are of opinion that Caraka, on this basis, is a very ancient person. But what ground

is there to interpret that word to mean the name of a particular individual? Mahīdhara (महीधर) interprets it as meaning the 'Guru of the Carakas' (चरकाणामाचार्यं) i.e. the followers of the Caraka school of Veda. But in the context in which the word is found, to think that the Caraka branch of the Veda is referred to, does not seem relevant. There is basis to think that there is reference in the passage in question to various persons belonging to particular classes and occupations for whom oblations are offered and not to the followers of any particular branch of Veda or to individual persons by name. In that very hymn are seen men of low character and gamblers and other wicked people offered oblations for the propitiation of similar evil gods. Therefore this Carakācārya who is given offerings in the name of one evil god should necessarily be a low and sinful person. The authors of the Jñānakośa (ज्ञानकोश) are of the opinion that this word refers to the teacher of the Caraka school of Veda and that this context denotes a denunciation of the Caraka school. But in the 'Śatapatha Brāhmana, though there are numerous occurrences of the word Caraka, the references are only to the peculiar usages of that branch and never any denunciation of it is meant. Even in the Taittirīya Brāhmana there occurs the expression 'To the sinful Caraka' (दुष्कृताय चरकाचार्यम्). There Sāyana interprets it as meaning the teacher of the art of walking on bamboo poles, a kind of dance-teacher. There is no reference to the teacher of the Caraka school of Veda. As any spirit of denunciation does not seem relevant to the usage of the word in the 'Taittirīya Samhitā' to which belongs the Caraka school itself, the interpretation offered by Sāyana seems to be applicable here too as meaning some person belonging to a low trade. In the same sense in which the word has been used in the Naiṣadhīya-carita (नैषधीय चरित), wherein Caraka is used to mean a spy, a secret walker, here too Carakācārya may mean the head of the spies. Then the relevancy of the context, the presence of the sinful man and the offering of things in the name of an evil god, all these agree completely. Dayānanda Swāmī the author of a commentary on the Yajurveda interprets the word as meaning the teacher of the eaters or gluttons. This may be according to the meaning of the verb 'car' to eat.

Some scholars have held, on the basis of statements made

by Nāgeśa and Cakrapānidatta supported by Vijñānabhiksu, Bhoja, Bhāvamiśra and others, that Caraka was identical with Patañjali, the author of the Vyākarana Mahābhāsya, the commentary on Pānini.

(१) चक्रपाणिः—चरकसंहितायाः आयुर्वेददीपिकाख्यायाः प्रारम्भे—
पातञ्जलमहाभाष्यचरकप्रतिसंस्कृतैः ।
मनोवाक्कायदोषाणां हर्त्रेऽहिपतये नमः ॥

(२) विज्ञानभिक्षुः योगवार्तिकारम्भे—
योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

(३) रामभद्रदीक्षितः पतञ्जलिचरिते—
सूत्राणि योगशास्त्रे वैद्यकशास्त्रे च वार्तिकानि ततः ।
कृत्वा पतञ्जलिमुनिः प्रचारयामास जगदिदं त्रातुम् ॥

(४) भोजः योगदर्शनवृत्त्यारम्भे-
शब्दानामनुशासनं विदधता पातञ्जले कुर्वता
वृत्तिं राजमृगाङ्कसंज्ञकमपि व्यातन्वता वैद्यके ।
वाक्चेतोवपुषां मलः फणिभृता भर्त्रेव येनोद्धृतः ।
तस्य श्रीरणरङ्गमल्लनृपतेर्वाचो जयन्त्युज्ज्वलाः ॥

Patañjali has been regarded as contemporary of Pusyamitra who followed Aśoka as the ruler of Sāketa and who drove back the Greeks from India; and he has been placed about two centuries earlier than Vikrama era, i. e 175 B. C. Bhandarkar also assigns him the same date after investigation into the Mahābhāsya, the Purānas and historical records of western scholars. Thus if Caraka is inferred to be much earlier than 175 B. C his indentity with Patañjali can not be held to be valid. Again if on the basis of the Tripitaka he is taken to be so late as to be the contemporary of Kaniska, there being a difference of more than two hundred years between the times of Pusyamitra and Kaniska, the indentity of Caraka with Patañjali is still less probable If the identity were true, what can be the reason for the non-mention of the name of Patañjali in the medical treatise going by the name of Caraka, while in both the works on Yoga and grammar the authorship is explicitly in the name of Patañjali. In the commentary on grammar, the author explains his other name of Gonardiya as meaning the citizen of the country

known as Gonarda which is explained in a Sūtra as the eastern country, which is the modern Gond according to Bhandarkar. There is another view regarding Gonarda that as in the ancient history of Kashmir there is mention of a king of Gonarda, the latter must be situated in Kashmir If the commentator on grammar is a citizen of Gonarda and if he is identical with Caraka, why does he not mention the Gonarda region in his medical treatise? In the Caraka Samhitā there is mention of the regions of Pāñcāla, Pañcanada and Kāmpilya but nowhere Gonarda. 'How could he forget to mention a synonym of his name even once? thus said the Gonardīya or Caraka the author of the Mahābhāsya Thus the enquiry into the subject of the time, name and place helps only to confirm the distinctness of these two persons. Patañjali's Mahābhāsya is full of proverbial maxims, expositions in extenso and in brief, very varied in scope and difficult to grasp immediately.

But in the Caraka Samhitā, the parts whose redactorship is assigned to Caraka, though they contain passages of deep import are yet composed in an easily intelligible style which is delightful to read and understand and which is uniform in its structure and course Thus from the point of view of style too, these two works show different authorship. Besides being an independent and original author, writing a new and comprehensive treatise on grammar and a foremost Sūtra-composition of a masterly type on the Yoga, how could Patañjali have found pleasure in the work of merely redacting the text of another's authorship, as it is in the case of the Caraka Samhitā

As regards the view that Caraka was the the court physician to Kaniska, the theory originated from the French orientalist Sylvan Levi who discovered the name Caraka in the Chinese Tripītaka. Thus his identity and also his period which is the same as that of Kaniska, the 2nd century A. D., are according to Sylvan Levi established If this theory be sound, both the identity and the period of Caraka are easily established as a contemporary of Kaniska who belongs to the 2nd century A D Most scholars hold this to be the probable period and identity of Caraka, with the material available at present In this connection we may draw the attention of the reader to the

contrary view expressed by the late Sir P. C. Ray in his 'History of Hindu Chemistry'. We shall now concern ourselves with finding the time of Caraka within approximate limits. The task is not a light one, and it is one of the most abstruse questions of Indian chronology.

M. Sylvan Levi has recently unearthed from the Chinese Tripīṭaka the name of a physician named Caraka, who was attached as spiritual guide to the Indo-Scythian king Kaniska who reigned in the second century A. D The French Orientalist would have this Caraka as the author of the famous Hindu medical work. Specially it would offer an easy explanation of the supposed Greek influence discernible in it

We confess we are by no means convinced of M. Levi's theory. If we are to go by name alone, we can claim a still higher antiquity for our author The appellation of Caraka occurs in Vedic literature as a patronymic; in short, Pānini felt it necessary to compose a special Sūtra for deriving the "Carakas" i. e., the followers of Caraka. Then again Patañjali, who is now generally admitted to have lived in the second century B. C, is known to have written a commentary on the medical work of Caraka, thus further proving the antiquity of our author, and both Cakrapāni and Bhoja agree in alluding to him as the redactor of Caraka. Indeed in such matters we would do well to set store by native traditions. It would be beside our purpose, however, to enter into any lengthy discussion on the grounds on which we are inclined to place Caraka in the pre-Buddhistic era (History of Hindu Chemistry by Prafulla Chandra Ray Kt. Pages. 13–23.)

There are many adverse factors in conflict with the view that Caraka, the court physician to Kaniska was the author of the work under review, be he of the second century A D. or the first century A. D. (the latter is the date 78 A. D. assigned by the Cambridge History of India. Vol I page 583). Kaniska's reign is associated with names like Nāgārjuna, Aśvaghosa and Vasumitra and the Buddhist influence was still predominant in the court and Kaniska himself is reputed to have been a zealous follower of the Buddha. As a redactor, Caraka would have incorporated the spirit of the days or the

influence of his contemporary viz, the great expert in mercurial science Nāgārjuna, and the scholar, poet and mendicant Aśvaghosa. There is nothing in the internal evidence of the work to warrant the view that Caraka the author was a court physician to a Buddhist ruler like Kaniska As his name indicates, he is more likely to have been a free and independent scholar, not under the patronage of any prince, a roaming scholar, teacher and healer On the other hand there is some ground for believing that he was a physician popular in India, particularly in the north-west of India in the 2nd century B. C. The Parthian invader Mittradates invaded and annexed the country between the Indus and the Jhelum i. e, the kingdom of Taxilla towards the close of his reign (171-136 B. C—Smith's History of India) He was very much afraid of being poisoned by his enemies and he spent considerable time in the study of antidotes and toxicology. He is reputed to have had as his court physician a certain Crateuas who developed materia medica and was known as a wise author of important works One wonders if this 'Crateuas' be an outlandish form given to 'Caraka' the author under review. It is a hazardous conjecture and until more evidence is available must remain so.

With these various views at our disposal, we should like to consider the greater probabilities of any of these, or of other circumstances implied in the material at our disposal. We should like to draw upon the internal evidence of the work itself in the absence of definite data from outside

As the Nepal Rājguru rightly observes in his preface to the Kāsyapas'-samhitā, the non-mention of the names of the days of the week is a significant factor for assigning an ancient date to Caraka.

The concepts of Nyāya and Vaiśesika are yet rudimentary and in a fluid state and the categories of the Sānkhya had not grown into their theistic number of twenty-five as in the Mahābhārata. The Sānkhya of the most ancient form is represented in Caraka and if Caraka was either Patañjali, the author of the Yoga-sūtras or a post-Mahābhārata scholar, he would certainly have mentioned the twenty-fifth category of a supreme God, for the Sānkhya of

Patañjali holds Īśwara the original guide and teacher and lord of the universe of souls There is no cult of devotion to a supreme ruler of the universe, nor is there mention of the incarnations of the deity and the names of the Purānic divinities. If Caraka belonged to a time when these forms of worship were current he could not have failed to incorporate them along with the Vedic rites of Bali, Homa and Mangala. The facts point to a time when Caraka must have existed, anterior to that the Indoscythian, Buddhist king, Kaniska, by which time the classical literature of Sanskrit based on the Purānic legends and anecdotes was fully established in India. Since the time of the original Caraka, the redactor of Angiveśa-tantra, the foremost in the medical profession, might have been conferred the title of 'Caraka'. This would explain the Caraka of the court of Kaniska.

The theory of Caraka being Patañjali, the latter only the author of the commentary on grammar or of the Yoga-sūtras or of both, is based on the misunderstanding of the verses of praise of Śesa the Serpent-God composed by Bhoja, Vijñānabhiksu and others. Vijñānabhiksu makes obeisance to Patañjali for coming down to the mortal world in human form and purifying the mind by Yoga science and by the science of grammar human speech, and the body by the science of medicine.

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥
विज्ञानभिक्षु· योगवार्तिकारम्भे

Cakrapāni in his commentary on Caraka begins by making salutation to the snake-king whom he identifies with Patañjali and Caraka.

पातञ्जलमहाभाष्यचरकप्रतिसंस्कृतैः ।
मनोवाक्कायदोषाणां हर्त्रेऽहिपतये नम ॥

This is because there is a tradition that Patañjali also made a compilation of the medical texts In the Patañjali-carita by Rama

Bhadra Dīksit, reference is made to such medical authorship of Patañjali.

सूत्राणि योगशास्त्रे वैद्यकशास्त्रे च वार्तिकानि ततः।
कृत्वा पतञ्जलिमुनिः प्रचारयामास जगदिदं त्रातुम्॥
रामभद्रदीक्षित —पतञ्जलिचरिते

Nāgesa Bhatta also is of the same opinion, for when giving the definition of Āpta, he quotes the passages from Caraka and says 'thus spake Patanjali in the Caraka Samhitā," taking Caraka to be identical with Patañjali

नागेशभट्ट — व्याकरणमञ्जूषाया आप्तलक्षणकथनावसरे इति चरके पतञ्जलि

Bhāvamiśra who must have been acquainted with the tradition of identifying the authors of the Yoga sūtras and the Mahābhāsya on Pānini and of Āyurveda with the serpent-god Sesa, gives the following account of the 'birth of Śesa in the mortal world as a peripatetic medical teacher

"यदा मत्स्यावतारेण हरिणा वेद उद्धृत.।
तदा शेषश्च तत्रैव वेद साङ्गमवाप्तवान्॥
अथर्वान्तर्गत सम्यगायुर्वेदञ्च लब्धवान्।
एकदा स महीवृत्त द्रष्टु चर इवागत ॥
तत्र लोकान् गदैर्ग्रस्तान् व्यथया परिपीडितान्।
स्थलेषु बहुषु व्यग्रान् म्रियमाणाश्च दृष्टवान्॥
तान् दृष्ट्वातिदयायुक्तस्तेषां दुःखेन दुःखित ।
अनन्तश्चिन्तयामास रोगोपशमकारणम्॥
सञ्चिन्त्य स स्वयं तत्र मुनेः पुत्रो बभूव ह।
प्रसिद्धस्य विशुद्धस्य वेदवेदाङ्गवेदिन.॥
यतश्चर इवायातो न ज्ञात केनचिद् यत ।
तस्माच्चरकनाम्नाऽसौ विख्यात. क्षितिमण्डले॥
स भाति चरकाचार्यो वेदाचार्यो यथा दिवि।
सहस्रवदनस्यांशो येन ध्वंसो रुजा कृत ॥
आत्रेयस्य मुने शिष्या अग्निवेशादयोऽभवन्।
मुनयो बहवस्तैश्च कृत तन्त्र स्वक स्वकम्॥
तेषा तन्त्राणि सस्कृत्य समाहृत्य विपश्चिता।

चरकेणात्मनो नाम्ना ग्रन्थोऽय चरक' कृत.॥"
(भाव प्रकाश १ अ.

Swāmī Kumāra identifies Caraka with the authors of the Mahābhāsya and the Yoga-sūtras. In his commentary on Caraka he says

स्वामिकुमार: चरकपंजिकाटीकापारम्भे—
वाचो व्याकरणेन शुद्धिमकरोद् योगेन चित्तस्य य: ।
तं वन्दे चरक हिताय जगतां व्याख्यातवैद्यागमम् ॥

From this story it is clear that the name of Caraka is identified with the snake-god who is credited with supreme wisdom owing to his proximity to Visnu In every age the close ally and assistant the incarnation of Visnu, has been known as an Avatāra of Śesa. Thus Rāma's brother Laksmana and Baladeva brother of Kisna, were regarded as Avatāras of Śesa In each age there have been prophets and teachers who wanted to establish their supremacy by claiming to be the Avataras of Śesa. Rāmānuja who opposed the monism of Śankara claimed to be the Avatāra of Sesa. Thus Śesa, throughout the ages has been credited with supreme wisdom as the first servant of Visnu But, by the way, this is purely a Purānic tradition where visnu reclines on the Ādiśesa and floats on the milky ocean at the beginning of each creation. Be this as it may, it is significant to note that the Greeks, the Hebrews as well as the Hindus held the serpent as a symbol of wisdom. Asculepius holds in his hand the wand round which serpent is entwined The Hebrew prophets did the same In India, the great Patañjali with his science of Yogic breathing was identified with Śesa because the serpent is known for its hissing and is credited to live on mere air for long periods It is known as Vāyu-bhuk (वायुभुक्). Caraka also was regarded, as seen from the story of Bhāvamiśra, as the incarnation of the serpent-god. In Hindu tradition the serpent is the symbol of time i e. eternity and is believed to be the longest-lived of creatures. It is perhaps due to this that medicine, holding long life as its goal, has taken the serpent-god for its teacher. In any case all the foregoing circumstances and tales do not support the theory of identifying Caraka with Patañjali, the grammarian and the yoga-propounder but it only ascribes

to each of these the Avatārship of Sesa the serpent, god. Thus one is left to one's own conjectures as to the identity and time of the author of the Caraka Samhitā.

It is clear from the reference given below that Caraka was acquainted with the Ksanika Vāda (क्षणिकवाद) or the theory of life being a mere series of change without a substratum as propounded by the Buddhists.

न ते तत्सदृशास्त्वन्ये पारपर्यसमुत्थिता ।
सारूप्याद्ये त एवेति निर्दिश्यन्ते नवा नवाः ॥ ४६ ॥
भावास्तेषा समुदयो निरीशः सत्त्वसज्ञक ।
कर्ता भोक्ता न स पुमानिति केचिद्व्यवस्थिता ॥४७॥
तेषामन्यैः कृतस्यान्ये भावा भावैर्नवा फलम् ।
भुञ्जते सदृशा प्राप्तं यैरात्मा नोपदिश्यते ॥ ४८ ॥ च शा १.

"Phenomena are never the same but are continually in a state of flow, whenever they are of a similar nature they are said to be the same, although, in fact, they are produced anew. The soul-less conglomeration of phenomena is by some, said to constitute the organism They do not believe in a self who is the doer and the enjoyer. Those who do not accept the existence of the self, preach in effect, that the effects of the actions of one are enjoyed by a new another who is similar"

There is reference also to Caitya and Stūpas, These could not be the original texts of the Agnivesa Samhita. Caraka must have imported his Sānkhya and the arguments against the Buddhistic tenets, into the original body of the text Buddhism was merely a schismatic school just making its way in the country a little before or a little after the time of Aśoka when it became a state religion. He must have belonged to that period of Buddhism in India when it was on the wane and Vedic tradition was again on the rise. Thus he may be placed between the third and the second century B. C, the period of the greatest spiritual and intellectual upheaval in India with the rise of Buddhism and the struggle of ancient Brāhmanism to reassert itself, the great schools of Hindu philosophy, the uprise of the sciences and the arts based on their fundamental concepts and with the general

cultural reassertion, Āyurveda must have come into its own and found new exponents and enthusiasts.

The neglected and worn out texts were gathered again, systematized, restored and supplemented. And Caraka is either the personal or the assumed name of the great renovator of this science from its neglected condition. Time is like the ocean that throws up from its depths forgotten remnants of long past shipwrecks. Who can tell that some day a new light will not be thrown from unearthed material and reveal to us the fuller identity and detail of this illuss-trious name in the history of Indian Medicine, For the present he must remain incognito and we shall thank of him as evidence at present warrants as Caraka the reviver of the waning tradition of Āyurveda somewhere in the first days of the renaissance of Vedic religion in India, the period of our greatest intellectual unrest when ancient Vedic tradition felt pulled at the very roots and reacted powerfully in reasserting its supremacy in the soil of its origin and growth.

CHAPTER VII.
DRIDHABALA

Didhabala the redactor of the Caraka Samhitā was as he him-self informs in a passage at the end of the last section of the treatise, a native of Pañcanadapura (पञ्चनदपुर). Verses in the Samhitā furnish historical data regarding his father's name, his residence and the supplementary redaction which he did He also explanis the significance of the term redaction and says,

अस्मिन् सप्तदशाध्यायाः कल्पाः सिद्धय एव च ।
नासाद्यन्तेऽग्निवेशस्य तन्त्रे चरकसंस्कृते ॥ २८९ ॥
तानेतान् कापिलबलिः शेषान् दृढबलोऽकरोत् ।
तन्त्रस्यास्य महार्थस्य पूरणार्थं यथातथम् ॥ २९० ॥
च चि. ३०

"The seventeen chapters and the sections on pharmaceutics and success in treatment in the treatise composed by Agniveśa and revised by Caraka have not been found. These Didhabala the son of Kapilabala reconsructed, thus bringing faithfully to completion, the great aim of this treatise".

विस्तारयति लेशोक्तं संक्षिपत्यतिविस्तरम् ॥ ३६ ॥
संस्कर्ता कुरुते तन्त्रं पुराणं च पुनर्नवम् ।
अतस्तन्त्रोत्तममिदं चरकेणातिबुद्धिना ॥ ३७ ॥
संस्कृतं तत्त्वमपूर्णं त्रिभागेनोपलक्ष्यते ।
तच्छङ्करं भूतपतिं सम्प्रसाद्य समापयत् ॥ ३८ ॥
अखण्डार्थं दृढबलो जातः पञ्चनदे पुरे ।
कृत्वा बहुभ्यस्तन्त्रेभ्यो विशेषोञ्छशिलोच्चयम् ॥ ३९ ॥
सप्तदशौषधाध्यायसिद्धिकल्पैरपूरयत् ।
इदमन्यूनशब्दार्थं तन्त्रदोषविवर्जितम् ॥ ४० ॥
षट्त्रिंशता विचित्राभिर्भूषितं तन्त्रयुक्तिभिः ।

च सि अ १२

"The redactor enlarges what is concise and abbreviates what is very prolix and in this manner brings an ancient work up-to date Thus, this best of all treatises, which is replete with truth and wisdom and which has been redacted by the extremely enlightened scholar Caraka is now available only in three quarters of the original extent Accordingly, in order to make the treatise complete, Didhabala, born in the town of Pañcanada restored the lost portion, having propitiated God Siva, the Lord of creatures. He added seventeen chapters in the section on Therapeutics as also the two sections on Pharmaceutics and Success in Treatment in entirety, by culling his data from various treatises on the science. Thus, this treatise is not deficient either in respect of diction or in respect of content, and is free from any blemishes besetting a scientific treatise and is embellished with the thirty-six canons of exposition '.

Thus we are on more definite grounds in the case of Drdhabala but in identifying his native place the ancient practice of calling any sacred place where five streams conjoin by the name of Pañcanada, presents great difficulties

In India any confluence of streams is as a sacred place of pilgrimage and as a consequence we find several such places which

go by the name of Pañcanada. (1) According to Hoernle one such place seems to have existed in Kashmir near the confluence of the rivers Jhelum (Vitastā) and Sindhu This place is now indicated by the modern village of Pantzinor or five channels, which lies close to what was the original site of that confluence before its change to the present site. in the latter half of the 9th century in the reign of King Avantīvarman. Pandit Jiyālālji Vaidya of Kashmir says —

"सम्प्रति पञ्जनोर इति प्रसिद्ध पञ्चनदपुरं कश्मीरराजधानीश्रीनगरादुत्तरतः सार्धत्रिक्रोशोपरि त्रिगाम-वितस्ता (जिल्हम)-सिन्धु-क्षीरभवानी-आञ्चार इति ख्यातानां पञ्चनदीनां सङ्गमतो नातिदूरस्थितम् ।"

"Pañcanadapura, now known as Panjnor is situated about 7 miles to the north of Śrīnagar, the capital of Kashmir not far away from the confluence of the five streams, known as the Trigāma, Vitastā (the Jhelum), the Sindhu (Indus), the Ksīrabhavānī and Āñcāra'

There is also a reference to the Kashmirian Pañcanada in Rājataranginī (4th canto 246-250)

तेन कङ्कणवर्षस्य रससिद्धस्य सोदरः ।
चङ्कुणो नाम भुःखारदेशादानीतो गुणोन्नतः ॥
स रसेन समातन्वन् कोशे बहुसुवर्णताम् ।
पद्माकर इवाब्जस्य भूभृतोऽभूत्प्रभावकः ॥
रुद्धः पञ्चनदे जातु दुस्तरैः सिन्धुसङ्गमैः ।
तटे स्तम्भितसैन्योऽभूद्राजा चिन्तापरः क्षणम् ॥

"By him was invited the womb-brother of Kankanavarsa named Cankuna skilled in alchemy from the Bhuhkhāra country who was exalted by virtue He by his alchemy having brought much gold into the treasury, proved a benefactor of the king like the lotus-pool of the lotus. Obstructed in the Pañcanada, on one occasion by the confluence of rivers which were difficult to cross, the king whose army was held up on the bank, fell into anxiety for a while."

It is this Kashmirian Pañcanada which probably was the home of Drdhabala This theory is supported by the fact that the early commentators Cakrapānidatta and Vijayaraksita often refer to the Kashmirian recension (Kashmira Pātha) when commenting, on

passages of the earlier portion of the treatise. The probability is that in all these cases the reference is to Didhabala's redaction of the Caraka Samhitā, for in reference to the concluding portion of the treatise Didhabala is, as a rule, quoted by name as its author. It seems clear from their method of quotation that the medical writers of that period were fully aware of the exact share which Didhabala had in Caraka's redaction of Agniveśa's original text The references are clear indications of Kashmir being Didhabala's home The Punjab (lit. Pañca Ap, or land of five waters) is often erroneously taken to be Pañcanada, but this according to Hoernle is untenable on Drdhabala's own authority, as he clearly indicates a town (पुर) and not a country as his home Benares is also sometimes indentified with Pañcanada Gangādhara in his commentary on Caraka says: 'Didhabala lived in Kāsī, Pañcanadapura Tīrtha is often applied to this city, it being the sacred place of pilgrimage where five rivers the Kiranā, the Dhūtapāpā, the Saraswatī, the Ganges and the Jumna meet. But as we have seen, the references to the Kashmirian recensions by earlier commentators reduce the claims of Benares as the home of Didhabala to nullity

We need not consider the claims of Panjpir or hill of five Pirs an isolated ridge in the Yusufzai plains NNW of Attock. The claim can be summarily dismissed as it is a mohammedan place of pilgrimage and the claim is the result of a superficial similarity of sounds and the natural inability of some western scholars to distinguish the essential difference. Thus the theory of Pantzinor (पन्तनोर) being the home of Didhabala is fairly well established

We are thankful to Didhabala for giving us the historical data of his lineage and residence, but regarding the period in which he flourished, he leaves us in the dark In order to arrive at a definite conclusion regarding his period, we have to rely on external evidence, such as reference to him in works of the authors of known date and thus establish his priority to those and the negative evidence on the absence of references to him in works which may be placed anterior to his period. In this case

we can come as near to historical exactitude as is possible regarding his time.

On scrutinizing the text of the Carak Samhitā and Vāgbhata's Astāngahrdaya (अष्टाङ्गहृदय) and Astāngasangraha (अष्टाङ्गसंग्रह) we find that Vāgbhata is indebted to the Caraka Samhitā to an appreciable degree while Dṛdhabala has not taken anything from Vāgbhata Vāgbhata has summarized important portions of both Caraka and Suśruta and the descriptions of Pāndu (पाण्डु) and Udara (उदर) and other chapters have been largely drawn from Caraka and Susruta In other chapters, the prose portion of Caraka redacted by Dṛdhabala is versified ad verbatim. These facts go to show that Dṛdhabala flourished before Vāgbhata

Although the whole of the commentary on Caraka by Jejjata is not available, some of the available portions definitely relate to Dṛdhabala's redaction. Now Jejjata was a pupil, and hence a contemporary of Vāgbhata. This establishes that Dṛdhabala was anterior to Vāgbhata.

Although very little data is available regarding Dṛdhabala's period we are on surer ground regarding Vāgbhata's period It-sing the Chinese traveller, visited India between 675 and 685 A. D. and in his memoirs we find references to Vāgbhata. This places Vāgbhata somewhere before the 7th century and this is supported by the fact that Madhava, the author of Mādhavanidāna quotes Vāgbhata. This work was translated into Arabic by the orders of Haroun-al-Raschid in the 8th century (750-850 A. D). Hence if we put the period of the composition of Mādhavanidāna in the 7th century, Vāgbhata's period recedes by about a century i e to the 6th century. We find quotations from Vāgbhata in the Kandarpikā (कन्दर्पिका) a chapter of Varāhamihira who lived in the 5th century and so Vāgbhata will have to be placed before this period. Another medical author Bhattāra Haricandra (भट्टार हरिचन्द्र) was a contemporary of Vāgbhata. As Bhattāra Haricandra flourished during the reign of king Sāhasānka (साहसाङ्क 375-413 A D), Vāgbhata cannot be later than the 4th century. The negative evidence of any reference to Dṛdhabala or his work in Nāvanītaka (नावनीतक) which was composed in the first part of the 4th century, provides the upper limit to

Drdhabala's period and hence we can put Dıdhabala fairly somewhere between the end of the 3rd century and beginning of the 4th century. Now the question is regarding what part Dıdhabala played in the redaction whether he redacted the whole work or only 41 chapters.

We are informed by the text that all the 12 chapters of Kalpa-sthāna, all the 12 chapters of Sıddhı-sthāna and 17 Chapters of Cik.tsā-sthāna of the Agnıveśa-tantra as redacted by Caraka were not available at Dıdhabala's time.

अस्मिन् सप्तदशाध्याया कल्पा सिद्धय एव च।
नासाद्यन्तेऽग्निवेशस्य तन्त्रे चरकसंस्कृते ॥ २८९ ॥
तानेतान् कापिलबलिः शेषान् दृढबलोऽकरोत् ।
तन्त्रस्यास्य महार्थस्य पूरणार्थं यथातथम् ॥ २९० ॥

च चि ३०

टीका— सम्प्रति दृढबलः स्वकीयसंस्कारविषयं दर्शयन्नाह । अस्मिन्नित्यादि सप्तदशाध्यायाः ते च चरकसंस्कृतान् यक्ष्मचिकित्सितान्तानष्टावध्यायान् ततोऽर्शोऽतिसारविसर्पद्विव्रणीयमदात्ययोक्तान् विहाय ज्ञेया ।

"The seventeen chapters and the Sections on pharmaceutics and Success in Treatment in the treatise compiled by Agnıveśa and revised by Caraka have not been found. These Dıdhbala, the son of Kapılabala has reconstructed, thus bringing faithfully to completion, the great aım of this treatise"

As there are 30 chapters in Cıkıtsā sthāna, it would be interesting to try to find out which are the 17 chapters that were missing but were reconstructed by Dıdhabala.

We find that there are two orders of the Chapters of Cıkıtsā-sthāna available One is the order which is given in this text. In the other order, chapters nos 9, 10, 11, 12, 13 are substituted by nos. 14, 19, 21, 24, and 25 respectively while the Chapters 9 to 30 are re-numbered as 14 to 30, the chapters 14, 19, 21, 24 and 25 being promoted.

In order to make it more clear the chapters are given in a tabular form thus —

Serial No. in the first order A	Name of the chapter		Serial No. in the second order B.	
1	रसायन			रसायन
2	वाजीकरण			वाजीकरण
3	ज्वर			ज्वर
4	रक्तपित्त	same in both the orders		रक्तपित्त
5	गुल्म			गुल्म
6	प्रमेह			प्रमेह
7	कुष्ठ			कुष्ठ
8	राजयक्ष्म			राजयक्ष्म
9	उन्माद		9	अर्श (14 A)
10	अपस्मार		10	अतिसार (19 A)
11	क्षत		11	विसर्प (21 A)
12	शोथ		12	मदात्यय (24 A)
13	उदर		13	द्विव्रणीय (25 A)
14	अर्श		14	उन्माद (9 A)
15	ग्रहणी		15	अपस्मार (10 A)
16	पाण्डु		16	क्षत (11 A)
17	श्वास		17	शोथ (12 A)
18	कास		18	उदर (13 A)
19	अतिसार		19	ग्रहणी (15 A)
20	छर्दि		20	पाण्डु (16 A)
21	विसर्प		21	श्वास (17 A)
22	तृष्णा		22	कास (18 A)
23	विष		23	छर्दि (20 A)
24	मदात्यय		24	तृष्णा (22 A)
25	द्विव्रणीय		25	विष (23 A)
26	त्रिमर्मीय		26	त्रिमर्मीय
27	ऊरुस्तम्भ	same in both the orders	27	ऊरुस्तम्भ
28	वातव्याधि		28	वातव्याधि

29	वातशोणित	same in both the orders	वातशोणित	29
30	योनिव्यापत्		योनिव्यापत्	30

The first 8 chapters preserve their order in both the traditional arrangements and hence their order or authorship is not under dispute or doubt They also conform to the order given in the Nidāna sthāna They are indisputably Caraka's Similarly, the last five chapters are the same in both the traditional orders

Vijayarakṣita, the commentator on Mādhava-nidāna (माधवनिदान) quotes Nos 26, 27, 28 in the name of Dṛdhabala and hence they are definitely of Dṛdhabala's authorship So it is the intermediate chapters that require careful scrutiny and investigation.

Now, out of these 17 chapters under investigation, we can definitely ascribe five chapters viz. 15th, 16th, 17th, 22nd and 23rd of the 'A' order or 19th, 20th, 21st, 24th and 25th of the 'B' order to Dṛdhabala as they are cited by later medical authors as emanating from Dṛdhabala's pen

Aruṇadatta (अरुणदत्त) the commentator on Aṣṭāṅgahṛdaya, quotes Dṛdhabala ascribing the 15th chapter ग्रहणी (19th of the 'B' order) to Dṛdhabala.

दृढबलोऽप्याह–

रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च ।
अस्थ्नो मज्जा ततः शुक्रं शुक्राद्गर्भः प्रसादजः ॥
इत्युक्तवन्तमाचार्यं शिष्यस्त्विदमचोदयत् ।
रसाद्रक्तं विसदृशात् कथं देहेऽभिजायते ॥

The other four viz, (पाण्डु, श्वास, तृष्णा and छर्दि) 16th, 17th 22nd and 23rd of the A order (20, 21, 24, 25. of the B order) are quoted by the commentator Vijayarakṣita and have been ascribed to Dṛdhabala

(१) पाण्डु — (16A–20A)

' व्यायाममम्लं लवणानि मद्यं मृदं दिवास्वप्न[illegible] ।
निषेवमाणस्य प्रदूष्य रक्तं दोषास्त्वचं पाण्डुतां नयन्ति ॥
[illegible], तत्र त्वक् [illegible] हृद्रवेन [illegible] । [illegible]

(२) हिक्काश्वासौ-(17A-21B)

यदाह दृढबलः—कफवातात्मकावेतौ पित्तस्थानसमुद्भवौ ।

च. चि अ १७

(३) तृष्णा-(22 A-24B)

दृढबलेन तु पञ्च तृष्णा पठिता वातपित्तक्षयामोपसर्गजा इति । तत्र कफजा आमजामेवावरुद्धा क्षतजा वातजाया, भक्तजा च वातजाया, भक्तावरणेन वातप्रकोपात् । पित्तजायां वा विदाहेन पित्तप्रकोपात् ।

(४) मूर्च्छा(विष)—(23 A-25 B)

यदुक्तं दृढबलेन—लघुरूक्षमाशुविशदं व्यवायि तीक्ष्णं विकाशि सूक्ष्मं च ।
उष्णमनिर्देश्यरसं दशगुणं मुक्तविषं तज्ज्ञैः ॥

मा नि १७—१५ टीका

ते तैलादौ व्यस्तास्तीवा· सन्ति, विषमद्ययोस्तु, तीव्रतरा ।
अतस्तैलादिभिर्न मोह , किन्तु विषमद्याभ्यामिति । त एवेति गुणा लघुत्वादयः (मा)

Now we have only 12 chapters whose authorship remains to be ascertaind. Out of these 12, three chapters viz., (अर्श, अतिसार, विसर्प) 14th, 19th and 21st respectively of the A order (9th, 10th, 11th of the B order) are quoted in Nāvanītaka (नावनीतक) whose date has been established as being anterior in time to Dıdhabala and hence these three can unhesitatingly be ascribed to Caraka

The chapters 24th, 25th of the A order मदात्यय and द्विव्रणीय (12th and 13th of the B order), are ascribed to Caraka by the commentator Jejjata in his commentary Nirantarapadavyākhyā (निरंतरपदव्याख्या)

24th. चरकाचार्यसंस्कृतश्चायमध्याय·

25th. आचार्यप्रणीतश्चायमध्याय.

The only plausible reason for making the above statements by the commentator seems to be to distinguish these chapters from others, marking them to be the redactions of the venerable Caraka.

So these five chapters belong to Caraka A glance at the B order will show that someone has taken out these five chapters scattered at random in the A order and has promoted them to the top of these 17 chapters in order to re-align them with the first 8 chapters, thus bringing together the work of Caraka in 13 consecutive chapters

This leaves us with bare 7 chapters the authorship of which is doubtful and which remain a subject of research. It seems the order was preserved upto Cakrapāṇi's time, and later on, some one changed the order, probably to group together the 13 chapters redacted by Caraka and separate them from the 17 chapters redacted by Dṛdhabala. Caraka must have redacted all the 30 chapters of Cikitsā-sthāna and the last 17 chapters must have been lost and thus Dṛdhabala must have supplied the redaction

The Part Played by Dridhabala in Caraka Samhita—

Apart from the Kalpa and Siddhisthānas and the 17 chapters of Cikitsā-sthāna which are from the pen of Dṛdhabala, it is very difficult to say whether Dṛdhabala touched upon any other portion of the Caraka Samhitā. This question would provide an interesting and fruitful matter for research scholars. It is possible to distinguish and differentiate the styles of Agniveśa, Caraka and Dṛdhabala In addition to this, new concepts, medical as well as general, might have gradually crept in and if these can be sifted apart, an interesting light would be thrown on the development and history of medical science and its concept and thus the interpolations, additions and redactions can be marked out and assigned to different persons or periods Some scholars are of the opinion that even small surgical references given in various chapters in Caraka Samhitā were imported by Drdhabala This argument on minute scrutiny will not hold good as the detailed descriptions of surgical operations are confined to the chapters which were restored and redacted by Drdhabala himself

In some chapters, we find that there are some verses which though running concurrently with the subject of the chapter are not quite in tune with the matter taken as a whole, e. g. description of children and patients in Sutra XI, 56 63 and some verses in Vimāna III, (40-44, 46-48) with the exception of the first instance (i e. curds) the matter contained in these verses is not found in the summary or the recapitulatory verses given at the end of the chapters, and hence some may be led to conclude that these are from Drdhabala or even later interpolations though nothing conclusive can be said about

these. It is very difficult to mark out such verses, for we do not get any clue from the index of chapters Although the numbers and headings of the chapters have been given, there is no mention of the number of verses in each chapter The absence of this enumeration of verses in each chapter might have encouraged interpolators to introduce their own verses and pass them on as the original ones This subject is a matter for deep and laborious but interesting research for future scholars.

CHAPTER VIII

CARAKA SAMHITA A REDACTED TREATISE

We find that 79 chapters of Caraka Samhitā end with the following sentence,–

अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते

These 79 chapters are distributed in the different sections as under –

30 in the section on General Principles
8 in the section on Pathology.
8 in the section on Specific Determination.
8 in the section on Human Embodiment
12 in the section on Sensorial Prognosis.
13 in the section on Therapeutics

But the remaining 41 chapters end with the following addition to the above quoted ending –अप्राप्ते दृढबलपूरिते or अप्राप्ते दृढबलसंपूरिते

These 41 chapters are distributed in the different sections as under –

17 in the section on Therapeutics.
12 in the section on Pharmaceutics
12 in the section on Success in Treatment.

Out of these, one chapter i e. the 25th chapter in the section on Therapeutics ends as follows –

अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते दृढबलसम्पूरिते ।

In this the word अप्राप्ते is not found. All this indicates that the text of the 79 chapters is the portion expounded by Agniveśa and redacted by Caraka, while the text of the remaining 41 chapters is the portion expounded by Agnivesa as restored by Didhabala in the place of the unavailable portions of Caraka's redaction.

According to the History of Āyurveda as found in the texts, we learn that Bhagawān Ātreya expounded the whole science to six pupils Each of them tried to write a systematic treatise according to his grasp and intelligence

अथ भेलादयश्चक्रुः स्वं स्वं तन्त्रं कृतानि च । च सू. ३३

The treatise of Agniveś was the outstanding one among these and it received the sanction and authorisation of the committee of learned sages Out of the six treatises of the pupils of Atreya, only two are at present available. One is the Agniveśa-tantra (अग्निवेशतन्त्र) and the other Bhela-samhitā (भेलसंहिता) The latter is available only in fragments and hence it is incomplete It is a very short and concise form though greatly similar to Agniveśa's treatise in the treatment of subject, order of arrangement, classification etc, leading to the conclusion that both received their instruction from the same preceptor. The Agnivśa Samhitā being the outstanding work out of all the six received the attention of the redactors who corporated into the body the progress achieved from time to time

The period from Ātreya to Didhabala covers at least 1000 years This was the golden period of Āyurveda and the science was continually progressive. This original text of Agnivsa might have been reviewed and redacted very often to assimilate the features of progressive science and to adapt it to the circumstances of the period, but only two redactions are known at present

A vast field for research work lies unexplored in these treatises. The subject for research would be what actually was preached by Ātreya, what was described by Agnivsa, what Caraka did while redacting it by way of alterations and additions what portion was

modified or completed or reconstructed by Dıdhbala, what were the other redactions, when were these redactions made etc The research workers will have to resort to general history, records etc, but the labour will be amply repaid. When properly explored this quest should throw light not only on the history of medicine, but it would enlighten us on the general history of Āryan civilization from various points of view.

Now let us see what a redaction (प्रतिसंस्कार) is. Dıdhabala gives the definition of redaction as follows –

विस्तारयति लेशोक्तं संक्षिपत्यतिविस्तरम् ।
संस्कर्ता कुरुते तन्त्रं पुराणं च पुनर्नवम् ॥

"The redactor enlarges what is concise and abbreviates what is very prolix and in this manner brings an ancient work up-to-date". Redaction (संस्करण) is also defined as under:

अनेकेभ्य ग्रन्थेभ्यः विशिष्टविषये विशिष्टेभ्य तत्रस्थानात् विषयान् विविच्य अन्यविषयैः इस संस्क्रियते संबध्यते इति संस्करणम् ।

"That is called redaction by which an author correlates and supplements a work by corresponding facts and statements found in other treatises specially bearing on a subject".

Thus we see that in a redacted work the terse portions in the original treatise is made lucid by elaboration and the portion treated too prolificly is abridged.

There are two methods of redaction. One is technically known as Sangraha and Vigraha (संग्रह-विग्रह) method as defined by Dıdhabala (दृढबल). The other is known as Āvāpodwāpa (आवापोद्वाप) method. The latter changes the very construction and system of the whole work altogether, and makes radical alterations changing the mould of the work. Caraka seems to have followed the former method

The Caraka Samhita only a modified form of the original

If we compare Caraka Samhitā with Bhela Samhitā we find striking similarities, all pointing to one common usource. 1 The text is divided in eight Sthānas out of which Vimāna Indriya and Sidhi (विमान, इन्द्रिय, सिद्धि) are the new words with specific

meanings used only in Caraka, Kāśyapa and Bhela Samhitās and these new words are not found in Suśruta or later medical works. The word Kalpa (कल्प) is used in a somewhat different meaning than as used in Suśruta or later medical works.

2. The prevalent system in those days seems to be to have 120 chapters in all in medical text books. We find 120 chapters in caraka, Bhela, Kāsyap, Suśruta and Vāgbhata, the last named author makes 120 chapters with the addition of an extra section—Uttaratantra (उत्तरतन्त्र) Thus, though the total number of 120 is maintained, the number of chapters in each section varies in Caraka Suśruta and Vāghbhata but it remains the same in Caraka, Bhela and Kāśyapa

स्थानानि		चरक-संहितायाम्	भेल-संहितायाम्	काश्यप संहितायाम्	सुश्रुत-संहितायाम्	वाग्भट-अष्टाङ्गहृदये
सूत्रस्थानम्	अध्यायाः	३०	३०	३०	४६	३०
निदानस्थानम्	,,	८	८	८	१६	१६
विमानस्थानम्	,,	८	८	८		
शारीरस्थानम्	,,	८	८	८	१०	६
इन्द्रियस्थानम्	,,	१२	१२	१२		
चिकित्सास्थानम्	,,	३०	३०	३०	४०	२२
सिद्धिस्थानम्	,,	१२	९ (१२ ?)	१२		६
कल्पस्थानम्	,,	१२	८ (१२ ?)	१२	८	
खिलभाग. वा उत्तरतन्त्रम्	,,			८०	६६	४०

3 The titles of chapters are very often the same in the Caraka and Bhela Samhitās. Caraka adopts the following method of nomenclature of chapters:-

(a) According to subject.

(b) According to the first word or phrase in the chapter.

A greater resemblance is found between the Caraka Samhitā and Bhela Samhitā as will be evident from the following examples.

	चरके	भेले	अध्यायनामानि
1	न वेगान् धारयेद्धीर:	न वेगान् धारयेद्धीमान्	नवेगान्धारणीय:
2	मात्राशी स्यादाहारमात्रा	मात्राशी स्याद्विपक्वाशी	मात्राशितीय
3	आत्रेयो भद्रकाप्यश्च	आत्रेय. खण्डकाप्यश्च	आत्रेयभद्रकाप्यीय

चरके	भेले	अध्यायनामानि
4 यस्य श्यावे परिध्वस्ते	यस्य श्यावे उभे नेत्रे	यस्यश्यावनिमित्तीय·
5 अवाक्शिरा वा जिह्वा वा	अवाक्शिरा वा जिह्वा वा	अवाक्शिरसीय
6 द्वौ पुरुषौ व्याधितरूपौ भवत·	गुरुव्याधितेर कश्चित्	व्याधितरूपीयम्
7 शरीरविचय: शरीरोपकारार्थं	इह खल्वाजस्तेज	शरीरविचय:
8 शरीरसख्यामवयवश·	इह खलु शरीरे षट् त्वच	शरीरसंख्या
9 पूर्वरूपाण्यसाध्याना	अन्तर्लोहितकाय·तु	पूर्वरूपीयम्
10 यस्य गोमयचूर्णाभं	चूर्ण शिरसि यस्यैव	गोमयचूर्णीयम्

In the above instances we find that the first five are quite similar in both Caraka and Bhela and naturally both have given the same titles to the chapters in their works. Though the first lines differ in a considerable degree yet we find that the titles of the chapters in both the works are the same

4 Besides this resemblance of titles, we come across many concepts and descriptions which are common to both. Caraka and Bhela

a तिस्रैषणीय
b गुरुव्याधि
c. सद्योमरण
d ७ तुल्यगोत्र
e. आहारमात्रा (गुरुलाघव)
f. चतुष्पाद
g. दशधमनी and हृदय
h गर्भोत्पत्ति and factors.
i. the legend of Fever
j संप्राप्ति of शोष
k उपधापद्धति–मांसाहार (शोषे)
l Frightening or shock therapy in Insanity
m. Cobra venom in त्रिदोषज्वर

There is a school of thought which ascribes the entire work to Caraka It says that it was only a vague nucleus in the form of common medical knowledge round which Caraka reconstructed a grand edifice But such a conclusion is precluded by the very text of the colophon अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते ।

Undoubtedly there is much that has been added, there is much that has been abridged or expanded. Yet that Caraka merely redacted the old work cannot be denied Caraka never claims the authorship for the work. Internal evidence also corroborates the same view point Even Didhabala the restorer and redactor of the last portions based his work on the original treatise and its parallel treatises.

अस्य तन्त्रोत्तममिदं चरकेनातिबुद्धिना ।
संस्कृतं तत्त्वसंसृष्टं त्रिभागेनोपलक्ष्यते ॥
* * * * * * *
यस्य द्वादशसाहस्री हृदि तिष्ठति संहिता ।
* * * * * * *
चिकित्सा वह्निवेशस्य स्वस्थातुरहितं प्रति ॥

"Thus this best of all treatises which is replete with truth and wisdom and which has been redacted by the extremely enlightened scholar Caraka is now available only in three quarters of the original extent * * He in whose memory resides this compendium of these twelve thousand verses * * (knows) the science of therapeutics, compiled by Agniveśa for the well being of the healthy and the ailing".

Thus he confirms that Agniveśa was the author of the treatise consisting of twelve thousand verses. The credit of the authorship and the popular title of 'Caraka Samhitā' are probably due to the fact that Caraka in his missionary zeal for propagating this master piece of medical work, travelled extensively for research, lectures, propagation and experimentation and gained the nick name of Caraka—one who moves constantly His name has got precedence over the original title of the work as Agniveśa-tantra, and the work has ever since been named after Caraka in the world.

Caraka's contribution

That Caraka merely revised and redacted an old treatise does not detract from his greatness. The ingenious method of redaction he adopted, has lent a touch of freshness and originality, and though Caraka is technically only a redactor, he must be given credit for modifying the old work and transforming it by his magic touch, into a work of unrivalled merits, which has stood the test of 2000 years.

Thus we see that Ātreya Samhitā (आत्रेय संहिता) was the seed which was watered by Agniveśa and nurtured by Caraka. It became the medical inheritance of the race, though it underwent changes. with the accretions of the thought and experience of the succeeding centuries. According to the definition of redaction (संस्कार) given by Dıdhabala the redaction adds much that is new and deletes much that is old Viewing the Caraka Samhitā in the light of this definition, we find that Caraka has contributed much that is original.

1. The theory of Vāda-nyāya (वादन्याय) found in Caraka Samhitā belongs to that stage of thought development to which belonged Carakas.

2 In sudation chapter (स्वेदाध्याय) Bhel a Samhitā enumerates only eight kinds (संकर, प्रस्तर, सेक etc) while Caraka adds five more bringing the total to thirteen. In Kāśyapa Samhitā also we find 8 kinds. This leads us to the conclusion that old works knew only eight kinds and that Caraka has contributed five kinds more. Pālakāpya in his Hastı Āyurveda refers to Agniveśa's methods of sudation and there the additional kinds of sudation are mentioned. Thus those varieties described in Caraka Samhitā are Caraka's own contribution

3. The Bhela Samhitā has only one chapter खुड्डिकागर्भावक्रान्ति Caraka has also the same chapter propounding a similar theory But later on in Caraka we find a chapter महागर्भावक्रान्ति in which the subject treated shows an unmistakable flavour of later thought developments

Thus Caraka, although he is a redactor only, there is much that he has added as his original contribution and it would indeed be a very interesting research work for scholars to find out what exactly his contribution was.

CHAPTER IX
COMMENTATORS OF CARAKA SAMHITA

Bhattara Haricandra

Bhatt ra [aricandra w is a versatile genius who made a name in the literary as well as the medical world. That he was a famous litera eur is proved by a reference to him in the beginning of Harsa-carita by the great poet Bāṇa.

पदबन्धोज्ज्वलो हारी कृतवर्णक्रमस्थितिः ।
भट्टारहरिचन्द्रस्य गद्यबन्धो नृपायते ॥
हर्षचरिते प्रथमोच्छ्वासे श्लो. १२

"The charming diction and style and the beauty of assonance of Bhattāra Haricandra give him a sovereign place among writers of prose"

Another tribute to his literary genius is paid by Vākpati (वाक्पति) in his Prākıta work called Gaudavaha (गौडवह)

भासे ज्वलनमित्रे कुन्तिदेवे च यस्य रघुकारे ।
सौबन्धवे च बन्धे हारीचन्द्रे च आनन्द ॥

"Who takes delight in reading Bhāsa, Agnimitra, Kuntideva and Kālidāsa, as also in diction and style of Subandhu and Haricandra"

Unfortunately the literary world has become the poorer by the non-availability of his works in this sphere. He was equally adept in the so called prosaic medical compositions. His is the oldest commentary on Caraka Samhitā named Caraka-nyāsa (चरकन्यास) This statement is supported by the fact that he is quoted by all other known commentators of the Caraka Samhitā. But mere antiquity is not the only merit of his commentary, it is considered to be the best by many an authority like Indu (इन्दु). Tīsata (तीसट) and Maheśwara (महेश्वर).

हरिचन्द्रकृतां व्याख्यां विना चरकसम्मतम् ।
यस्तन्नोत्यकृतप्रज्ञः पातुमीहत सोऽम्बुधिम् ॥

"The ignorant one who attempts to expound the doctrine of Caraka without consulting the commentary of Haricandra verily attempts to drink up the whole ocean"

व्याख्यातरि हरिचन्द्रे श्रीजेज्जनाम्नि मनि सुधीरे च ।
अन्यस्यायुर्वेदे व्याख्या धाष्टर्यं मम वहति ॥
(तीसटाचार्यविरचितचिकित्सा कलिकाव्याख्यारम्भे)

"As there exist the commentaries of Haricandra and the learned Jejjata, it is sheer presumptuousness for any one else

to attempt to comment on the texts of Āyurveda.'' (Tīsatācārya तीसटाचार्य)

विश्वप्रकाशकोषारम्भे भट्टारहरिश्चन्द्रान्वयो महेश्वर· –
श्रीसाहसाङ्कनृपतेरनवद्यवैद्यविद्यातरङ्गपदमद्वयमेव बिभ्रत् ।
यश्चन्द्रचारुचरितो हरिचन्द्रनामा स्वव्याख्यया चरकतन्त्रमलङ्चकार ॥
(विश्वप्रकाशकोष प्रथम·कान्तवर्गः श्लो.५)

"Bhattara Haricandra of effulgent character like the moon, that adorned the office of the court-physician in unrivalled splendour of the king Sāhasānka has composed this excellent commentary on the treatise of Caraka." (Maheśwara)

The verse just quoted throws an interesting light on the period of Bhattāra Haricandra. He is the contemporary of king Sāhasānka whose date has been fairly well established as 375-413 A. D. The king Sāhasānka is very often identified with Vikrama (विक्रम) or Candragupta II. But the identification is not justified The traditional hero of Āryāvarta, Vikrama was a predecessor of Sāhasānka. There is no mention of Bhattāra among the Nine Gems of the court of Vikrama A person of so high a repute as that of Bhattāra would surely have found a place among the Nine Gems Thus the date of Sāhasānka, viz., 5th century A D., i. e after Vikrama is the date of our Bhattāra Haricandra That he must have flourished before the 8th or 7th century A. D. is proved by references to him by Bāna and Vākpati quoted above who flourished in the 7th and 8th centuries respectively. That he flourished before the time of Vāgbhata is amply proved by the fact that Tīsata, the son of Vāgbhata quotes Bhattāra Haricandra (Quotation given above) Candrata (चन्द्रट) wrote a commentary after seeing Jejjata's commentary.

सौश्रुते चन्द्रटेनेह भिषक्तीसटसूनुना ।
पाठशुद्धिः कृता तन्त्रे टीकामालोक्य जैज्जटीम् ॥

Now Candrata was the grandson of Vāgbhata and son of Tīsata.

Jejjata was the pupil of Vāgbhata and naturally his contemporary. We find that Jejjata has quoted Bhattara Haricandra.

आचार्यप्रणीतश्चायमध्यायो भट्टारहरिचन्द्रेण सुविवृत (मदात्ययचिकित्सा जेज्जटटीका)

"This chapter written by the great preceptor is well expounded by Bhattāra Haricandra." This can lead to but one conclusion

that Bhattāra Haricandra flourished before the time of Vāgbhata. Besides this the commentary of Cakrapāni corroborates our statement. It says 'हरिचन्द्रमतानुसारी वाग्भटः' Vāgbhata follows the opinion of Haricandra Bhattāra Haricandra has also written a commentary on Kharanāda Samhitā (खरनादसंहिता) which was redacted later on by Indu. This Samhitā was a living force till the time of Arunadatta and Hemādri. Haricandra's commentary Caraka-nyāsa (चरकन्यास) is only partially available i. e we get only 1, 2, 3, and 5 chapters of Sūtra-sthāna A manuscript copy of this commentary is lying in the Madras Government library.

Swami Kumara

Very little is known about this commentator of Caraka Samhitā. All we know about him is that he was later than Bhattāra Haricandra as he quotes the latter frequently. His commentary is known as Pañjikā (पञ्जिका) and only the portion upto the fifth chapter of Sūtra-sthāna is available The manuscript belongs to the Madras Government library.

Sivadasa Sen

Śivadāsa Sen's commentary on Caraka Samhitā is known as Tattwa-candrikā (तत्त्वचन्द्रिका) Only a portion of it (Sūtra 1-27) is available The manuscript belongs to the Bombay Royal Asiatic Society Library.

Regarding his history, all we can gather is that he was born in the Vaidya guild, his father's name was Ananta Sen, his birth place was Mālañcikā, a village in Bengal and that the then ruler of Gauda Bengal was Bārbaka Sāha who ruled over Bengal from 1455 to 1474 A. D.

मालञ्चिकाग्रामनिवासभूमेर्गौडावनीमालभिषग्वरस्य ।
अनन्तसेनस्य सुतो विधत्ते टीकामिमां श्रीशिवदाससेनः ॥

(चक्रदत्तयोगसंग्रहव्याख्याया द्रव्यगुणसंग्रहव्याख्यायाश्चान्ते)

योऽन्तरङ्गपदवीं दुरवापां छत्रमप्यतुलकीर्तिरवाप ।
गौडभूमिपतिबार्बकसाहात् तत्सुतस्य कृतिनः कृतिरेषा ॥

That he belonged to Bengal is also evident from his name ending viz., Sen He was a Vaisnavite in spite of his name Śivadāsa Sen.

The following works stand in his name—

1. तत्त्वचन्द्रिका
2. द्रव्यगुणसंग्रहव्याख्या
3. तत्त्वप्रदीपिका (चरकटीका)
4. अष्टाङ्गहृदयतत्त्वबोधव्याख्या

His commentary written in 1448 A D. is available in parts.

JEJJATA

Next to Bhattāra Haricandra among the commentators of Caraka Samhitā comes Jejjata in point of time. It is established that he was a pupil of Vāgbhata इति वाग्भटशिष्यस्य जेज्जटस्य कृतौ निरन्तरपदव्याख्यायाम् and hence we find no difficulty in fixing his period in the 9th century A D. He wrote a commentary on Suśruta also which is the oldest known commentary on the work Dalhana, a later commentator on Suśruta quotes from Jejjata's commentary and so does Candrata (चन्द्रट) the grandson of Vāgbhata (according to Aufrecht the author of Catalogus Catalogorum), and so it must have been available upto Dalhana's and Candrata's time. A revised edition of his commentary copied from Madras Government Oriental Library has been published. The revision was done by Haridatta (हरिदत्त).

His commentary on Caraka is known as Nirantarapadavyākhyā (निरन्तरपदव्याख्या) and only the following sections of his commentary are not available at present.

Cikitsā 5-71 to Cikitsā 23-160, Kalpa 1-5, Siddhi 2, Siddhi 7-32 to end.

Some people believe that he was the son of Kaiyata (कैयट) This belief seems to have sprung from the fact that Kaiyata had a son named Jaiyata and the letters 'ज' and 'य' are phonetically interchangeable but this Jaiyata and Jejjata were not the same person and the identification rests on no surer foundation than a similarity of sounds, which again is based on the interchangeability of sounds during the

Prākrta formation period.

Jejjata may be a Kashmirian as is suggested by the 'ट' ending of his name which was common among the Kashmirians e. g. Kaiyata, Mammata and others. But more probably he was an inhabitant of Sind, as he studied under Vāgbhata, though nothing could have prevented an ardent Kashmirian to undertake the hazards of travel to Sind to have the privilege of studying under so famous a preceptor as Vāgbhata.

CAKRAPANI

Cakrapāni is the most famous among the commentators of Caraka Śamhitā. His commentary is in its entirety It has been printed at many places

We learn from his own statements at the end of his Āyurveda-dīpikā and Cikitsā-sangraha and also from Sivadāsa, the commentator of Cikitsā-sangraha that Cakrapāni's father's name was Nārāyana and his elder brother's name was Bhānudatta Both his father and brother were in the service of the Gauda king, Nayapāla. His preceptor's name was Naradatta. Historians have fixed Navapala's time as 1040-1070 A D. i. e. the middle of the 11th century.

गौडाधिनाथरसवत्यधिकारिपात्रनारायणस्य तनयः सुनयोऽन्तरङ्गात्।
भानोरनु प्रथितलोध्रवलीकुलीन. श्रीचक्रपाणिरिह कर्तृपदाधिकारी ॥

Thus the period of this most popular of Caraka commentators is easily fixed. He was a native of Bengal This statement is supported by many references internal as well as external. Jayadeva says—

वङ्गान्तर्गतवीरभूमदेशवास्तव्यश्चायं चक्रपाणिः श्रूयते तत्र हि श्रीचक्रपाणिस्थापित श्रीचक्रपाणीश्वर-मन्दिरमप्यस्ति।

"This Cakrapāni is reputed to be a resident of Birbhum district of Bengal There exists even a temple dedicated to the deity called Cakrapānīśwara, built by Cakrapāni"

From the benedictory opening verses of Cakra-sangraha, we

learn that several epithets like Vaidya, Mahāmahopādhyāya and Śivabhakta are applied to him.

Besides his unrivalled commentary on Caraka three other works are ascribed to his pen viz,

(१) भानुमतीव्याख्या on Suśruta (सूत्रस्थान only)
(२) चक्रदत्तसंग्रह or चिकित्सासंग्रह
(३) द्रव्यगुणसंग्रह

CHAPTER X

THE PUPILS OF ATREYA

We learn from Caraka Samhitā that Maharsi Ātreya had six pupils.

अग्निवेशश्च भेल(ड)श्च जतूकर्ण पराशर ।
हारीत क्षारपाणिश्च जगृहुस्तन्मुनेर्वच ॥ च. सू १, ३१

All these received instruction from their Guru Ātreya and each wrote a treatise on medicine. All these treatises were submitted to a committee of Ṛsis for examination. The treatise of Agniveśa was found to be the best among all these six and hence it was authorised to be the universal text-book

बुद्धेर्विशेषस्तत्रासीन्नोपदेशान्तरं मुने ।
तन्त्रस्य कर्ता प्रथममग्निवेशो यतोऽभवत् ॥
अथ भेलादयश्चक्रु स्वं स्वं तन्त्रं कृतानि च ।
श्रावयामासुरात्रेयं सर्षिसङ्घं सुमेधस ॥

We have already dwelt upon Agniveśa, the foremost pupil of Ātreya

BHELA

Agniveśa and Bhela studied at the same master's feet and hence we find great similarity in their works. But Bhela Samhitā is more concise and there is more prose in it than in his distinguished co-student's treatise. The Bhela Samhitā as handed down to us seems to be of quite old composition Unfortunately the treatise is incomplete and mutilated. Here and there portions are missing and

the text is full of scribe's errors The book is considered to be old even by Vāgbhata and is spoken of reverentially by him.

ऋषिप्रणीते प्रीतिश्चेन्मुक्त्वा चरकसुश्रुतौ ।
भेडाद्याः किं न पठ्यन्ते तस्माद् ग्राह्यं सुभाषितम् ॥ अ हृ. ६, ४०

Bhela's name is very often given as Bheda by Vāgbhata and Dalhana This interchange of ड and ळ however is authorized by ancient usage (डलयोरभेद).

It seems that no redaction was done of Bhela's original treatise. But some of the quotations of Bhela given by later authors are not found in the treatise available now This can lead us to one of the conclusions that either the portion quoted by later authors but not found in the treatise has been lost or that some earlier redaction might have been done.

Only one manuscript of Bhela Samhitā is known to exist It is in the Tanjore Library No. 10773 (Burnell's catalogue). Telugu and Devanāgarī manuscripts are believed to have been written The Tanjore library manuscript was written about 1650 A. D apparently copied from an injured Olai manuscript. It is in large and clear hand

As Bhela was a co-student of Agniveśa, his Samhitā was composed at the same time. Thus the Bhela Samhitā is of great help to us in differentiating Agniveśa's original work from the later redactions of Caraka and Drdhabala

Bhela Samhitā, fragmentary and mutilated though it is, must be studied by scholars with great care, as many new terms, similes, concepts and greater details of some subjects will be found in it, which will throw more light on medical history. Frequent references to Gāndhāra i. e. modern Kandhar in his work lead us to infer that he was a resident of that country. The following verses from Bhela Samhitā are indicative of many things.

गन्धारभूमौ राजर्षिर्नग्नजित्स्वर्गमार्गग ।
संगृह्य पादौ पप्रच्छ चान्द्रभाग पुनर्वसुम् ॥
न च स्त्रीभ्यो न च(1)स्विभ्यो न भृत्येभ्योऽस्ति मे भयम् ।
अन्यत्र विषयोगेभ्य नेत्र (भ्योऽत्र) मे शरण भवान् ॥

एवमुक्तस्तथा तस्मै महर्षि. पार्थिवर्षये।
विषयोगेषु विज्ञानं प्रोवाच वदता वर॥
भेल—अन्नपानरक्षीयम्

These lines have been of great value to the medical historian as they are helpful in proving the identity of Cāndrabhāgi and Punarvasu. They are also significant of the great progress of the science of poison and the king being in constant fear of being poisoned. The verses mention the name of the ruler and his country and also the status of the court physician and the desire of the king to learn the science.

In the Janapada-vibhaktīya (जनपदविभक्तीय) chapter we find new terms as applied to fevers in animals.

गवा च चारणाख्या च चतुष्पात श्वापदेषु च।
इन्द्रजालश्च मत्स्येषु शकुनाना प्रमीलकः॥
चित्रक स्सर्वधान्येषु दवो मूलफलेषु च।
हस्तिना फालनाश्चैव ज्वर इत्यभिधीयते॥
उत्कर्णकस्तथाश्वेषु तेजस्सर्वाभयेषु च।
सर्वत्र वसति ह्येष एष चार्त्तक(व) उच्यते।

(Hay fever)

तं धूमकिन्तु(केतुं) प्रत्यक्षं क्षिप्र प्रशमयेज्ज्वरम्।
असात्म्य गन्धमादाय वातो यत्रातिरिच्यते॥

In the same chapter he gives an interesting description of the countries and their peculiar diseases

तस्मिञ्जनपदे रोगा के भवन्त्यभिभ इति।
गुर्दाडुमे. (लि) ना पृष्टो व्याचचक्षे पुनर्वसु॥ १॥
मत्स्यान्नभोजिनो नित्यं प्राच्या. स्यु कफमित्तन।
श्लीपदं गलगण्डं च प्रायशस्तेषु दृश्यते॥ २॥
नदीतोयगतान्मत्स्यान भक्षयन्ति समुद्रजान्।
प्रायश; कुष्ठिकास्तेन मनुष्या दक्षिणादिशि॥ ३॥
मसूरयवगोधुमतिलकोद्दालसेविन।
भूयिष्ठमर्शसस्तेन काम्भोजा दन्तज स्मृता.॥ ४॥
मामकामा सुराकामा स्त्रीकामा साहसप्रिया।
प्रत्यच्यास्तेन भूयिष्ठ दृश्यन्ते राजयक्ष्मिण॥ ५॥

तीक्ष्णोष्णानि हि बाह्लीका प्रायेणान्नानि भुञ्जते ।
अभिष्यन्दीनि मांसानि पानकान्यौदकानि च ॥ ६ ॥
प्रकृत्या चाप्यभिष्यस्मा पार्वतोपत्यका सदा ।
तेन बाह्लीकदेशेषु प्रायो ह्यधिर्वलासक ॥ ७ ॥

Bhela described eight varieties of sudation.

सकरं प्रस्तरं षेकं नाडीद्रोणजलानि च ।
उदकोष्ठं कुटिं चैव स्वेदमष्टविध विदु ॥

But Caraka gives 13 varieties So it seems Agniveśa must have described only 8 kinds and five more were added during the redaction by Caraka.

The Bhela Samhitā was considered to be a book of great merit for long as proved by numerous quotations and references to him in medical works separated by centuries.

Kaśyapa, in the section called Siddhi, chapter I says त्रिवर्षस्यैव तु हित नेति, भेलस्तमब्रवीत् । Dalhanācarya in निबंधसंग्रह व्या–सू ३३–१९ says प्रवाहिकामिति विदु बिम्बिशी त्वपरे बुधा

Vāgbhata चि २१–८२

भेडस्य सम्मतं तैल तत्कृच्छ्रानिलामयान् ।
वातकुण्डलिकोन्मादगुल्मवर्ध्मादिकान् जयेत् ॥

Arunadatta commentary of Vāgbhata

भेडेऽप्यधीते

यस्य दर्शनमायाति वायुरम्बरगोचरः ।
वह्निर्नायाति दीप्तोऽपि तस्यायु क्षयमादिशेत् ॥

Hemādri:

यदाह भेड

स्वप्नकामो दिवाकाममुपविष्ट शयीत वा ।
प्रस्तीर्णाङ्गस्य जन्तोर्हि श्लेष्मा कोष्ठे प्रवर्तते ॥

Śivadāsa and Cakrapāni

नागर देवकाष्ठ च धान्याकं बृहतीद्वयम् ।
दद्यात्पाचनक पूर्वं ज्वरिताय ज्वरापहम् ॥

चक्रदत्तः
भेलस्य योगोऽयं–तत्त्वचन्द्रिका

भेलेऽप्युक्तम्
वमितं लङ्घयेत्सम्यक् शुद्धिलिङ्गान्यलक्षयन् ॥
तानि दृष्ट्वा तु पेयादिक्रमं कुर्यान्न लङ्घयेत् ॥
तत्त्वचन्द्रिका

Tīsata

तथा च भेलः
एकाहोपरत स्नेह स्थित्वा प्रच्छर्दन पिबेत् ।
भुक्त्वा ग्राम्यौदकैर्मांसैरानूपैश्च सुसंस्कृतैरिति ॥
चिकित्साकलिका

JATUKARNA

Not much is known about Jatūkarna, the co-student of Agniveśa and a great medical author of the golden age of Āyurveda. He is also said to have compiled a medical treatise, but it is not available now. It seems it was available upto Cakrapāni's time as we find profuse quotations from Jatūkarna in Cakrapāni's work. Cakrapāni seems to have selected passages more from Jatūkarna than Bhela.

In Śatapatha Brāhmana he is described as the propounder of Brahma-vidyā .He is also a great seer whose name is reverently used to denote a Gotra.

The word Jatūkarna as such means bat-eared. We do not know whether our Jatūkarna had ears like a bat or whether it was just a proper noun without any relation to its derivation.

Jatūkarna is also known as Jātūkarna and is quoted in many famous medical works.

Vyākhya Kusumāvali

१ यदुक्तं जातूकर्णे
त्रिसप्ताहे व्यतीते तु ज्वरो यस्तनुतां गतः ।
प्लीहाग्निसादं कुरुते स जीर्णज्वर उच्यते ॥

२ जातूकर्णेनाप्युक्तम्
भूनिम्बघनगुडूचीशुण्ठयस्ता वा सवार्यभयापाठा इति ॥

Vyākhyā Kusumāvalī (व्याख्याकुसुमावली) contains many other quotationsout of which only two are cited above.

Nibandha Sangraha: (निबन्धसंग्रह)

१. यदुक्त जातूकर्णेन
शुक्रार्थे तैललवणमिति ।

Tattwa-candrikā: (तत्त्वचन्द्रिका)

१. जातूकर्णेऽपि
कषायरसगुरूष्णस्निग्धस्नानाभ्यङ्गान् नवज्वरे वर्जयेत् ।

२ जातूकर्णे
जीर्णस्त्रयोदशदिवस

We refrain from giving more quotations from this work for fear of length

In commenting on Palankasādyam Tailam Sivadasa quotes the different readings from Jatūkarna

जतुकर्णे गोलोमी पठ्यते न तु पूतना ।... अतिरसा
जलयष्टिमधु अन्ये तु ज्योतिष्मतीत्याहुः मधुकमिति ।

Vyākhyā Madhukosa.

यदाह जतुकर्ण
आद्याश्चतस्रो दुःसाध्या यमिका मोहतृष्णावत सद्य. प्राणहृत् ।

Suśruta:

जातुकर्णेन
अशुक्रार्थे तैललवणम्

Vāgbhata's Astāngahıdaya:

जतूकर्णेनाप्येवमुक्तम्

वर्षासु चरन्ति घनै. सहोरगा वयति कीटलूताश्च।
तद्विषजुष्टमपेयं खजलमगस्त्योदयात्पूर्वम् ॥ इति

Besides this, we find a host of quotations from Jatukarna in Vāgbhata.

It is said that we come to know of the work of this greatly learned author through the scattered quotations in other medical works, the original work having been lost to us, perhaps for ever.

PARASARA

Rsi Parāśara was one of the six disciples of Maharsi Ātreya and a co-student of sage Agniveśa. He, too, wrote a treatise on medicine but is not available now.

The word Parāśara means a posthumous son, but we have no evidence to show that this Parāśara was posthumously born. Medical authors belonging to various ages have quoted substantively from Parāśara. He was one of the Rsis invited by Romapāda to learn the science of the treatment of elephants. In Hasti-Āyurveda (हस्ति-आयुर्वेद), a treatise on the treatment of elephants, Parāśara is referred to as under:

पराशरमचूडं मतङ्गं चोर्मिमालिनम्
हस्ति आर्वेद. १-१-२८.

"Parāśara, Acūda, Matanga and Ūrmimālī (were also invited)' H. A H. 28.

A treatise called Takra-kalpa (तक्रकल्प), the pharmaceutics of buttermilk is also ascribed to him.

We give below a few specimen quotations from him found in other medical works of repute.

Suśruta

नाभिरिति पाराशर्यं ।

Dalhana while commenting on Suśruta Samhitā says.-

सर्वकायचिकित्सासु ये दृष्टा परमर्षिणा । उ. ३९. ७.

षट्शब्द is used to signify the six treatises on medicine as composed by Agniveśa, Bhela Jatūkarna, Hārīta, Ksārapāni and Parāśara.

Kaśyapa

पाराशर्यस्तु नेत्याह तदा दुर्ललितो हि स ।

Dalhana quotes Parāśara

पराशरस्तु वस्तिकर्मणि मात्रासंख्यामाह–
जानुमण्डलमावेष्ट्य दत्ते दक्षिणपाणिना ।
कुष्ठेनेत्र्यच्छटागन्दशत तिष्ठेद्वेगवान् ॥
सु. चि ३८–६. टीका

Vāgbhata·

पराशरस्तु पठति

पाकात्रयो रसानामम्लोऽम्ल पच्यते कटु कटुकम्

अ स. सू १७.

Vāgbhata mentions that each of the disciples of Âtreya has composed a treatise (तेऽग्निवेशादिकास्ते तु पृथक् तन्त्राणि तेनिरे) Arunadatta, while commenting on this line makes it clear by mentioning the names of each author, Parāśara being one of them. This commentator quotes Parāsara at various places e. g. in the description of various kinds of rice·

पराशरेऽप्युक्तम्

रक्तो महान्छकुनाहृतषष्टिककलभप्रमोदपतङ्गाशीतगौरदीर्घशूकसुगन्धिकपाण्डुतपनीया शालय प्र-भूता । मधुरबहला स्थिरा स्निग्धाः पित्तानिलप्रशमना लघव सग्राहिका शीता ।

The other commentator of Vāgbhata, Hemādri, in his commentary Āyurveda- rasāyana (आयुर्वेद–रसायन) quotes Parāśara

पराशरस्तु तिक्तकषाययोर्मधुरविपाकमाह ।

Cakrapāni quotes him as under in his commentary Āyurveda-dīpikā (आयुर्वेद-दीपिका)

उक्त हि पराशरे

आहारोऽद्यतनः श्वो हि रसत्वं गच्छति नृणाम् ।
शोणित्वं तु तृतीयेऽहि चतुर्थे मासतामपि ॥
मेदस्त्वं पञ्चमे षष्ठे त्वस्थित्वं सप्तमे त्वियात् ।
मज्जता शुक्रता याति नियमादष्टमे नृणाम् ॥

उक्त हि पराशरे

मूल गुद शरीरस्य सिरास्तत्र प्रतिष्ठिता ।
सर्वं शरीरं पुष्णन्ति मूर्धानं यावदाश्रिताः ॥

Sivadāsa in his Vyākhyā-kusumāvali quotes him in several places

१ पराशरेणाप्युक्तम्

ज्वरितं ज्वरयुक्तं वा दिनान्ते भोजयेल्लघु ।
स्फुटो यस्यान्तराग्निः स्यात्स्नैमित्योपरमात्तदा ॥

२ यदाह पराशर

निर्वाहयेत्सफेनं च निष्पुरीषं मुहुर्मुहु. ।
प्रवाहिकेति साख्याता कैश्चिन्निश्चारकस्तु स: ॥

Parāśara's works have long fallen into oblivion and have shared the fate of many a learned work that has probably been lost for ever. All we learn about his works is from the quotations found in other works. That medical authors of repute have quoted him proves that he must have been held as an authority of no ordinary repute in their times.

Harita

Hārīta belonged to the gallaxy of the six brilliant pupils of Ātreya. He, too, is reputed to have composed a Samhitā, but his work is also not available.

There is a Hārīta reputed to have learnt at the feet of the great sage Jābāli and to be the author of Dharma and Smrti books. Whether this Hārīta is the same as the co-student (सतीर्थ) of Agniveśa is not certain.

Another Hārīta quotes from Vāgbhata and hence is of much later origin and hence of no concern to our present theme

Hārīta the pupil of Ātreya, is quoted in many famous medical works and is often referred to as "old Hārīta

The following specimen quotations selected at random shows how widely he was reputed as an authority.

Vyākhyā-kusumāvalī

हारीतेन प्रत्येकमेव दूषणमुक्तम्
व्यायामाज्ज्वरसंवृद्धिर्व्यवायात्स्तम्भम् च्छेनम् ।
मरण पानत स्नेहाच्छर्दिमूर्च्छामदोरुचि ॥
गुर्वन्नभोजनाच्चापि विष्टम्भी दोषकोपनम् ।
शीतवारिकपायाच्च दोषविष्टम्भनाऽहिते ॥
अग्निसाद. खरत्वं च स्रोतसा वातवर्धनम्
तस्मादामज्वरे सर्वान्विषवत्परिवर्जयेत् ॥

Vyākhyā-madhukosa.

यदाह हारीत:
शिरोग्रह: स्वेदभवश्च कासो ज्वरस्य लिङ्गं कफवातजस्य ।

Tattva-candrikā

यदाह हारीतः
किरातं पर्पटं मुस्तं गुडूची विश्वभेषजम् ॥
पित्तश्लेष्मज्वरे कुर्यात् पाचनं ज्वरनाशनम् ॥

Caraka-tattva-pradīpikā:

यत्तु हारीते
" त्रिदोषमलनुद्देहधातुसामान्याच्छागलं लघु इत्युप

Bhāva-prakāśa·

आह हारित
लौहस्थितं निम्बगुडूचीसर्पिर्यैर्यथावत् परिभावयेत्तत् ।
मंतानिकाकीटपतङ्गदंशदुष्टौपवीदोषनिवारणाय ॥

Cikitsā-kalikā (Commentary)

दुग्धप्रमाणं तूक्तं हारीतेन
त्रिः पञ्चसप्तमगधा प्रकुञ्च पयसा सह।
पिबन् क्रमाद्भवेन्नीरुक् पित्तवातकफान् जयेत् ॥ इति

Suśruta

हारीत·
स्नेहो गुडो मासरसः पयांसि साम्लानि मूत्रं मधुसैन्धव च।
एते निरूहे विदुपा प्रयोज्या काथश्च कल्को मदनात् फलं च ॥ इति

Astāngahıdaya -

हारीत
आविल समलं नीलं घनपीतमथापि च ।
सक्षारं पिच्छिलं चैव सामुद्र तन्निगद्यते ॥

Ksarapani

The sixth pupil in the brilliant batch trained in the medical lore by Ātreya is Ksārapāni He is also said to have compiled a Samhitā like his other co-students, but this work also has been lost to

us, but its availability upto the time of Vāgbhata is inferrable because of the quotations that are given by him Several other medical authors have also liberally quoted him

Upajhya Madhukoṣa:

क्षारपाणिनाप्युक्तम्

ऊर्ध्वगामी नरैं पद्भ्यामधोगामी मुखात्स्त्रियम्।
उभयं वस्तिसंजातः शोथो हन्ति न संशयः॥

Vyākhyā-kusumāvalī

यदाह क्षारपाणिः

यावत्कालं न सुप्तिस्याद्रात्रौ स्वप्नाद्यथोचितात्।
ततोऽर्धमात्रं तत्कालं दिवास्वप्नो विधीयते॥

Tattva-candrikā :

क्षारपाणिनाप्युक्तम्
द्रोणद्वयं तु शूर्पः स्यात् कुम्भ इत्यभिधीयते।

Cikitsā-kalikā-vivṛtti ;
तथा च क्षारपाणिः
यत्र दृष्टगुणं द्रव्यं सयोगे क्वापि नास्ति यत्।
तस्माद् द्रव्यप्रमाणेन तत्कर्म विनियोजयेत्॥

Suśruta:
'नित्यं मन्दज्वरः' इत्यादिना क्षारपाणिप्रोक्तं वातबलासकलक्षणमपरे पठन्ति।

Astāngahṛdaya;

तत्राह क्षारपाणि

स्त्रीणामार्तवजो गुल्मो न पुंसामुपजायते।
अन्यस्त्वसृग्भवो गुल्मः स्त्रीणां पुंसां च जायते॥ इति

Thus we find that the galaxy of Ātreya's disciples had each one of them to his credit a great treatise on Āyurveda which has come down to us only in fragment (with the exception of Agniveśa Samhitā and perhaps Bhela Samhitā) through the citations of other later authors. Further research scholars may however delight us with the unearthing of the works of the one or the other author and thus enrich the medical lore

MEDICAL INSTITUTIONS IN ANCIENT INDIA—PART I

CHAPTER I

UNIVERSAL EDUCATION IN ANCIENT INDIA

Before we begin the survey of the medical achievements and institutions of ancient India, let us first acquaint ourselves with the standards and spread of general education among the people during this period. No country could be medically advanced which is educationally backward and unless we can assure ourselves that the general educational level of the people in ancient India was reasonably high, we cannot feel sure that their medical institutions worked adequately.

Educational Systems and Institutions

The indigenous ideal of education in India has always been to treat it as a sacred process That process activated the individual's inner growth, which could only be achieved by means of constant and close contact between the pupil and the teacher where the latter's personal touch and constant vigilance counted most in the pupil's education Education itself was taken in its literal and true sense as the educing and developing of the latent capacities, potentialities and the personality of the pupil. It was therefore treated as a process of scientific development and not as a mere mechanical process operating on the basis of collective drill and training.

Conditions of life in Ancient India
Aryan Culture.

The Āryans who first entered India were remarkable for their many virtues and strength of intellect. The Vedic Ṛsis not only composed hymns and performed sacrifices but fought their wars and ploughed their fields. Their martial spirit was for a long time kept alive by the necessity of holding their own against the enemy. The mild climate and fertile soil of the country bringing the means of subsistence within easy reach made the struggle for existence in India an easy one. Besides the lofty mountains and the seas shutting the country off for a long time from outside

influences gave the Indian culture a unique character. The peculiar environmental conditions of India have tended to make her people more meditative and philosophical.

The general condition of the country as a land of plenty and fertility, peaceful environments of the forest dwelling Ṛsis, support of the princes and the rich to the cause of education in general, and the spirit of scientific research, inquiry, imagination and thinking on the part of the Ṛsis, all these factors combined together contributed greatly to India's later greatness in the field of knowledge in general and art and science in particular.

The Rsi Scholars

From the very beginning of the Vedic period there appears on the field, a class of Ṛsis who were the real exponents of Āryan culture and who devoted their lives to disinterested psychological and scientific inquiry in thinking, imagination, reasoning and generalisation.

These Ṛsis were the proto-types of our modern scientific research scholars. These Ṛsi scholars lived apart from the world in quiet forest retreats—ideal places for study, and meditated on and discussed the problems of life from different points of view from that of other people. Some one has justly remarked that India was a nation of scholars in old days as the west is a nation of scholars at present. The forest Āśramas (dwellings) gradually grew to be the centres of the highest Āryan learning. Though deeply absorbed in metaphysical studies, the Ṛsis' experience of worldly life won them high reputation as teachers for the younger generation.

The ancient Āryan people who inhabited this country were gradually divided into four classes, the Brāhmanas or the priestly class, the Ksatriyas or the martial class, the Vaiśyas or the agricultural and commercial class, and the Śūdras or the serving class.

The Brahmanas

The Brāhmanas (preceptor class) became the dispensers of

religion, of laws and of medicine. They exhibited a superiority of intelligence which, with the exception of the Greeks, is in vain looked for in other ancient nations In ancient India, the Āryan literature was highly cherished and fully cared for by the princes and opulent individuals, for the patronage of literature and religion increased their temporal power and religious influence Such encouragement operated powerfully as an incentive to the study and literary exertion of scholars. It was the endeavour of the influential class to encourage education and poetry as well as medicine and religion, the former enhancing the intellect of the rising generation and immortalising in verse the grandeur of their patrons, the latter explaining the treatment of the body in health and disease and the means of ensuring happiness to the individual after death.

The first three classes of people were compelled to undergo a long period of rigorous studentship, the compulsion was not governmental but a far stronger one--the compulsion of religio social convention. It was unthinkable for a member of these three classes, known as Dwijas (द्विज) or twice-born, to evade the obligation to study, which was enforced both as a matter of religious duty as well as social convention. Any violation of this obligation brought upon the offender the terrible penalty of being declared an outcaste (Vrātya व्रात्य) and debarred from all the privileges of a member of the Āryan community. As regards the members of the fourth class, whose business it was to serve the other three classes, the obligation to studentship as in the case of the three twice-born classes did not exist, but it would be a mistake to assume that the educational needs of this class were neglected. In fact with the exception of the Vedas, a member of the Śūdra class could be and frequently was highly educated as any of the upper three classes, Vidura (विदुर) and Sūta (सूत) are but the supreme instances of the culture and enlightenment that prevailed in the whole class. The value of knowledge and consequently of education was fully realized by the early ancestors of our race whom we have come to know as Ṛṣis or seers. In the words of one of these the great author of the Caraka Saṃhitā.–

समग्रं दु खमायत्तमविज्ञाने द्वयाश्रयम् ।
सुखं समग्र विज्ञाने विमले च प्रतिष्ठितम् ॥
च. सू ३०, ८४

'All ills of humanity are rooted in ignorance and all progress and happiness in unclouded knowledge."

Knowledge was indeed so highly prized by these Ṛṣis that they dedicated their whole lives to the pursuit of learning, living in forest hermitages away from the distractions of the world It was their firmfaith that if man was ever to attain immortality it was through knowledge alone (विद्ययाऽमृतमश्नुते) They loved knowledge above all things, above even kingship and wealth Thus when Yama (यम), God of death gives the boon of an incredibly long life, with all the appurtenances of luxury and oppulence, to the young student, Naciketas (नचिकेतस्) the latter declines the gift with the saying that the soul of man is not satisfied by material acquisition (न वित्तेन तर्पणीयो मनुष्य·) and insists on knowing the answer to the riddle of man's survival of his bodily death The wife of the sage Yājñavalkya (याज्ञवल्क्य) speaks in a similar vein when her husband prior to leaving her, offers to bequeath her his earthly possessions.

Says "she If you give me the whole earth with its riches would it make me immortal ?" on the sage replying that there is no hope of immortality through wealth (अमृतत्वस्य नाशास्ति वित्तेन) the high souled Maitreyī announces that she has no use for such perishing gifts and wishes to be taught the secret of immortality.

Such then was the value our early ancestors as seen from the above-mentioned Maitreyi (मैत्रेयी) story, set on the acquisition of knowledge. They considered the achievement of knowledge and through it that of immortality or deliverance of the soul from the cycle of births and deaths, as the final end of human existence (सा विद्या या विमुक्तये) and human existence they regarded not as the expression merely of a coming together of material atoms but as the expression of a unique assemblage of body, senses, mind and soul as Caraka puts it (शरीरेन्द्रियसत्वात्मसंयोग) Consistently with this view of man's nature and destiny, the Ṛṣis evolved a system of education

which was education in the true sense of the word. It was an education, which had for its aim the educing or the drawing out of the latent capacities and potentialities of the whole man in the individual. It sought to build up the whole man and enable him to lead as good and useful a life as possible according to the existing conditions of time and place. It was an education which aimed at securing for its votary his well-being both here and hereafter as is claimed for the science of Āyurveda by its author.

वक्ष्यते यन्मनुष्याणा लोकयोरुभयोर्हितम् ॥ च सू १, ४३

"It is the Science of Life which teaches mankind what constitutes their good in both the worlds"

No wonder then that education meaning as it did sole means of man s realization of his immortal destiny, was invested with the highest sanctity

These ideals of education were translated into actual practice and during the long era of the golden age of Aryan culture extending over two thousand years an elaborate educational organization was built up which succeeded in making the highest fruits of education available to the humblest member of the society.

This marvellous achievement was made possible not by recourse to State aid or compulsion but by the establishment of a religio-social convention which made it incumbent for every member of the Āryan community to receive a thorough education.

This fact of universal education and righteous living is amply borne out by the passage in the Chāndogya Upanisad (छान्दोग्य-उपनिषद्) where king Aśwapati (अश्वपति) of Kekaya (केकय) claims that "न मे स्तेनो जनपदे न कदर्यो न मद्यपो नानाहिताग्निर्नाविद्वान् न स्वैरी स्वैरिणी। 'छा उ.' ५-११-५ "in my dominion, no villain, no drunkard, none who neglected his religious rites, none uneducated, no man incontinent and gay as libertine, no woman who was unchaste, existed "

As a matter of fact it was considered the religious duty of every father to educate his son. The Bihadāranyaka Upanisad

(वृहदारण्यक-उपनिषद्) lays down that (तस्मात् पुत्रमनुशिष्ट लोक्यमाह । तस्मादेनमनुशास्ति । 1-5-17) "Therefore they speak of an educated son as being conducive to the world. Hence the father teaches his son."

The faculty that enabled the rich as well as the poor to launch on an educational career was the absence of the compulsion to pay any fee at all or at least to begin with At the end of his career of education, the disciple could, out of his own choice, make suitable payment of fee to his preceptor In a society consequently where the love of knowledge and of service to the fellow man was held so highly. and every one was educated, it is but natural that the medical science should have drawn the flower of society to itself and should have made use of it for the advancement of human welfare

This glorious state continued at least up to the seventh century A. D. and not only were the teaching institutions spread through the length and breadth of the country as the Chinese traveller Yuan Chwang has depicted, but more important still was the general attitude of the cultured classes in regard to the filtering down of the essence of culture to the millions of the masses with a purely philanthropic motive

---

CHAPTER II

THE PURPOSE OF THE STUDY OF MEDICINE

Outlining the objectives or ends which medical education subserves, Caraka says–

स चाध्येतव्यो ब्राह्मणराजन्यवैश्यैः । तत्रानुग्रहार्थं प्राणिनां ब्राह्मणै, आरक्षार्थं राजन्यै वृत्त्यर्थं वैश्यैः सामान्यतो वा धर्मार्थकामपरिग्रहार्थं सर्वैः ।

तत्र यदध्यात्मविदां धर्मपथस्थानां धर्मप्रकाशकानां वा मातृपितृभ्रातृबन्धुगुरुजनस्य वा विकारप्रशमने प्रयत्नवान् भवति, यच्चायुर्वेदोक्तमध्यात्ममनुध्यायति वेदयत्यनुविधीयते वा, सोऽस्य परो धर्म,

या पुनरीश्वराणां वसुमतां वा सकाशात् सुखोपहारनिमित्ता भवत्यर्थावाप्तिरारक्षणं च, या च स्वपरिगृहीतानां प्राणिनामातुर्यादारक्षा, सोऽस्यार्थः

यत् पुनरस्य विद्वद्ग्रहणयशः शरण्यत्वं च, या च समानशुश्रूषा, यच्चेष्टानां विषयाणामारोग्यमाधत्त, सोऽस्य काम । इति यथाप्रश्नमुक्तमशेषेण ॥ २९ ॥

च. सू. अ. ३०-२९

"This science is to be studied by the Brāhmanas, the Ksatriyas and the Vaiśyas. By the Brāhmanas with a view to benefiting all creatures, by the Ksatriyas as subserving their role of protectors and by the Vaiśyas as a means of livelihood; and in general, by all with the object of attaining virtue, wealth and pleasure

Now whatever endeavour a practitioner of this science makes towards the relief of the ailments affecting those who walk in the path of righteousness, or those who propagate righteousness, or of such persons as his mother, father, brothers, relations and seniors or in whatever measure he meditates on, expounds or practises the spiritual truths enshrined in this science of life all —that constitutes the higher virtue of his life

Again whatever store of wealth or patronage he is able to secure from his association with kings and merchant-princes with a view to ensuring for himself an easy and comfortable life, or whatever relief from distress he himself is able to extend to those who have sought his protection—all this constitutes the wealth of his life.

Once again, whatever renown comes his way, acclaiming him as a sage, or as a saviour, or whatever honours and services he commands, or whatever measure of health is able to confer on those whom he loves–all this constitutes the satisfaction of a medical man's life Thus we have dealt with all the points raised without omitting anything '

Dealing with this question as to why medicine should be studied, another early master Kaśyapa, declares –

तत्रार्थपरिज्ञानार्थं पुण्यार्थं चात्मन प्रजानुग्रहार्थं ब्राह्मणै प्रजासंरक्षणार्थं क्षत्रियै वृत्त्यर्थं वैश्यै शुश्रूषार्थमितरै धर्मार्थं च सर्वैः । सुखजीवितदानं हि सर्वधर्मस्याधिक उच्यते,

का स ष्ठ २.

',Medicine should be studied by the Brāhmana for the sake

of the knowledge of truth, of acquiring spiritual merit for himself and of extending help to humanity; by the Ksatriya for the sake of safe-guarding the health of the people; by the Vaiśya for the sake of a livelihood; and by the rest for the sake of service. All may study it for the sake of living the good life."

In another great classic, the Suśruta Samhitā, we find Suśruta approaching the great Dhanvantari with the request –

तेषा सुखर्थिणः रोगोपशमार्थमात्मनश्च प्राणयात्रार्थं प्रजाहितहेतोरायुर्वेदं श्रोतुमिच्छाम इहोपदिश्यमानम्, अत्रायत्तमैहिकमामुष्मिकं च श्रेय: तद्भगवन्तमुपपन्ना स्म शिष्यत्वेनेति ॥ ४ ॥

सु. सू अ १

"For the sake of affording relief from suffering to humanity in its pursuit of happiness, for the sake of prolonging our own lives and for the sake of general good of the people, we would like to hear the Science of Life from which accrues to man his good both here and hereafter It is for this that we are here as your disciples'

In the same book, we again find Dhanvantari declaring–

वत्स सुश्रुत इह खल्वायुर्वेदप्रयोजनं—व्याध्युपसृष्टाना व्याधिपरिमोक्ष; स्वस्थस्य रक्षण च ॥

सु सू. अ १ १४

"The purpose of the medical science is release from suffering to those who are in the grip of disease and maintenance of wellbeing as regards those who are healthy"

He further defines Āyurveda thus–

तदिदं शाश्वतं पुण्यं स्वर्ग्यं यशस्यमायुष्यं वृत्तिकर चेति ॥ १९ ॥

सु सू अ. १

"Medical science is eternal, sacred and bestower of heaven, fame, longevity and subsistence'

From these references it can be seen that there were three main objectives which induced people to take up the study of medicine. The first objective, which is the one that is generally the sole objective in this commercial age, is the earning of a livelihood (वृत्ति), and the people that took up the medical calling from this incentive were in those days naturally recruited from the Vaiśya or the merchant class The second objective was the acquisition of fame

and prestige and the people to whom this objective had the strongest appeal were chiefly from the Ksatriya or Rājanya class, characterized by bold, authoritative and adventurous spirit. Some of these were reigning princes and were able to spread the fruits of their medical knowledge to whole populations, and their bold, heroic and enterprising spirit may have initiated many bold experiments, especially in surgery It is from this type of medical students that the consultant and the specialist would be drawn. The third and the most important class of people was that which took up the study of medicine with the objective of the pursuit of knowledge for its own sake or of serving humanity from motives of mercy and philanthropy This class came mainly from the Brāhmanas and it is mainly from this class that the teachers, research scholars and missionary doctors were recruited. Later this spirit of service and philanthropic zeal received further impetus from the ethical teaching of the Buddha and a large band of Buddha Sādhus arose who dedicated their lives to charitable works and the spread of the medical knowledge of India not only to greater India but to the far corners of the then-known world

The remarkable progress of medicine during the golden age of Āyurveda was due to the selfless and pioneering spirit evinced by Brāhmana teachers and the Buddhist Sādhus. This spirit which has unfortunately been on the wane in India for a long time, emerging in other parts of the world, has gained for them that supremacy in knowledge and science which India once enjoyed With the return of freedom to India, the old spirit also is sure to return and restore her to her original high status.

All these three classes of medical practitioners, though motivated by different impulses, shared in common the three-fold ideal of human life, namely Dharma (धर्म), Artha (अर्थ) and Kāma (काम), and though each worked in its own particular way, they all served the country and in greater or lesser measure enhanced its well-being and glory.

CHAPTER III

SELECTION OF THE SYSTEM AND BRANCH OF STUDY BY THE MEDICAL STUDENT

In ancient times, like in our own days, the study of medicine pre-supposed a certain standard of general education, intelligence and character in the student. Besides, the person choosing the medical line was required to be possessed of a sense of discrimination and the proper value of things. For instance, he was expected before launching upon his course of studies, to weigh in his mind the various aspects of his undertaking such as the adequacy or otherwise of his educational, physical and intellectual equipment, the nature of his inclinations and aspirations, the difficulties and strain involved in the pursuit of the science, the reward that awaits him at the end of the studies and privileges attached to the profession, and the circumstances of place and time; all these aspects had to be fully considered before the student decided in favour of starting his medical education, These aspects pertain to the student's own circumstances, both of his internal and external self. The circumstances of place and time would mean that he should give due consideration to the nature of the country and the social and economic conditions of the people and the diseases prevalent and likely to prevail there and the climatic conditions of the country 'Time' would mean the nature of the times i. e. the habits, taste and requirements of the times as well as the student's own age and the period of time that it might take to complete his course of studies

Caraka declared:-

बुद्धिमानात्मन कार्यगुरुलाघवं कर्मफलमनुबन्धं देशकालौ च विदित्वा युक्तिदर्शनाद् भिषग्बुभूषुः शास्त्रमेवादित परीक्षेत। च वि. ८–३

"The intelligent man who after an appraisal of the task whether it will prove heavy or light, of the rewards, the obligation, time and place, finds himself suited for the medical profession, should first of all select a treatise of that science".

The first part that we have described is subjective part and then comes the objective part of the consideration to the choice he is to make of the particular system of medicine. For as we shall see there were many schools of medical thought obtaining in India then. There were obviously many treatises in vogue each pertaining to a

particular system or school of thought The period when medical science achieved its highest development was one of great intellectual awakening in India Her philosophy and science attained their highest pinnacles at that time. Naturally enough the variety in her philosophical thought must have been mirrored in her medical speculations as well These must have been followed by a practical and constructive effort at synthesis resulting in the codification of all the knowledge and material available so as to form a universally acceptable compendium of the science The Caraka and Suśruta Samhitās for instance are examples of such universally acceptable and accepted compendiums From this it is evident that before this happened, there were many and various systems and their traditional expositions in the form of scholastic traditions coming down from teacher to the student through many generations. Therefore the student had to ponder deeply before he made his choice and Caraka describes the various aspects of the question that such a student had to fully consider before fixing up any one of the treatises as being fully fit for study.

Thus says Caraka.-

विविधानि हि शास्त्राणि भिषजा प्रचरन्ति लोके, तत्र यन्मन्येत सुमहद्यशस्विधीरपुरुषासेवित-मर्थबहुलमाप्तजनपूजित त्रिविधशिष्यबुद्धिहितमपगतपुनरुक्तदोषमार्षं सुप्रणीतसूत्रभाष्यसंग्रहक्रमं स्वाधारमनवप-तितशब्दमकष्टशब्दं पुष्कलाभिधानं क्रमागतार्थमर्थतत्त्वविनिश्चयप्रधानं संगतार्थमसङ्कुलप्रकरणमाशुप्रबोधकं लक्षणवच्चोदाहरणवच्च, तदभिप्रपद्येत शास्त्रम् । च. वि ८–३

"Many treatises of medicine are current in the world From among these he should choose that treatise which has obtained great popularity and is approved by wise men, which is comprehensive in scope, held in esteem by those who are worthy of credence, suitable alike for the understanding of the three grades of students (very intelligent, moderate and slow), free from the faults of repetition, revealed by a seer, arranged in well made aphorisms, commentary and summary, well authenticated, free from vulgar usages and difficult words, rich in synonyms, possessing words of traditionally accepted sense, concerned mainly with determining the true nature of things relevant to the theme, orderly in its arrangement of

topics, rapidly elucidating and enriched with definitions and illustrations. Such a treatise is to be chosen "

Above all, the student was to be inspired by a realistic and practical spirit He should make himself useful to the society and find his own fulfilment too in the science. There was to be no blind undertaking or taking a leap in the dark, led by mere high-sounding phrases, or guided by mystical idealism that was never to lead to material results. Such an undertaking cost many a heart-pang in the later days of a student when he was face to face with the ' hard and prosaic facts ' of life. He feels aggrieved with the world for its indifference to such a fine and spiritual enterprise as his But the world will always judge things by their practical results. Hence a realistic and objective outlook is needed to help the student in choosing his future and Āyurveda lays special emphasis on this realistic spirit that should inspire the student's choice and undertaking.

CHAPTER IV

TEXT BOOKS OF MEDICINE

The period of the compilation of the Āyurveda Saṃhitā will remain a subject of controversy and research for a long time to come, but we can broadly put the period as running concurrently with the Samhitā period of the Vedas themselves. It is likely that it was compiled as a branch (उपाङ्ग) of Atharvaveda, as we find the last named Veda full of medical references, although the oldest Rg·Veda (ऋग्वेद) also contains many clues to enable us to say that medical science was well advanced even in those days of the hoary past. In any case the compilation was a comprehensive text on the Science of Life. It included all the knowledge of life in health and disease, accumulated during thousands of years of Vedic period over the length and breadh of the land. It seems to be a systematised compilation as it is said to be divided in 1000 chapters, each chapter contaıng 100 verses, thus making one hundred thousand verses in all This science of Āyurveda was regarded as त्रिस्कंध or tri-based. It gave dominance to positive health or स्वस्थता as stated in Caraka.

हेतुलिङ्गौषधज्ञानं स्वस्थातुरपरायणम् । त्रिसूत्रं शाश्वतं पुण्यं बुबुधे यं पितामह ॥२४॥
सोऽनन्तपार त्रिस्कन्धमायुर्वेदं महामति । यथावदचिरात्सर्वं बुबुधे तन्मना मुनिः ॥ २५ ॥ च. सू. १

इह खल्वायुर्वेदो नामोपाङ्गमथर्ववेदस्यानुत्पाद्यैव प्रजाः श्लोकशतसहस्रमध्यायसहस्रं च कृतवान्स्वयम्भूः, ततोऽल्पायुष्ट्वमल्पमेधस्त्वं चालोक्य नराणां भूयोऽष्टधा प्रणीतवान् ॥ ६ ॥ सु सू. १

"He taught the science of causes, symptoms and medication, the supreme refuge of both the healthy and the ailing, the tripartite science eternal and holy, which the Great Father Brahmā knew

He, the sage of great understanding, soon learned correctly, by single-minded devotion the whole science of life, tri-based and extending without end."

"This science known as Āyurveda is a branch of Atharva-veda The self-created Brahmā before creating men, first formulated this science of life consisting of a hundred thousand verses and a thousand chapters. But in view of the shortness of life and the feebleness of understanding of mortals, he again divided the knowledge into eight parts '

Thus with the progress of time and of the science, specialization in each of its branches became a necessity and we find that this science of life acquired the name of Astāṅnga-Āyurveda (अष्टाङ्ग आयुर्वेद) from the eight different specialized branches into which it developed This term is still applied to it

The eight branches are enumerated by Caraka as under –

तस्यायुर्वेदस्याङ्गान्यष्टौ- तद्यथा, कायचिकित्सा, शालाक्यं, शल्यापहर्तृकं, विषगरवैरोधिकप्रशमनं, भूतविद्या, कौमारभृत्यक, रसायनं, वाजीकरणमिति च सू ३०-२८

"The branches of this science are eight They are:-(1) Medicine, (2) The science of the special diseases of the supra-clavicular parts of the body (viz. eye, ear, nose, mouth, throat etc,) (3) Surgery, (4) Toxicology, (5) Psycho-therapy, (6) Pediatrics (7) Rejuvenation and (8) Virilification '

Before the actual division of the Science of Āyurveda into its eight branches named above there were many treatises written by sages on the subject of Āyurveda in general The following is a list of them.

Brahmavaivarta Purāna (ब्रह्मवैवर्तपुराण) mentions various authors and their respective works thus

धन्वन्तरि – चिकित्सातत्त्वविज्ञानम्
दिवोदास – चिकित्सादर्शनम्
काशिराज.– चिकित्साकौमुदी
अश्विनीसुतौ– चिकित्सासारतन्त्रम्
भ्रमघ्नम्
नकुल – वैद्यकसर्वस्वम्
सहदेव – व्याधिसिन्धुविमर्दनम्
यमराज – ज्ञानार्णवम्

च्यवन·– जीवदानम्
जनक – वैद्यसन्देहभञ्जनम्
चन्द्रसुत:– सर्वसारम्
जावाल – तन्त्रसारकम्
जाजलि:– वेदाङ्गसारम्
पैल – निदानम्
करथ·– सर्वधरम्
कुम्भसम्भव -द्वैधनिर्णयतन्त्रम्

The names of these authors are found quoted in later works which are available at present. But unfortunately the original works lie hidden in darkness, which one day the future research-worker may bring to light

Āyurveda is essentially an Āryan product and it expanded with the expansion of Āryan sway and culture over the country. The knowledge became scattered over the country Centres of learning sprang up in different places which however could not have been quite isolated as they preserved a unity of culture which can only come from regular inter-communication. But despite this basic unity, a practical science has to develop in different places according to their special requirements and condition of life. For scores of centuries Āyurveda developed in this manner, its wisdom being handed down in the form of aphorisms by word of mouth.

CARAKA SAMHITA

This must have resulted in a lot of confusion and a clash of authorities, for want of a permanent and standardised form this learning of immense value would have faded away like so many other sciences whose fragmentary results remain to this day to astound but not to edify. Fortunately for Āyurveda in about seventh century. B. C we come across the great event in the history of medicine For about 7th century B. C. we come across a great event in the history of Āyurveda—An all Aryāvarta Āyurvedic Congress was held in the vicinity of the Himālayas where even the

representatives of foreign countries were invited and consulted The records of proceedings were handed over to six secretaries to classify, arrange and prepare the text of all deliberations and discussions in a systematic way

The secretaries collected all the Āyurvedic knowledge existing at that time, collated and compiled a text in a coherent system in a scientific terminology. These texts were presented before the committee of the expert Ṛsis and they approved the work prepared by Agniveśa as the authorised text

This compilation of Agniveśa popularly called the Caraka Samhitā is thus the product of this great meeting of savants

SUSRUTA SAMHITA

Contemporary with Caraka, another great man arose at Benares who did the same for surgical knowledge as Caraka did for the medical He compiled the Suśruta Samhitā

Caraka and Susruta Samhitās are written with clearness, conciseness and simplicity of arrangement and may be regarded as compendiums of the knowledge of medicine possessed at the time

All that was necessary for an ordinary medical practitioner was collected in one volume, Caraka's being a volume of study for the physician and Suśruta's for the surgeon. Each book contains in addition to description of medicine and surgery, the description of anatomy, physiology, toxicology, psycho-therapy and personal hygiene, medical ethics and many other things which may be useful for a medical practitioner. Each can be considered an encyclopedia of medical literature of the times.

Caraka and Suśruta stabilised the floating mass of medical knowledge so to say of the times and supplanted all other works Caraka and Suśruta are not the first books in medicine. But the reason why we do not come across any book on the subject of prior date is that these master-pieces eclipsed all other books which gradually faded out of existence.

These two memorable works appear at about the beginning of what may be called the golden age of Indian culture This age may roughly be said to be from 2700 B. C. to 600 A. D. During this period the true scientific spirit was abroad in the land. The quest for knowledge had taken different directions. Philosophy, astronomy, mathematics, trigonometry, music, and administration, were among the branches of knowledge whose foundation was laid in this period and also considerably developed. There were Universities like the well known ones of Taxila, Benares and Nālandā, for dissemination and exchange of knowledge There were great Ācāryas (Professors) of different subjects and those who keenly desired to learn at their feet travelled long distances like true devotees of Saraswatī and sought their Âśramas. During this period of intense intellectual activity it is but natural that the science of life and healing should attract the greatest attention. Āyurveda is a product of that golden age of Indian History. The Caraka and Suśruta collections prove that a vast amount of scientific research, patient investigation and experimentation must have gone before the conclusions embodied in them. These must have covered a very wide range as the vast country provided a variety of climate and geographical conditions We have altitudes ranging up to 5 miles. We have almost rainless region to those having 500 inches a year. We have coldest and hottest possible region We have six clear-cut periodical seasons each producing its distinctive vegetation. All these climatic and geographical variations affected bodily condition and its reaction to attacks of disease and to different kinds of medicines. The country with such enormous variabilities of climate and with such wonderful range of montains as the Himālayas the Vindhyas and the Ghats was a rich nursery for the growth of all kinds of vegetable life. It provided a vast field for botanical research. Thousands of medicinal herbs or their products growing in diverse parts of the country in different climates are mentioned in Caraka and Suśruta. Diseases peculiar to different localities and seasons find a place in these books. There is no doubt that they represent not a local system of medicine but one which was recognised throughout India

Many authors specializing in one or the other of the branches, wrote on their specialized subject as is evident from the following extracts.

विविधानि हि शास्त्राणि भिषजां प्रचरन्ति लोके । च वि. ८–३.

"Many treatises of medicine are current in the world"

अथ भेलादयश्चक्रुः स्वं स्वं तन्त्रं कृतानि च ।
श्रावयामासुरात्रेयं सर्षिसङ्घं सुमेधसः ॥ च. सू १. ३३

"Thereafter, Bhela and the rest made each his compilation of the science and these talented ones read them out to Ātreya and the assembly of sages".

औपधेनवमौरभ्रं सौश्रुतं पौष्कलावतम् ।
शेषाणां शल्यतन्त्राणां मूलान्येतानि निर्दिशेत् ॥ सु सू ४, ९

"The Śalya-tantras of Upadhenu (उपधेनु), Urabhra (उरभ्र), Suśruta (सुश्रुत) and Puskalāvata (पुष्कलावत) are the sources of the other Salya-tantras".

In the extracts cited above and from many other sources we learn the names of several authors on the various branches but unfortunately most of the works are lost into oblivion and are not available at present We only hope that extensive researches of the future may enable us to find this lost treasure.

The list of the names of the then extant works in each subject as referred to in later works is as under —

कायचिकित्सातन्त्राणि

(१) अग्निवेशसंहिता
(२) भेलसंहिता
(३) जतुकर्णसंहिता
(४) पराशरसंहिता
(५) क्षारपाणिसंहिता
(६) हारीतसंहिता
(७) खरनादसंहिता
(८) विश्वामित्रसंहिता
(९) अगस्त्यसंहिता
(१०) अत्रिसंहिता

शल्यतन्त्राणि

(१) औपधेनवतन्त्रम्
(२) औरभ्रतन्त्रम्
(३) सौश्रुततन्त्रम्
(४) पौष्कलावततन्त्रम्
(५) वैतरणतन्त्रम्
(६) भोजतन्त्रम्
(७) करवीर्यतन्त्रम्
(८) गोपुररक्षिततन्त्रम्
(९) भालुकीयतन्त्रम्
(१०) कपिलतन्त्रम्
(११) गौतमतन्त्रम्

शालाक्यतन्त्राणि

(१) विदेहतन्त्रम्
(२) निमितन्त्रम्
(३) काङ्कायनतन्त्रम्
(४) गार्ग्यतन्त्रम्
(५) गालवतन्त्रम्
(६) सात्यकितन्त्रम्
(७) शौनकतन्त्रम्
(८) करालतन्त्रम्
(९) चक्षुष्यतन्त्रम्
(१०) कृष्णात्रेयतन्त्रम्

भूतविद्यातन्त्राणि

(१) सुश्रुते अमानुषप्रतिषेधाध्याये
(२) चरके उन्मादचिकित्सिते
(३) वाग्भटे भूतविज्ञानीयभूतप्रतिषेधाख्ययोरध्याययोः

कौमारभृत्यतन्त्राणि

(१) जीवकतन्त्रम्
(२) पार्वतकतन्त्रम्
(३) बन्धकतन्त्रम्
(४) हिरण्याक्षतन्त्रम्-काश्यपसंहिता

अगदतन्त्राणि

(१) काश्यपसंहिता
(२) अलम्बायनसंहिता
(३) उशनसंहिता
(४) सनकसंहिता
(५) लाट्यायनसंहिता

रसतन्त्राणि

(१) पातञ्जलतन्त्रम्
(२) व्याडितन्त्रम्
(३) वसिष्ठतन्त्रम्
(४) माण्डव्यतन्त्रम्
(५) नागार्जुनतन्त्रम्
(६) कक्षपुरतन्त्रम्
(७) आरोग्यमञ्जरी

वाजीकरणतन्त्रम्

(१) कौमारतन्त्रम्

---

(१) शालिहोत्रसंहिता
(अश्वायुर्वेदविषया)
(२) पालकाप्यसंहिता
(गजायुर्वेदविषया)
(३) गौतमसंहिता
(गवायुर्वेदविषया)

Many more names are likely to be unearthed by the efforts of research workers in the field.

Text Books

The problem of selecting suitable text books out of a maze of a bewildering number of books worried the sylvan university heads of yore as much as it worries the modern text book committees. In those days meticulous care was taken in the selection of text books as is evident from the following extract from Caraka Saṃhitā—

विविधानि हि शास्त्राणि भिषजां प्रचरन्ति लोके, तत्र यन्मन्येत सुमहद्यशस्विधीरपुरुषासेवितमर्थबहुलमाप्तजनपूजितं त्रिविधशिष्यबुद्धिहितमपगतपुनरुक्तदोषमार्षं सुप्रणीतसूत्रभाष्यसंग्रहक्रमं स्वाधारमनवपतित-

शब्दमकष्टशब्दं पुष्कलाभिधानं क्रमागतार्थमर्थतत्त्वविनिश्चयप्रधानं संगतार्थमसङ्कुलप्रकरणमाशुप्रबोधकं लक्षण-वच्चोदाहरणवच्च, तदभिप्रपद्येत शास्त्रम्। शास्त्रं ह्येवंविधममल इवादित्यस्तमो विधूय प्रकाशयति सर्वम्।

"Many treatises of medicine are current in the world. From among these, he should choose that treatise which has obtained great popularity and is approved by wise men, which is comprehensive in scope, held in esteem by those who are worthy of credence, suitable alike for the understanding of the three grades of student (very intelligent, moderate and slow), free from the faults of repetition revealed by a seer, arranged in well-made aphorisms, commentary and summary, well authenticated, free from vulgar usages and difficult words, rich in synonyms, possessing words of traditionally accepted sense, concerned mainly with determining the true nature of things, relevant to the theme, orderly in its arrangement of topics, rapidly elucidating and enriched with definitions and illustrations Such a treatise is to be chosen. For, such a treatise like the unclouded sun, dispelling darkness, illumines everything".

The selection, sanction and authorization of the text books were entrusted to a committee of learned professors who heard, together in a group, the whole of the text books and then approved the one which was the best. The approval rested purely on the merit of the substance of the text book. They declared it as approved and only then the book became an authoritative text book in the country The following interesting verses throw light on the process of authorization of text books

अथ मैत्रीपर पुण्यमायुर्वेदं पुनर्वसु ।
शिष्येभ्यो दत्तवान्षड्भ्य सर्वभूतानुकम्पया ॥ ३० ॥
अग्निवेशश्च भेल(ड)श्च जतूकर्ण पराशरः ।
हारीत क्षारपाणिश्च जगृहुस्तन्मुनेर्वच ॥ ३१ ॥
बुद्धेर्विशेषस्तत्रासीन्नोपदेशान्तरं मुने ।
तन्त्रस्य कर्ता प्रथममग्निवेशो यतोऽभवत् ॥ ३२ ॥
अथ भेडादयश्चक्रु स्वं स्वं तन्त्रं कृतानि च ।
श्रावयामासुरात्रेयं सर्षिसङ्घं सुमेधस ॥ ३३ ॥
श्रुत्वा सूत्रणमर्थानामृषय पुण्यकर्मणाम् ।
यथावत्सूत्रितमिति प्रहृष्टास्तेऽनुमेनिरे ॥ ३४ ॥

"Therefore Punarvasu, the most benevolent, moved by compassion for all creatures, bestowed the science of life on his six disciples. (30) Agniveśa, Bhela, Jatukarna, Parāśara, Hārīta and Ksārapāni received the teaching of that sage (31). It was the excellence of his own understanding and not any difference in instruction by the sages whereby Agniveśa became the foremost compiler of the science (32). Thereafter Bhela and the rest made each his own compilation of the science and these talented ones read them out to Ātreya and the assembly of the sages. (33). The sages having listened to the presentation of the subject of these holy men, rejoiced acclaiming that the science had been truly presented. (34) All of them, pursuant of the welfare of all creatures exhorted the authors, exclaiming together, 'Great is your compassion for creatures'. (35) The celestial sages together with the immortals stationed in heaven, heard that auspicious cry of the great sages and hearing it rejoiced greatly. (36) "O ! well done,' that ovation, generous and profound echoed with joy by all creatures in the sky, resounded throughout the three worlds. (37). The winds blew salubriously, all the quarters expanded with radiance and divine showers of blossoms together with rain descended (38). Thereafter the goddess of Enlightenment, Understanding, Achievement, Memory, Genius, Resolution, Eloquēnce, Forgiveness and Compassion entered into Agniveśa and the rest. (39). The compilations of these disciples which were thus approved by the great sages obtained currency in the world for the well-being of the multitudes of living beings. (40)."

The texts or these Samhitās were prepared in such a way that they served as complete works of reference to the students of ordinary intellect while they gave impetus for further research and progress by showing the line of research to the highly intellectual student

एतावन्तो ह्यलमल्पबुद्धीना व्यवहाराय, बुद्धिमता च स्वालक्षण्यानुमानयुक्तिकुशलानामनुक्तार्थ-ज्ञानायेति। च सू ४, २०.

"This is quite adequate for the mediocre for the practical purpose of treatment, and for the highly intelligent who are proficient in the art of inference from innate qualities, it will serve as a

guiding principle for the comprehensive knowledge of drugs not mentioned here"

As we have said elsewhere, the advancement of science necessitated specialization of the various branches The books written on the specialized branches no doubt gave dominance to their particular branch, but they never ignored the other branches, the basic knowledge of all other branches was also included in the book rather in a concise form as is but natural

इत्यूर्ध्वजत्रुगदैकदेशस्तन्त्रे निबद्धोऽयमशून्यतार्थम् ।
अत परं भेषजसग्रहं तु निबोध सक्षेपत उच्यमानम्॥ च. चि २६–१३३

"The local affections occurring in the upper supra-clavicular part of the body is described here in order to obviate the causes of an absolute omission of them in this treatise. Henceforth, listen to the excellent epitome of this therapeusis succinctly described"

Every branch evolved its technical terms and the knowledge of this terminology was essential.

अधीयानोऽपि शास्त्राणि तन्त्रयुक्त्या विना भिषक् ।
नाधिगच्छति शास्त्रार्थानर्थान् भाग्यक्षये यथा ॥ च सि १२–४८

"A physician who is not conversant with the canons of exposition though he may be a student of many treatises will fail to grasp the meaning of these treatises just as a man fails to acquire wealth when fortune has deserted him"

It was desired of the student that he should study the prescribed book intensively. Intensive study of it would enable him to understand other books with greater ease

एकस्मिन्नपि यस्येह शास्त्रे लब्धास्पदा मति. ।
स शास्त्रमन्यदप्याशु युक्तिज्ञत्वात् प्रबुध्यते ॥ च सि १२–४९

"One who has acquired a good grasp of even one branch of this science will be able to acquire an understanding of the other branches as well, on account of his being well grounded in general principles"

If he studied the whole work, understood it well and made

use of it constantly, he was sure to have a successful career in life which would be in the interests of the patient as well as of himself

इदमखिलमधीत्य सम्यगर्थान्
विमृशति योऽविमना प्रयोगनित्यः ।
स मनुजसुखजीवितप्रदाता
भवति धृतिस्मृतिबुद्धिधर्मवृद्धः ॥

च. सि. १२–५१

"He who having studied this treatise in its entirety, gives due reflection to its contents with concentrated mind and constantly verifies his knowledge in practical work and has fully developed his powers of retention, recollection, discretion and righteousness becomes a bestower of happiness and life to men"

Besides, the physician-to-be was required to study all these sciences under the expert guidance of professors of those sciences.

अन्यशास्त्रोपपन्नानां चार्थानामिहोपनीतानामर्थवशात्तेषां तद्विद्येभ्य एव व्याख्यानमनुश्रोतव्यं, कस्मात्? न ह्येकस्मिन्शास्त्रे शक्यः सर्वशास्त्राणामवरोधः कर्तुम् ॥ ६ ॥

एकं शास्त्रमधीयानो न विद्याच्छास्त्रनिश्चयम् ।
तस्माद्बहुश्रुतः शास्त्रं विजानीयाच्चिकित्सकः ॥ ७ ॥

सु. सू. ४, ६–७

"One should study the substance contained in other sciences which for some definite reason, is included in the text, under the learned men in the respective sciences. Why? Because it is not possible to include all the knowledge of different sciences into one treatise."

"One who studies only one science does not acquire the real knowledge (in relation to other sciences) Hence a physician should be well versed in different sciences'

Equal importance was given to the theoretical as well as practical knowledge.

यस्तु केवलशास्त्रज्ञः कर्मस्वपरिनिष्ठितः ।
स मुह्यत्यातुरं प्राप्य प्राप्य भीरुरिवाहवम् ॥ ४८ ॥

यस्तु कर्मसु निष्णातो धाष्टर्याच्छास्त्रबहिष्कृत ।
स सत्सु पूजा नाप्नोति वधं चर्च्छति राजत ॥ ४९ ॥
उभावेतावनिपुणावसमर्थौ स्वकर्मणि ।
अर्धवेदधरावेतावेकपक्षाविव द्विजौ ॥ ५० ॥ सु सू ३, ४८-५०

"One who is well versed in the science but inadept at practice is confused when facing a patient, just as a weak-hearted person is confounded when facing a battle. While one who is an expert at practical work but who is devoid of theoretical knowledge of the science, is not revered by the good persons and gets death-punishment from the king. Both such persons are inexpert, unable to perform their duties and know only half their science. They are like one winged birds"

Thus although the text books were complete, comprehensive and encyclopedic, they were not allowed to stagnate These books were redacted or re-written or further specialized in a different group at intervals as demanded by the exigencies of time and place New theories examined in the light of experience and experimentation were incorporated in the texts Thus a number of redactions and commentaries came to be written to include and interpret the progressive knowledge in theory and practice of the science Agnivesa-tantra (अग्निवेशतन्त्र) was redacted twice, once by Caraka and then again by Dridhabala (दृढबल)

Susruta Samhitā (सुश्रुतसंहिता) and Kāsyapa Samhitā (काश्यपसंहिता) have undergone redactions.

At the end of the golden period of Āyurveda, the progressive spirit receives a set back due to disturbed political condition, pre-occupation of the patrons of learning with war and defence and the general breakdown of the morale of the people, a result of the all-pervading sense of defeatism Thus the decline set in and the absence of sufficient facilities for study, unavailability of a sufficient number of preceptors, the general lassitude and lowering of the intellectual level and the general disintegration of cultural back-bone tell the rest of the story

Vāgbhaṭa, however, tries to stop the rot and to bring the

two prominent branches of medical science—medicine (कायचिकित्सा) and surgery (शल्यशास्त्र) together in one concise volume He gives the reasons as follows—

तेषामेकैकमव्यापि समस्तव्याधिसाधने ॥ १२ ॥
प्रतितन्त्राभियोगे तु पुरुषायुषसंक्षय ।
भवत्यध्ययनेनैव यस्मात् प्रोक्त पुन पुनः ॥ १३ ॥
तन्त्रकारै स एवार्थः क्वचित् कश्चिद्विशेषत. ।

अ सं सू. १,१२–१३.

"Each of them is not comprehensive enough with regard to the treatment of all diseases. And because the whole life of man passes away in studying each and every treatise with constant application and because the authors of treatises mention the same thing again and again although some topic is sometimes specially mentioned ..".

Vāgbhata of Sind, who flourished about 7th century A. D composed a treatise called Astānga Hidaya which while presenting a summary of Caraka and Suśruta with gleanings from Agniveśa. Bhela and Hārīta, brings the subjects up-to-date. He introduces a number of new drugs and makes valuable modifications and additions in surgery He did all this in spite of strong opposition from orthodox school Astānga Hrdaya signifies the descriptions in 8 parts. It contains 7,444 verses in 120 chapters

He also wrote another work called "Astānga-Saugraha' Vāgbhata's style is very clear and concise He throws light on several obscure passages in his predecessors' works. Vāgbhata was subsequently considered as great as Caraka and Suśruta A popular couplet gives him the place of honour in Kaliyuga, just as Caraka and Suśruta had it in Kitayuga and Dwāpara respectively—a poetic but an impressive way of recognising the merits of this great man Among the students of Hindu medicine, the three are known by the name of "Viddha Traya' or the 'Old Triad'

Redactors of Caraka, Suśruta and Kāśyapa as well as epitomizer Vāgbhata, though they believed in the sanctity of the basic

principles of the text, were always alert to make progressive additions in the text, required according to time and place and were ever ready to assimilate the useful things from whatever source available. Caraka in unequivocal terms states —

कृत्स्नो हि लोको बुद्धिमतामाचार्यं शत्रुश्चाबुद्धिमताम् । अतश्चाभिसमीक्ष्य बुद्धिमताऽमित्रस्यापि धन्य यशस्यमायुष्यं पौष्टिकं लौक्यमभ्युपदिशतो वच श्रोतव्यमनुविधातव्य चेति । च. वि. ८–१४

"The entire world is the teacher to the intelligent and foe to the unintelligent Hence, knowing this well, thou shouldst listen and act according to the words of instruction ef even an unfriendly person, when they are worthy and such as bring fame to you and long life, and are capable of giving strength and prosperity"

Not only this, but for the sake of gaining new knowledge, the Rsis took the trouble of going even to foreign countries as Bharadwāja did.

दीर्घं जीवितमन्विच्छन्भरद्वाज उपागमत् ।
इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम् ॥ च सू १–३.

"Bharadwāja the mighty ascetic, in search of the science of Longevity approached Indra, having deemed him the lord of the immortals, worthy of suit"

The ancient Rsis valued knowledge to such an extent that they honoured Mlecchas as Rsis and assimilated knowledge received from them

म्लेच्छा हि यवनास्तेषु सम्यक् शास्त्रमिद स्थितम् ।
ऋषिवत्तेऽपि पूज्यन्ते किं पुनर्दैवविद् द्विज ।
बृ स २, १४.

"The Mlecchas or the Yavanas who are well versed in this science are respected even like Rsis. Then what to say of the Dwija who knows the science of astrology?"

The true progressive spirit in compiling new text books is echoed in the statement of Vāgbhata when he says –

ऋषिप्रणीते प्रीतिश्चेन्मुक्त्वा चरकसुश्रुतौ ।
भेडाद्याः किं न पठ्यन्ते तस्माद् ग्राह्यं सुभाषितम् ॥

अ. हृ. उ. ४०, ४४

"If the works of the ancient Rsis alone are worthy of interest why are Bhela and such others not studied, leaving off Caraka and Suśruta? Therefore it is right that a good work should always be accepted"

Orthodoxy seems to be strongly prevalent in his days and so Vāgbhaṭa seems to have been so exasperated that he condemns the obscurantism and anti-progressive spirit in strong terms thus

वाते पित्ते श्लेष्मशान्तौ च पथ्यं
तैलं सर्पिर्माक्षिकं च क्रमेण ।
एतद् ब्रह्मा भाषतां ब्रह्मजो वा
का निर्मन्त्रे वक्तृभेदोक्तिशक्तिः ॥

अ. हृ. उ. ४०,८६.

"Oil, ghee and honey are respectively wholesome and curative of Vāta, Pitta and Kapha What difference will be in the result whether it is prescribed by Brahmā himself or any other person created by Brahmā, this being not a subject of Mantra?"

Dṛdhabala, Vāgbhata, Mādhava, Śārngadhara and Bhāvamiśra clearly state that out of the best of knowledge related to this science from all the books extant and from all the sages, and after assimilating all worthy of it, they have compiled their volumes. The statements given below of only Dṛdhabala and Vāgbhata give full conception of the principles which governed the compilation of medical text-books.

कृत्वा बहुभ्यस्तन्त्रेभ्यो विशेषोञ्छशिलोच्चयम् ॥ ३९ ॥
सप्तदशौषधाध्यायसिद्धिकल्पैरपूरयत् ।
इदमन्यूनशब्दार्थं तन्त्रदोषविवर्जितम् ॥ ४० ॥

च. सि. ३२, ३९-४०

"He added seventeen chapters in the Section on Therapeutics as also the two Sections of Pharmaceutics and Success in Treatment in entirety, by culling his data from various treatises on the science.

Thus this treatise is not deficient either in respect of diction or in respect of content, and is free from any blemishes besetting scientific treatises."

न मात्रामात्रमप्यत्र किञ्चिदागमवर्जितम् ।
तेऽर्था., स ग्रन्थबन्धश्च सक्षेपाय-क्रमोऽन्यथा ॥

अ सं. सू. १,१९.

सर्वतन्त्राण्यतः प्रायः संहृत्याष्टाङ्गसंग्रहः ।
अस्थानविस्तराक्षेपपुनरुक्तादिवर्जितः ॥
हेतुलिङ्गौषधस्कन्धत्रयमात्रनिबन्धनः ।
विनिगूढार्थतत्त्वाना प्रदेशाना प्रकाशक. ॥
स्वान्यतन्त्रविरोधानां भूयिष्ठं विनिवर्तक· ।
युगानुरूपसदर्भो विभागेन करिष्यते ॥

अ. सं सू १, १५–१७.

प्रकान्ते सर्वथा सर्वमुक्त भवति सूदितम् ।
नहि लेशाभिधानेन लभ्य सर्वार्थसंग्रह ॥
अग्न्येवेऽपि विशेषेण भूरितन्त्रार्थसंग्रहात् ।
संग्रहाद्यन्न बुध्येत तज्ज्ञानमतिदुर्लभम् ॥

अ सं उ ५०

"Not even a prosodial instant is introduced here without the authority of the traditional doctrine The same are the interpretations and the same is the composition of the work; only the arrangement is changed for the sake of conciseness '

"Consulting all the main treatises, this treatise of Astānga-sangraha is compiled in various sections and chapters It is free from improper prolixity, omission and repetition and is a treatise containing the tripartite science of life viz., etiology, symptomatology and medicament, is an elucidator of the parts the real meaning of which is obscure, it desists for the most part from the controversial points between our own and other treatises and is a composition just befitting the spirit of the age."

"A compilation becomes good if everything is fully described. If anything is left off, the significance of all-comprehensiveness is lost"

"Aṣṭāṅga-sangraha is up-to-date especially on account of the assimilation of the topics from a good many of the treatises. So what cannot be learnt from Sangraha must be an impossibility."

अायुर्वेदोदधेः पारमपारस्य प्रयाति कः ।
विश्वव्याध्यौषधिज्ञानसारस्त्वेष समर्पितः ॥

अ स. उ. ५०

"Who can reach the end of the boundless ocean of Āyurveda? Here is collected the cream of the knowledge of the disease and drugs of the whole universe"

तेभ्योऽतिविप्रकीर्णेभ्यः प्रायः सारतरोच्चयः ।
क्रियतेऽष्टाङ्गहृदयं नातिसंक्षेपविस्तरम् ॥

अ. हृ सू. १, ४.

हृदयमिव हृदयमेतत्सर्वायुर्वेदवाङ्मयपयोधेः ।
कृत्वा यच्छुभमाप्तं शुभमस्तु परं ततो जगतः ॥

अ. हृ उ ४०,८९

"Astānga-hrdaya neither too concise nor too copious is compiled, based on the extract of the essence of all the subjects scattered in various treatises. May the world enjoy full happiness from the merit which is obtained by compiling this Hıdaya, the heart of the ocean of the literature of the whole of Āyurveda."

The same principles guide the later authors in their compilations, viz, माधव, शार्ङ्गधर, भावमिश्र, चक्रपाणि, विजयरक्षित, श्रीकण्ठ, शिवदास and others

Though each book was written on a special branch, the basic knowledge of all other branches was given rather in a concise form in each book.

इत्यूर्ध्वजत्रुगदैकदेश-
स्तन्त्रे निबद्धोऽयमशून्यतार्थम् ।
अतः परं भेषजसंग्रहं तु
निबोध संक्षेपत उच्यमानम् ॥

च चि २६, १३३

"The local affections occurring in the upper supra-clavicular portion of the body are described here in order to obviate the censure

of an absolute omission of them in this treatise. Henceforth, listen to the excellent epitome of their therapeusis succintly described."

Every branch had its technical terms and the knowledge of this technical terminology was essential.

अधीयानोऽपि शास्त्राणि तन्त्रयुक्त्या विना भिषक् ।
नाधिगच्छति शास्त्रार्थानर्थान् भाग्यक्षये यथा ॥

च. सि १२, ४८

"A physician who is not conversant with the canons of exposition, though he may be a student of many treatises, will fail to grasp the meaning of these treatises, just as a man fails to acquire wealth when fortune has deserted him."

Now the selection, sanction and authorization of text books were necessary and they were given by a committee of learned professors who sat together and heard all the texts of various works and approved the one which was found the best, judging purely on the merit of the text book They declared a book to be the best and it became an authoritative text book in the country. (Vide this Chapter अथ मैत्रीपर पुण्यमायुर्वेदं पुनर्वसु । यथावत्सूत्रितमिति प्रहृष्टास्तेऽनुमेनिरे ॥)

सर्वे एवास्तुवंस्तांश्च सर्वभूतहितैषिण ।
साधु भूतेष्वनुक्रोश इत्युच्चैरब्रुवन् समम् ॥

* * * * *

तानि चानुमतान्येषां तन्त्राणि परमर्षिभिः ।
भ(भा)वाय भूतसंघानां प्रतिष्ठां भुवि लेभिरे ॥ च. सू. १,३०-३५, ४०.

" All of them pursuant of the welfare of all creatures extolled the authors saying, 'Great is your compassion for creatures'.

"The compilations of these compilers which were thus approved by the great sages obtained currency in the world for the well-being of the multitude of living beings"

The qualities specified for a good text book are described in Caraka (Vide this chapter त्रिविधा'न.........तदभिप्रपद्येत शास्त्रम्)

शास्त्रं ज्योतिः प्रकाशार्थं दर्शनं बुद्धिमानस्वम्
शास्त्रं हि निर्मलं इवादित्यस्तमो विधूय प्रकाशयति सर्वम् ॥

च वि ८, ३

"Such a treatise, like the unclouded sun, dispelling darkness, illuminates everything".

CHAPTER V

ADMISSION TO STUDIES

We shall now take up the subject of the considerations that governed admission to medical studies We give below an exhaustive list of the qualifications required in a student of medicine and it is clear from its perusal that as much importance was attached to moral fitness as to physical and intellectual fitness In fact the insistence on moral fitness was the greatest as can be seen from the fact that the vast majority of the required qualifications concern the ethical side of the student's personality. This insistence which is generally absent to-day, and the elaborateness with which it was set out in ancient days was no doubt due to the consideration that moral excellence is the very basis of all true education But this is less readily ascertainable than intellectual and physical worth. This probably is the reason why moral fitness in students has gradually tended to be ignored, although the general decline in the standards of public and private morality cannot be denied its share. We should remember in this connection that the aim of all education, including medical education, was not to enable the student to earn a livelihood so much as to inculcate in him a love for the good life As regards the practical difficulties in ascertaining whether a student had the necessary moral equipment, they did not exist, as under the ancient system of Gurukula education, the relation between the teacher and the pupil was as intimate as that between the father and the son. In fact, during the entire period of education the teacher was actually in the place of the father, the pupil being fed, clothed and housed by him. Thus two of the most common names for a "Śisya" (शिष्य) or a student are "Antevāsin (अन्तेवासिन्—अन्ते समीपे वस्तुं शीलमस्य) । and "Chātra" (छात्र—गुरुदोषा-

च्छादनं छत्रम्, तच्छीलमस्य)and both denote this intimate association, while the word "Ācārya" (आचार्य) signifies that his primary business was in helping his pupils to develop a sound character.

Great care was taken to see that no undesirable candidate got admission to studies. The universities of Vikramāditya, in the words of the Chinese traveller, were guarded scrupulously by the most erudite of scholars who held the examination for admission which was difficult to pass The members of this admission committee were aptly called "Dwāra Panditas" (द्वारपण्डित) whose business was to see that the standard of the University's scholarship was not lowered by the invasion of mediocrity

That such strict selection was most important is seen from Caraka's statement that knowledge like a sword or water requires a clean repository·-

शस्त्रं शास्त्राणि सलिलं गुणदोषप्रवृत्तये ।
पात्रापेक्षीणि. . च सू १, ५०

"Weapons, learning and water are wholly dependent for their merits or demerits on their holder"

As a result only two or three of them could have admission for studies If the person possessing knowledge is unworthy of it, it is worse than useless and it is fraught with danger

It was accordingly prescribed that before a prospective student was admitted to studies, he had to undergo a period of probation which extended from six months to one year. Thus we find Vāgbhata saying in the Astānga Sangraha that it is only after the teacher has been fully satisfied of the character and worth of the candidates that the actual schooling should begin and this schooling once begun should continue till the student had mastered the subject both in theory and practice.

षण्मासानुषित शक्तो लज्जाशौचकलान्वित ।
शिष्योऽध्याप्यो गतो यावदन्तं तन्त्रार्थकर्मणाम् ॥

अ. सं सू २.

" A disciple who is capable and possessed of modesty, purity and arts and who has served a probationary period of six months, should be taught as long as he gains perfection in the theory and practice of the science. "

Thus the danger of morally unworthy persons acquiring the power that comes through knowledge as well as the danger of incompetent or half-baked practitioners being let loose upon society are avoided. The system of probationary studentship, it should be pointed out, is not altogether absent in modern education; it obtains in certain western universities though the rules governing such probationership are neither so stringent nor so complete as those which obtained in the medical institutions of ancient India.

It is true that considerations of the caste (वर्ण) and lineage (गोत्र) of the candidate played an important role in the determination of his admission for the studies contemplated, but even here the underlying factor was purely one of moral worth Thus in the famous story of Satyakāma (सत्यकाम), the son of a serving woman (Paricāriṇī-परिचारिणी), the teacher is confronted with the problem of deciding the eligibility of the boy who is unable to provide him with a Gotra (गोत्र) or paternal lineage but who is otherwise eminently fitted for the life of a student. The teacher concerned, who is no less a person than Uddālaka Āruṇi (उद्दालक आरुणि) decides that no one who was not a Brāhmaṇa could tell the truth so boldly as Satyakāma and accordingly commands him to fetch wood for the sacrificial fire, a token that he has been admitted to studentship

It is clear from this story related in the Chāndogya Upaniṣad (छान्दोग्य उपनिषद्) that only Brāhmaṇas were normally received as students by the great teachers of the day This privileged position of the Brāhmaṇa in the sphere of learning continued for long, but in the course of time, Kṣatriyas and Vaiśyas were admitted in increasing numbers into what had been a jealously guarded preserve of the Brāhmaṇas, and later even the Śūdra as mentioned in Suśruta and Kāśyapa was considered eligible.

शूद्रमपि कुलगुणसंपन्नं मन्त्रवर्जमनुपनीतमध्यापयेदित्येके ।

सु. सू. २, ४.

"Some say that one should coach up even a Śūdra possessed of good lineage and qualities withholding the instruction of Mantras and also the sacred thread '

केन चाध्येय इति, ब्राह्मणक्षत्रियवैश्यशूद्रैरायुर्वेदोऽध्येय ।

का. सं वि. पृ ४७.

"By whom should Āurveda be studied ? It should be studied by Brāhmanas, Ksatriyas, Vaisyas and Śūdras."

This gradual enlargement of what we may call the educational franchise was in keeping with the progress of the times.

There is everything in favour of a specialized learning such as medicine and surgery being imparted to members of families with long medical traditions rather than to others This was the practice in ancient India, a practice which derived its sanction form considerations of heredity and home environment It was believed that one belonging to a medical family would have a better aptitude for medical learning and practice than one who is from non-medical family.

In support of this statement Dr R. K Mookerjee says in his ancient Indian education that –'Social psychology has proved that every individual has his own equipment of emotions, action-attitudes and ways of thinking, which is the gift of the traditions and social environment in which he is brought up'

Each scheme of training must therefore take into account the concrete individual, a product of biological gifts and social heritage. A neglect of this basic situation renders the process of education less fruitful and sometimes even risky to the personality

The investigation of Haggerty, Nash and Goodenough show further that the educational status and vocation of the parents have a significant correlation with the level of capacity of the children as indicated by the intelligence quotient For instance, the children of professional parents of those of a higher academic standing possess, on the whole, a higher value of I Q The implication of such facts cannot be ignored in schemes of national education.

It is neither necessary nor indeed possible here to comment on all desiderata, item by item. Two of the requirements, both connected with the moral equipment of the student, may however be noticed in passing. These are Brahmacarya (ब्रह्मचर्य) and Jitendriyatwa (जितेन्द्रियत्व) and both are qualities whose importance in the life of a student cannot be over-emphasised The life of one who is following the pursuit of learning is a dedicated one and the votary of knowledge should therefore be able to turn his back on all sense-pleasures in the manner of the boy Naciketas, who when tempted by king Yama to give up his determination to seek the truth said· 'तवैव वाहास्तव नृत्तगीते' 'Keep thou thy chariots, thy dancing girls and singing; I will have none of them.' It is then and then only that the great king of the the Dead considered him worthy of being taught, saying –

विद्याभीप्सितं नचिकेतसं मन्ये न त्वा कामा बहवो लोलुपन्त ।

"I know that you Naciketas, are a true seeker after knowledge, for you resisted all the temptations I put before you.'

CHAPTER VI

THE OATH OF INITIATION

IN CARAKA SAMHITA

अथैनमग्निसकाशे ब्राह्मणसकाशे भिषक्सकाशे चानुशिष्यात्, ब्रह्मचारिणा श्मश्रुधारिणा सत्यवादिनाऽमांसादेन मेध्यसेविना निर्मत्सरेणाशस्त्रधारिणा च भवितव्यम्, न च ते मद्वचनात्किंचिदकार्यं स्यादन्यत्र राजद्विष्टात् प्राणहराद्विपुलादधर्म्यादनर्थसंप्रयुक्ताद्वाऽप्यर्थात् ;

मदर्पणेन मत्प्रधानेन मदधीनेन मत्प्रियहितानुवर्तिना च शश्वद्भवितव्यम्, पुत्रवद्दासवदर्थिवच्चोपचरताऽनुवस्तव्योऽहम्, अनुत्सेकेनावहितेनानन्यमनसा विनीतेनावेक्ष्यावेक्ष्यकारिणाऽनसूयकेन चाभ्यनुज्ञातेन प्रविचरितव्यम्, अनुज्ञातेन (चाननुज्ञातेन च) प्रविचरता पूर्वं गुर्वर्थोपाहरणे यथाशक्ति प्रयतितव्यम् ;

कर्मसिद्धिमर्थसिद्धिं यशोलाभं प्रेत्य च स्वर्गमिच्छता भिषजा त्वया गोब्राह्मणमादौ कृत्वा सर्वप्राणभृतां शर्माशासितव्यमहरहरुत्तिष्ठता चोपविशता च,

सर्वात्मना चातुराणामारोग्याय प्रयतितव्यम्, जीवितहेतोरपि चातुरेभ्यो नाभिद्रोग्धव्यम्, मनसाऽपि च परस्त्रियो नाभिगमनीयास्तथा सर्वमेव परस्वं, निभृतवेशपरिच्छदेन भवितव्यम्, अशौण्डेनापापेनापापसहायेन च, श्लक्ष्णशुक्लधर्म्यधन्यसत्यहितमितवचसा देशकालविचारिणा स्मृतिमता ज्ञानोत्थानोपकरणसंपत्सु नित्यं यत्नवता च;

न च कदाचिद्राजद्विष्टानां राजद्वेषिणां वा महाजनद्विष्टानां महाजनद्वेषिणां वाऽप्यौषधमनुविधातव्यम्, तथा सर्वेषामत्यर्थविकृतदुष्टदुःखशीलाचारोपचाराणामनपवादप्रतीकाराणां मुमूर्षूणां च, तथैवासन्निहितेश्वराणां स्त्रीणामनध्यक्षाणां वा,

न च कदाचित् स्त्रीदत्तमामिषमादातव्यमननुज्ञातं भर्त्राऽथवाऽध्यक्षेण, आतुरकुलं चानुप्रविशता निवेदितेनानुमतप्रवेशिना सार्धं पुरुषेण सुसंवीतेनावाक्शिरसा स्मृतिमता स्तिमितेनावेक्ष्यावेक्ष्य मनसा सर्वमाचरता सम्यगनुप्रवेष्टव्यम्, अनुप्रविश्य च वाङ्मनोबुद्धीन्द्रियाणि न क्वचित्प्रणिधातव्यान्यन्यत्रातुरादातुरोपकारार्थादातुरगतेष्वन्येषु वा भावेषु, न चातुरकुलप्रवृत्तयो बहिर्निश्चारयितव्याः, ह्रसितं चायुषः प्रमाणमातुरस्य जानताऽपि त्वया न वर्णयितव्यं तत्र यत्रोच्यमानमातुरस्यान्यस्य वाऽप्युपघाताय सम्पद्यते,

ज्ञानवताऽपि च नात्यर्थमात्मनो ज्ञाने विकत्थितव्यम्, आप्तादपि हि विकत्थमानादत्यर्थमुद्विजन्त्यनेके ॥
चरक. वि. अ. ८, १३.

"The teacher then should instruct the disciple in the presence of the sacred fire, Brāhmanas and physicians.–

(saying) 'Thou shalt lead the life of a bacheler (Brahmacārī), grow thy hair and beard, speak only the truth, eat not meat, eat only pure articles of food, be free from envy and carry no arms There shall be nothing that thou oughtest not do at my behest except hating the king or causing another's death or committing an act of great unrighteousness or acts leading to calamity

Thou shalt dedicate thyself to me and regard me as thy chief Thou shalt be subject to me and conduct thyself for ever for my welfare and pleasure Thou shalt serve and dwell with me like a son or a slave or a supplicant Thou shalt behave and act without arrogance and with care and attention, and with undistracted mind, humility, constant reflection, and with ungrudging obedience Acting either at my behest or otherwise, thou shalt conduct thyself for achievement of thy teacher's purposes alone, to the best of thy abilities

If thou desirest success, wealth and fame as a physician and heaven after death, thou shalt pray for the welfare of all creatures beginning with the cows and Brāhmanas.

Day and night, however thou mayest be engaged, thou shalt endeavour for the relief of patients with all thy heart and soul Thou shalt not desert or injure thy patient even for the sake of thy life or thy living. Thou shalt not commit adultery even in thought Even so, thou shalt not covet other's possessions Thou shalt be modest in thy attire and appearance. Thou shouldst not be a drunkard or a sinful man nor shouldst thou associate with the abettors of crimes. Thou shouldst speak words that are gentle, pure and righteous, pleasing, worthy,

true, wholesome and moderate. Thy behaviour must be in consideration of time and place and heedful of past experience. Thou shalt act always with a view to the acquisition of knowledge and the fullness of equipment.

No persons who are hated of the king or who are haters of the king or who are hated of the public or who are haters of the public shall receive treatment. Similarly those that are of very unnatural, wicked and miserable character and conduct, those who have not vindicated their honor and those that are on the point of death, and similarly women who are unattended by their husbands or guardians shall not receive treatment.

No offering of gifts by a woman without the behest of her husband or guardian shall be accepted by thee While entering the patient's house thou shalt be accompanied by a man who is known to the patient and who has his permission to enter and thou shalt be well clad and bent of head, self-possessed and conduct thyself after repeated consideration. Thou shalt thus properly make thy entry Having entered, thy speech, mind, intelect and senses shall be entirely, devoted to no other thought than that of being helpful to the patient and of things concerning him only.

The peculiar customs of the patient's household shall not be made public. Even knowing that the patient's span of life has come to its close, it shall not be mentioned by thee there, where if so done, it would cause shock to the patient or to others

Though possessed of knowledge, one should not boast very much of one's knowledge. Most people are offended by the boastfulness of even those who are otherwise good and authoritative."

IN SUSRUTA SAMHITA

कामक्रोधलोभमोहमानाहङ्कारेर्ष्यापारुष्यपैशुन्यानृतालस्यायशस्यानि हित्वा नीचनखरोम्णा शुचिना कषायवाससा सत्यव्रतब्रह्मचर्याभिवादनतत्परेणावश्यं भवितव्यम्, मदनुमतस्थानगमनशयनासनभोजनाध्ययनपरेण भूत्वा मत्प्रियहितेषु वर्तितव्यम्; अतोऽन्यथा ते वर्तमानस्याधर्मो भवति, अफला च विद्या, न च प्राकाश्यं प्राप्नोति

अहं वा त्वयि सम्यग्वर्तमाने यद्यन्यथादर्शी स्यामेनोभाग्भवेयमफलविद्यश्च ।

द्विजगुरुदरिद्रमित्रप्रव्रजितोपनतसाध्वनाथाभ्युपगतानां चात्मबान्धवानामिव स्वभेषजैः प्रतिकर्तव्यम्, एवं साधु भवति, व्याधशाकुनिकपतितपापकारिणां च प्रतिकर्तव्यम्, एवं विद्या प्रकाशते, मित्रयशोधर्मार्थकामांश्च प्राप्नोति ॥

सु. सू. अ. २,६–७–८.

"Thou shalt renounce all evil desires, anger, greed, passion, pride, egotism, envy, harshness, meanness, untruth, indolence and other qualities that bring infamy upon oneself Thou shalt clip thy nails and hair close, observe cleanliness, wear brown garment and dedicate thyself to the observance of truth, celibacy and the salutation to elders. Devoting thyself at my bidding to movement, laying thyself down, being seated, taking thy meal and study, thou shalt be engaged in doing whatever is good and pleasing to me If thou shouldst behave otherwise, sin will befall thee. Thy learning will go fruitless and will attain no popularity.

If I do not treat thee properly despite thy proper observance of these behests, may sin befall me and my learning will go fruitless.

The twice-born, the preceptor, the poor, the friendly, the travellers, the lowly, the good and the destitute—these thou shalt treat when they come to thee, like thy own kith and kin and relieve their ailments with thy medications Thus behaving, good will befall thee. Thou shalt not treat a hunter, a bird catcher, an outcaste and a person doing sinful acts. Thus, thy learning, will attain popularity and will gain for thee friends, fame, righteousness, wealth and fulfilment"

IN KASYAPA SAMHITA

भो सौम्येनानुकूलेन धार्मिकेण जितेन्द्रियेणाहृताध्यायिना च भवितव्यम्, सर्वनिवेदिना समानदुःखेन देशकालज्ञेन धृतिमता च भवितव्यम्, लोभक्रोधमोहेर्ष्याप्रहासभयमात्सर्याभ्यां निवर्तितव्यम्, गुरुशुश्रूषावशेषेणाध्येतव्यम्, न चाननुज्ञातेन नचानभ्यर्च्य वा गुरुमसमाप्तविद्येन वा प्रचरितव्यम् ॥ ६ ॥

का. सं. वि. पृ. ८०

'O gentle one, you should be agreeable in disposition and righteous You should control your senses and be ready to study when called You shall have no secrets from me, share the suffering of others,

bear in mind country and clime and be resolute You should be away from greed, anger, infatuation, envy, derision, enmity, wine, flesh and females. You should apply yourself to study after serving the preceptor. You should not go away without taking his permission, without having worshipped the preceptor and without completing the full course of study."

In Hastyayurveda

न शठेनानृशंसेन न लुब्धेनानसूयिना ।
न निष्ठुरेणानृजुना तथैवानलसेन च ॥ १२ ॥
अपापेनार्यशीलेन कुटुम्बस्यानुकम्पिना ।
भवितव्यं त्वया वत्स नित्यमाचार्यसेविना ॥ १३ ॥
तदेवमनुवृत्तस्य वस्त्राध्ययनभोजनैः ।
यदि शाठ्यं गुरु कुर्यात् स शिष्यमलभाग्भवेत् ॥ १४ ॥
गुरोरपि प्रवृत्तस्य विद्यान्नाह्लादनादिभि ।
यदि शिष्योऽन्यथा कुर्यात्स गुरो. पापमृच्छति ॥ १५ ॥

हस्त्यायुर्वेद ६,१२–१५.

"O son ! you should never turn deceitful, wicked, greedy, envious, hard-hearted and unfair. You should always be free from lethargy and sin and should have the character of venerable persons and compassion for the family and should always put yourself at the service of the preceptor.

If, towards such a submissive student the preceptor is unfair in the matter of clothes, study and food, he will incur the sin committed towards the disciple.

If in spite of the noble dealing of the preceptor in the matter of imparting learning, food and delight, the disciple behaves in a contrary manner, he incurs sin committed towards his preceptor."

The spirit of dedication with which all education was pursued and particularly medical education, is evidenced by the character of the initiation ceremony described in the medical texts such as Caraka, Suśruta, Kāśyapa and Palakāpya There after going into elaborate details as to how the student should approach the Guru and the

auspicious nature of the time and the place, the teacher depicts fully the nature of the duties and responsibilities devolving upon the aspirant to the medical profession, setting out in full the daily behaviour during the student-career as well as his conduct as a full-fledged physician This is done in the form of an oath, which is administered to the student by the teacher in the presence of the sacred fire, Brāhmanas and physicians of repute and standing. This ceremony reflects the deep import that the ancients had attached to such undertakings, for by that they sought to impress on the young man entering on his career of enlightenment, the solemnity and sanctity of the pursuit he had taken up

The student took the oath after invoking the names of the great promulgators of Āyurveda, namely Brahmā, Dhanvantari, Prajāpati, Aświns, Indra, and the Ṛsi compilers of the great medical text-books This is the list of names as found in Caraka Suśruta instead of mentioning the individual names of deities and the Ṛsis refers in general to all presiding deities and Ṛsis of medicine In Kāśyapa we find mention of Soma, Kaśyapa, Sarasvatī and Pūrna Bhaga as being the gods to be invoked at the administration of the oath Pālakāpya, the author of Hastyāyurveda or the science of medicine for elephants, lays down the invocation of the deities and elephants of the quarters, Sankara, Visnu, the sun and the moon, the planets, Skanda and a host of minor deities.

On the completion of the initiation ceremony, the student is said to be a Dwija (द्विज—twice born) and is designated as a Brahmacārī (ब्रह्मचारी) till he completes his life as a student.

प्रथमा जाति मातृगर्भतो जन्म द्वितीया जातिरुपनयनात् (योगीन्द्रनाथ सेन)

"The first birth is from the womb of the mother and the second birth is through initiation"

The Brahmacārī is one who has dedicated himself to the pursuit of knowledge (ब्रह्म ज्ञानं तपो वा आचरति अवश्यम् 'One who necessarily practises penance or acquires knowledge.) He is held in high esteem by all the law-givers and the society.

During the student life, special emphasis is laid on celibacy, abstinence from meat-foods, the non-carrying of weapons and non-resort to seditious and sinful acts even at the express command of the teacher, to whom the student otherwise owes unquestioning obedience Brahmacārī, as he is now called, is according to Kāśyapa exhorted to keep a liberal mind and progress with the spirit of the times. The part of the oath which relates to the life that the student was to lead when he actually took up the calling of a physician will be touched upon when we come to the subject of the ceremony marking the completion of the studies or graduation

CHAPTER VII

THE QUALITIES REQUIRED IN THE STUDENT FOR ADMISSION TO MEDICAL STUDIES

Taking into full view the various qualities depicted as being the requirements for a student for admission into the medical institution, we find that the physical, moral and intellectual aspects of the student were comprehended by the list of virtues mentioned therein. It is evident from this that the greatest stress was laid on the moral make-up of the medical aspirant. But the intellectual and physical qualities though only next to it, were not only not neglected but demande a high standard They insisted that the physical appearance must not offend the aesthetic sense of general humanity and specially in view of the impression that the medical man has to make on the patient. Hence the general traits, features and complexion were required to be pleasant and the speech to be clear and distinct As regards the moral qualities insisted upon, they were very high

As regards the intellectual qualities, they have maintained a very high and strict standard in the entrance examination, two out of every five candidates were successful to get admission

We shall here mention some of the salient qualities described as constituting the eligibility of a student for medical studies according to the text of Caraka, Suśruta, Vāgbhata and Kāśyapa.

प्रशान्त .. ..Possessed of tranquil disposition.
आर्यप्रकृति ... „ „ gentlemanliness.
अक्षुद्रकर्मा „ „ nobility
ऋजुचक्षुर्मुखनास ...Straight of eye, mouth and nose.
तनुरक्तविशदजिह्वः....With thin, ruddy and clear tongue.
अविकृतदन्तौष्ठः ...With seemly teeth and lips.
अमिन्मिनः .... With no defect of speech.
धृतिमान् .... Endowed with retention.
अनहङ्कृतः ... ...Free from egotism
मेधावी ... ...Intelligent
वितर्कस्मृतिसम्पन्न .. Endowed with reason and memory.
उदारसत्त्व .... Endowed with large-mindedness.
तद्विद्यकुलज .. .... Possessing a lineage devoted to the science.
तद्विद्यवृत्त . ... Showing inclination for medical science
तत्त्वाभिनिवेशी ... Possessing a predilection for philosophy
अव्यङ्ग .. . Being whole of body
अव्यापन्नेन्द्रिय ... Unimpaired in senses
निभृत .. ..Being collected of mind
अनुद्धतवेष ... ..Not given to showy appearance
अव्यसनी ... ...Not given to addictions.
अर्थतत्त्वभावक. .Possessed of deep insight into things.
अकोपनः ... ...Not irritable
शीलशौचाचारानुराग-दाक्ष्यप्रादक्षिण्योपपन्न } Possessed of character, purity, conduct, affection, skill and compliance
अध्ययनाभिकाम Having passion for study
अर्थविज्ञाने कर्मदर्शने चानन्यकार्यः } Being undistracted of mind in understanding the sense and observing the practical demonstration of the science
अलुब्ध ... ... Free from greed
अनलस ... Free from procrastination
सर्वभूतहितैषी ... Wishing the welfare of all creatures
आचार्यसर्वानुशिष्टिप्रतिपत्तिकर ...Implicitly obedient to the teacher
अनुरक्तः... ... Affectionate.
अन्वय-वय-शौर्य-विनय-शक्ति-बल-प्रतिपत्ति-युक्त..... .... } Possessed of proper lineage, age, spirit, humility, strength, vitality and knowledge
तन्वोष्ठदन्ताग्र .... ..Delicate of lips and teeth

प्रसन्नचित्तवाक्चेष्टः...Tranquil of mind, speech and behaviour.
क्लेशसह..... .. Possessed of endurance.
गुरुभक्त ... . Devoted to the teacher.
अभियुक्त.... ... ...Attached to the teacher.
पाटवैः अतियुक्तः ..Possessed of cleverness in various subjects.
तनुनखः .. ..Possessing thin nails.
स्निग्धच्छविः . ...Unctuous in complexion
तनुच्छविः ... Having delicate lustre.
ब्रह्मचारी .. ...Devoted to celibacy.
जितद्वन्द्व ... ...Possessed of indiffereuce to pain and pleasure.
धीरः.... ... . Wise.
सुचरित ... . .Good in conduct.
स्थिर .... Having stability of mind.
शुक्ल. .... Possessed of purity of mind.
लज्जयान्वितः ......Endowed with shyness
शौचकुलान्वित. . Possessed of clean habits and good lineage
क्षान्त.... ... ..Possessed of patience.
दक्षिण. . ..Compliant.
अनुकूल .... Submissive.
कुले जन्म .... High birth.
यथोक्तकारी .. ....Prompt in the execution of the teacher's behests.
अनुत्सेक ....Free from arrogance.
ईर्ष्याविवर्जित.... Free from envy.
स्मृतिमान्.... ....Possessed of memory.
सत्यवान्.... ... .. Truthful
दृढव्रत ....Possessed of determination
सदाज्ञापरिपालक .... Carrying out the behests of the good.
दम्भमात्सर्यनिर्मुक्तः....Free from bluster and envy.

CHAPTER VIII

QUALITIES OF THE TEACHER

The texts of Āyurveda also lay down what the qualities of a real teacher should be They desired that the teacher should be of high exceptional abilities both moral and intellectual, and should enable the pupils to attain a knowledge that would give them

fulfilment of life. With this high purpose in view, the teacher was required to be an ideal to the pupils and an undenying source of knowledge and inspiration to them Hence his qualities were placed very high and only within the possibility of the best men of the race. He was also required to know the whole science, and even allied sciences and arts thoroughly and exhaustively Not only that, but he must be able to supplement the texts by his own comments drawn systematically from his own imagination and logic. He must possess the necessary powers of expression and exposition and clarity so as to enable the three grades of students namely, highly intelligent, the moderately intelligent as well as the lowest grade of students to understand. The teacher was also required to be able either to expand or to abridge the exposition of a subject as the occasion demanded

More than all these, the teacher must be able to bring to his high task an undistracted mind and make this his sole task of life and devote all his energies to it. He must have unbounded affection for his disciples and should devote a personal and individual care and thought over every pupil and be his source of inspiration and guidance through life This spirit is gradually on the wane under the present condition of educational methods and it is most essential that we try to revive this spirit of intimate relation between the teacher and the taught.

Lastly, the teacher may not withhold from his pupils any aspect or recondite doctrine regarding the science that he undertook to teach at the time when the student takes the oath of initiation To make this a moral and spiritual binding, the teacher had to take vow, on the occasion of taking oath of initiation by the student

अहं वा त्वयि सम्यग्वर्तमाने यद्यन्यथादर्शी स्यामेनोभाग्भवेयमफलविद्यश्च ।

सु सू २, ७

"When you on your part keep your vows and if I do not respond fully and impart all my knowledge I shall become a sinner and my knowledge shall go fruitless" Such a vow is worth introducing into the present system of education

The Smitikaustubha (स्मृतिकौस्तुभ) narrates how a teacher was

condemned to be a mango tree in his next existence for his failure to impart Vedic knowledge.

स चूतवृक्षो विप्रोऽभूद्विद्वान्वै वेदपारग· ।
विद्या न दत्ता विप्रेभ्यस्तेनैव तरुता गतः ॥

There is an obvious subtle humour in the retribution imposed upon tho teacher who would not give what he possessed to others; as a mango tree he would have to give all fruits to others and retain none for himself.

We shall here cite the main qualities required of the teacher as described in Caraka, Suśruta, Vāgbhata and Kāśyapa.

पर्यवदातश्रुत. Possessed of unblemished knowledge of the science.
परिदृष्टकर्मा ..Adept in practice
दक्ष.....Possessed of skill
दक्षिण ...Compliant
शुचिः...Possessed of the purity of mind and body.
जितहस्तः...Possessed of a practised hand.
उपकरणवान्...Possessed of full equipment.
सर्वेन्द्रियोपपन्नः Of all the senses intact.
प्रकृतिज्ञ ..Possessed of full knowledge of constitution.
प्रतिपत्तिज्ञ ...Prompt in decision.
उपस्कृतविद्यः....Ripe in wisdom.
अनहङ्कृत ..Free from arrogance.
अनसूयकः...Free from carping.
अकोपनः....Free from irritability.
क्लेशक्षम Possessed of endurance.
शिष्यवत्सलः.. Possessed of love for the pupils.
अध्यापक· Devoted to imparting knowledge.
ज्ञानसमर्थ ..Capable of deep insight.
धर्मज्ञानविज्ञानोहापोहप्रतिपत्तिकुशलः ..Skilled in righteousness, knowledge, science, imagination and practice.
गुणसंपन्न ....Possessed of good qualities
सौम्यदर्शन . Endowed with pleasant appearance.
शिष्य-हित-दर्शी...Given to seeing to the welfare of the pupils.
उपदेष्टा . Given to guidance
भिषक्शास्त्रव्याख्यानकुशल ...Skilled in the exposition and interpretation of the science of medicine.

तीर्थगतज्ञानविज्ञानः.. Possessing knowledge obtained from the personal contact with a preceptor.
कल्य ... ... Possessed of good health.
अनन्यकर्मा .. Dedicated solely to the task
अव्यावृत्त ... . .Of undistracted mind.

CHAPTER IX

THE STUDENT'S LIFE AND DISCIPLINE

As we have already noted, the student lived in the closest association with the teacher. The seclusion of the forest colonies in which these educational institutions were situated did not allow of the distractions that a life in a civic area like that of a town or city that forms the back-ground of the modern institution, would involve. On the other hand their power of observation was greatly enhanced by the nature of their surroundings which were full of life and seasonal changes

I Student's Daily Routine

तत्रायमध्ययनविधिः—कल्यः कृतक्षणः प्रातरुत्थायोपव्यूषं वा कृत्वाऽऽवश्यकमुपस्पृश्योदकं देवर्षिगोब्राह्मणगुरुवृद्धसिद्धाचार्येभ्यो नमस्कृत्य समे शुचौ देशे सुखोपविष्टो मनःपुरःसराभिर्वाग्भिः सूत्रमनुक्रामन् पुनःपुनरावर्तयेत् बुद्ध्वा सम्यगनुप्रविश्यार्थतत्त्वं स्वदोषपरिहारार्थं परदोषप्रमाणार्थं च, एवं मध्यन्दिनेऽपराह्णे रात्रौ च शश्वदपरिहापयन्नध्ययनमभ्यसेत् । इति अध्ययनविधिः । च वि. ८ ७

"Now the method of study is this.—The student who is healthy and has consecrated all his time for study, should rise at dawn or while yet a portion of the night is left, and having performed the necessary ablutions and having saluted the gods, the seers, the cows, the Brāhmanas, the guardians, the elders, the adepts and the teachers, and seating himself at ease on even and clean ground, should, concentrating his mind, go over the aphorisms in order, repeating them over and over again, all the while understanding their import fully, in order to correct his own faults of reading and to recognise the measure of those in the reading of others..In this manner, at noon, in the afternoon and in the night, ever vigilant the student should apply himself to study This is the method of study".

शुचिर्गुरुपरो दक्षस्तन्द्रानिद्राविवर्जितः। उ सू ३. ५५

"He must be given to cleanliness, devoted to the preceptor, skilful and free from torpor or excessive sleep".

शयीत सुप्त एवास्मिन्नुत्तिष्ठेतास्य पूर्वत ।

अ हृ सू. २, ६

"He must go to bed after his master has lain down to sleep and must rise from bed before his master"

2. His Dress, Diet And General Behaviour

ब्रह्मचारिणा श्मश्रुधारिणा सत्यवादिनाऽमासादेन मेध्यसेविना निर्मत्सरेणाशस्त्रधारिणा च भवितव्यम् ।

च. वि ८, १३.

"Thou shalt lead the life of a bachelor, grow thy hair and beard, speak only the truth, eat no meat, eat only pure articles of food, be free from envy and carry no arms".

नीचनखरोम्णा शुचिना कषायवाससा सत्यव्रतब्रह्मचर्याभिवादनतत्परेणावश्यं भवितव्यम् ।

सु सू २, ६.

"He must keep his nails and hair clipped close, observe cleanliness, wear brown garments, devote himself to the vow of truth and celibacy and be ever prompt in making obeisance to his elders"

अथ वत्स ! तदेतदध्येयं यथा तथोपधारय मया प्रोच्यमान—अथ शुचये कृतोत्तरासङ्गाया-व्याकुलायोपस्थितायाध्ययनकाले शिष्याय यथाशक्ति गुरुरुपदिशेत् ।

सु. सू ३, ६४.

"Beloved one ! As regards the method of study, listen as I describe it The preceptor should impart instruction to the best of his ability, to the disciple who has approached him in a state of cleanliness wearing his upper garment and with an attentive mind at the appointed hour of instruction'.

हीनान्यवेष आचार्यं पर्युपासीत राजवत् ।

अ. स सू २.

" Being attired modestly and also differently from the preceptor, the disciple should serve the preceptor as he would a king."

प्रहासवैरमद्यमासस्त्रीभ्यो निवर्तयितव्यम् । का सं. वि. ६.

"He should renounce ridicule, enmity, intoxicating drinks, meats and women."

न ब्रूयात् केवलं नाम न साध्वपि विनोदयेत् ।

अ सं. सू २, ७.

(गुरुकृता दुरीहा उपहासपूर्वकं न अनुकुर्यात्)

"He should not call only by name or should amuse with things though good."

("He should not imitate even in ridicule a bad act done by the preceptor")

3 His Moral And Religious Life

सत्यवादिना निर्मत्सरेण भवितव्यम् ।

अनुत्सेकेन अवहितेन अनन्यमनसा विनीतेन अवेक्ष्यावेक्ष्यकारिणा अनसूयकेन च अभ्यनुज्ञातेन प्रविचरितव्यम् । च वि ८, १३.

"Thou shalt be truthful and free from envy. Thou shalt behave and act without arrogance and with care and attention and with undistracted mind, humility, constant reflection, and with ungrudging obedience."

काम-क्रोध लोभ-मोह-मान-अहङ्कार-ईर्ष्या-पारुष्य-पैशुन्य-अनृत-आलस्य-अयशस्यानि हित्वा ।

सु सू. २, ६.

"The disciple should serve his master renouncing evil desire, greed, passion, pride, conceit, envy, harshness, slander, falsehood, indolence and other qualities which bring infamy upon oneself."

धार्मिकेण जितेन्द्रियेण भवितव्यम् ।

लोभ-क्रोध-मोह-ईर्ष्या-प्रहास-वर्जित । का सं. वि.

'The disciple should be righteous, self-controlled and free from greed, anger, passion, envy and ridicule etc."

4. Method Of Study

पद पाद श्लोक वा, ते च पदपादश्लोका भूय क्रमेणानुसधेयाः, एवमेकैकशो घटयेदात्मना चानुपठेत् । अद्रुतमविलम्बितमविशङ्कितमननुनासिकं सुव्यक्ताक्षरमपीडितवर्णमक्षिभ्रुवौष्ठहस्तैरनभिनीत सुसंस्कृतं नात्युच्चैर्नातिनीचैश्च स्वरै पठेत् । सु. सू ३, ५४

"One should learn to recite word by word or verse by verse. Again they should be linked together properly as words, phrases and verses. Having thus formulated them, they should be repeatedly recited. One should recite neither too fast nor in a hesitant manner nor in a nasal twang but should recite bringing out each syllable distinctly without over-stressing the accents and without making any distortions of the eye-brows, lips and hands. One must recite systematically and in a voice not too high-pitched nor too low."

समे शुचौ देशे सुखोपविष्टो मनःपुरःसराभिर्वाग्भिः सूत्रमनुपरिक्रामन् पुनः पुनरावर्तयेद् बुद्धया सम्यगनुप्रविश्यार्थतत्त्वं स्वदोषपरिहारार्थं परदोषप्रमाणार्थं च, एवं मध्यंदिनेऽपराह्णे रात्रौ च शश्वदपरिहापयन्नध्ययनमभ्यस्येत्, इत्यध्ययनविधि ।

च. वि. ८. ७

"The student should prosecute his studies seating himself at ease on even and clean ground and concentrating his mind, should go over the aphorisms in order, repeating them over and over again, all the while understanding their import fully, in order to correct his own faults of reading and to recognise the measure of those in the reading of others. In this manner, at noon, in the afternoon and in the night, ever vigilant the student should apply himself to study. This is is the method of study."

5. Relation Between The Guru And The Disciple

न च ते मद्वचनात् किञ्चिदकार्यं स्यात् । मदर्पणेन मत्प्रधानेन मदधीनेन मत्प्रियहितानुवर्तिना च शश्वद् भवितव्यम् ।

च वि. ८.

"There shall be nothing that thou outhtest not do at my behest.

Thou shalt dedicate thyself to me and regard me as thy chief. Thou shalt be subject to me and conduct thyself for ever for my welfare and pleasure."

मदनुमतस्थान- गमन- शयन- आसन- भोजनाध्ययनपरेण भूत्वा ।

सु सू. २, ६

"Thou shalt stay, move about, lay thyself down, be seated, take thy meals and prosecute thy studies wholly at my bidding".

सर्वनिवेदिना न अननुज्ञातेन न चानभ्यर्च्य वा गुरु न असमाप्तविद्येन वा प्रविचरितव्यम्

का. स. वि.

"Thou shalt not go without my permission, nor without honouring thy master, nor without finishing your studies".

तमुपसृत्यारिराधयिषुरुपचरेदग्निवच्च देववच्च राजवच्च पितृवच्च भर्तृवच्चाप्रमत्त ।

च. वि. ८, ५

"Approaching such a teacher with a view to winning his favour, one should wait on him vigilantly as on the sacrificial fire, as on a god, as on the king, as on the father and as on one's own patron.'

Moreover the teacher addresses the pupil as वत्स, सौम्य etc., and the pupil in turn calls the Guru 'Bhagavān' (भगवान्) Thus adjectives used for the teacher and the pupil in the texts are quite significant of the mutual relation of love and respect.

6 Classes

आसीन मुनिमव्यग्रं कृतजाप्यं कृतक्षणम् ।
पृष्टवानर्शसा युक्तमग्निवेश पुनर्वसुम् ॥

च. चि १४, ३.

"Agnivesa questioned the tranqil sage Punarvasu who was seated at ease after having finished his prayers, concerning the entire subject of piles."

विज्वर ज्वरसदेह पर्यपृच्छत् पुनर्वसुम् ।
विविक्ते शान्तमासीनमग्निवेश कृताञ्जलि ॥

च. चि. ३, ३

"Agnivesa with folded hands, asked Punarvasu, the conqueror of passions, seated peacefully in solitude, the question concerning fever."

साङ्ख्यै संख्यातसङ्ख्येयै सहासीन पुनर्वसुम् ।
जगद्धितार्थं पप्रच्छ वह्निवेश स्वसंशयम् ॥

च. सू. १३, ३.

"Unto Punarvasu seated in the company of the numerical metaphysicians who had counted all the existing categories of truth, Agniveśa put his question having in his view the world's welfare"

जनपदमण्डले पञ्चालक्षेत्रे द्विजातिवराध्युषिते काम्पिल्यराजधान्यां भगवान्पुनर्वसुरात्रेयोऽन्तेवासिगण-
परिवृतः पश्चिमे गङ्गातीरे वनविचारमनुविचरञ्छिष्यमग्निवेशमब्रवीत् । च. वि. ३, २

"The worshipful Punarvasu Ātreya while on a peripatetic tour during the latter month of the hot season, attended by his entourage of disciples, through the woodlands skirting the Ganges near the capital city of Kāmpilya in the populous zone of the country of Pāñcāla, wherein resided the elite of the twice-born communities, thus observed addressing the disciple Agniveśa."

विहरन्तं जितात्मानं पञ्चगङ्गे पुनर्वसुम् ।
च. चि ४, ३

"To Punarvasu, who was sojourning in the country of the five rivers and who was self-possessed of mind"

भगवन्तं खल्वात्रेयं कृताह्निकं हुताग्निहोत्रमासीनमृषिगणपरिवृतमुत्तरे हिमवतः पार्श्वे विनयादुपे-
त्याभिवाद्य चाग्निवेश उवाच । च. चि १९, ३

"Having approached obediently, and after making salutations to the worshipful Ātreya as he was seated in the northern region of the Himālayas surrounded by an assembly of sages after he had concluded his daily austerities and tended the sacred fire, Agnivesa addressed him."

A class consisted of at best of six, eight or twelve pupils with one of them as a monitor, acting as a representative of the class with the master and as the deputy of the master with the pupils. He was generally the best pupil of the class. Such, for instance, were Agniveśa and Suśruta in their classes of about six or more.

अथ मैत्रीपरः पुण्यमायुर्वेदं पुनर्वसुः ।
शिष्येभ्यो दत्तवान् षड्भ्यः सर्वभूतानुकम्पया ॥
अग्निवेशश्च भेलश्च जतूकर्णः पराशरः ।
हारीतः क्षारपाणिश्च जगृहुस्तन्मुनेर्वचः ॥

च. सू. १. ३०-३१

"Thereafter Punarvasu, the most benevolent, moved by compassion for all creatures bestowed the science of life on his six disciples—Agniveśa, Bhela, Jatūkarna, Parāśara, Hārīta and Ksārapāni received the teaching of that sage'

अथ खलु भगवन्तममरवरमृषिगणपरिवृतमाश्रमस्थ काशिराज दिवोदासं धन्वन्तरिमौपधेनव-वैतरणौरभ्रपौष्कलावतकरवीर्य(र)गोपुररक्षितसुश्रुतप्रभृतय ऊचु ।

सु सू १. ३.

टीका—प्रभृतयशब्देन भोजादय । अन्ये तु गोपुररक्षितौ' इति नामद्वय मन्यन्ते इत्यौपधेनवादयोऽष्टौ प्रभृतिग्रहणान्निमि–काङ्कायन- गार्ग्य- गालवा एवमेतान द्वादशशिष्यानाहु ।

"Thus the disciples, Aupadhenava, Vaitarana, Aurabhra, Pauskalāvata, Karavīrya, Gopuraraksita, Suśruta and others approached and said to the worshipful Dhanvantari, the king of Kāsī known as Divodāsa, the best among the gods as he was seated in his hermitage surrounded by the sages."

Commentary—"The word प्रभृतय means Bhoja and others, but some are of the opinion that Gopura and Raksita are two persons and thus Aupadhenava followed by the pupils upto Suśruta makes the number eight, 'and others' means Nimi, Kānkāyana, Gārgya and Gālava, and hence the number of pupils goes to be twelve."

तप स्वाध्यायनिरतानात्रेय शिष्यसत्तमान् ।
षडग्निवेशप्रमुखानुक्तवान् परिचोदयन् ॥

च. सू २? ३.

"Addressing himself to the six choicest of his disciples headed by Agnivesa, who were dedicated to study and meditation, the master Ātreya declared as follows, with a view to stimulate inquiry"

त ऊचुर्भूयोऽपि भगवन्तम्—अस्माकमेकमतीना मतमभिसमीक्ष्य सुश्रुतो भगवन्त प्रक्ष्यति, अस्मै चोपदिश्यमान वयमप्युपधारयिष्याम ।

सु सू १ १२

"They said to the worshipful master again, Suśruta being appraised by our common disposition will inquire of your honour on our behalf and whatever is said to him by way of instruction we shall pay due attention to"

7. Manner and Time of Approach to the Preceptor

भगवन्तं खल्वात्रेयं कृताह्निकं हुताग्निहोत्रमासीनमृषिगणपरिवृतमुत्तरे हिमवत पार्श्वे।

च. चि. १९. ३

"Having approached obediently, the worshipful Ātreya as he was seated in the northern region of the Himālayas surrounded by an assembly of sages after he had concluded his daily austerities and tended the sacrifical fire."

आसीनं मुनिमव्यग्रं कृतजाप्यं कृतक्षणम्।

च चि १४ ३.

"The sage who was seated at ease after having finished his prayers and was intent upon teaching at the appointed time"

अग्निवेशो गुरु काले सशयं परिपृष्टवान्।

च. चि. २७. ४

"Agniveśa, choosing the right moment inquired as follows"—

पृष्टवान् गुरुमेकाग्रमग्निवेशोऽग्निवर्चसम्।

च. चि. २९ ३.

"Agniveśa addressed the master who was seated in an attentive mood and glowing like fire".

प्रणम्योवाच निर्मोहमग्निवेशोऽग्निवर्चसम्। च. चि ४, ३

"Saluting the sage who was undeluded of mind and who was resplendent like fire, Agniveśa said (to him)".

विनयादुपेत्याभिवाद्य चाग्निवेश उवाच।

च चि १९, ३.

"Agniveśa, having approached obediently and after making salutations, said."

अग्निवेशो गुरु काले विनयादिदमुक्तवान्।

च चि २१, ५.

"Agniveśa choosing the right moment told this to the preceptor very humbly".

हुताग्निहोत्रमासीनमृषिमध्ये पुनर्वसुम् ।
पृष्टवान्गुरुमेकाग्रमग्निवेशोऽग्निवर्चसम् ॥

च चि २९, ३.

"Agniveśa addressed the master Punarvasu, who was seated in an attentive mood amidst the sages, glowing like fire after completing his daily sacrificial rites.'

भगवन्तमात्रेयमग्निवेशोऽत: परं सर्वक्रिमीणां पुरीषपंश्रयाणां समुत्थान-स्थान-संस्थान-वर्ण-नाम-प्रभाव चिकित्सित-विशेषान् पप्रच्छोपसंगृह्य पादौ । च. वि ७, ८

"Agniveśa, touching the feet of the worshipful Ātreya, here, asked concerning the characteristics of all kinds of parasites infecting the human body, their cause, habitat, form, color, name, effects and treatment'

महर्षिसङ्घैर्वृतमग्निवेश पुनर्वसु प्राञ्जलिरन्वपृच्छत् ॥ ३ ॥ च. चि. ३, ३.

"Agniveśa with folded hands asked Punarvasu who was surrounded by sages'

It is evident from the circumstance described in Caraka that the first consideration was paid to cleanliness and purity of body and mind, on the side of both the Master and the pupils. The pupil approaches his master and beseeches instructions on the various aspects of the science only after the Guru has finished his ablutions and religious rites such as feeding the sacrificial fire etc The Guru is also observed to be sitting amidst brother sages and men of learning. And in certain discussions the pupils as well as the sages present, participate and give out their opinions until in the end, the master surveys the whole range of the subject in its various aspects and gives his final verdict on the subject under discussion Thus in Caraka on the subject of the Category of Taste (सू. २६), we find various theories propounded first by those present and the summing up and the final decision declared by the master at the end. Thus the matter was not one-sided and monotonous lecturing by the teacher, oblivious to the various requirements of the varied mental grades of intelligence of the students composing the class There was a cooperative effort, an intelligent participation by the pupil in the evolution of the final and correct appraisement of a subject and in the formulation of right decisions on mooted points It follows that the pupils were

diligently observing physical and mental cleanliness and purity themselves They performed their baths and prayers with the greatest scruple and kept their minds free from distracting thoughts and emotions They held their master in great reverence and listened to every word dropping from his mouth with respectful and intelligent attention, and yet never hesitated to state their position in case of doubt and ask for further clarification and light The student whenever he approached the master prostrated at his feet. One of the main qualities required was that the disciple should be (अभिवादनशील) one offering respectful salutation to the master He must be obedient and modest. He must have self-restraint and must fold his hands before his master He must not be arrogant or boastful and must deport himself with modesty and self-effacement He must be given to simplicity both in dress and manner. Certainly the attitude of mind that such conduct required was one of the great and sincere thirst for knowledge and an unfailing faith in the wisdom and virtue of the master at whose feet he learnt his lessons

This is a spirit that dominated in the ancient method of education.

A religious and ardent attitude without yet forsaking the democratic spirit greatly added to the advantage that the pupil derived from his teacher In education, the spirit of approach is everything The reverence that characterised the pupil at that period induced him to pay intelligent and respectful attention to every word of the master.

The monotony of the lecturing will bore many a student in the educational institutions. In ancient India this boredom was avoided by the question and answer method known as परिप्रश्न or discoursive method. The scriptures also lay down that an aspirant to knowledge should hear by obedience by questioning or by service (तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।)

In a class it was the monitor known as प्रमुख the foremost pupil that put respectfully questions with a view to the edification of the class as well as the world in general This was also the method obtaining in ancient Greece known as the Socratic method, now seen in the dialogues of Plato.

The physical appearance of the pupils was in keeping with the spirit of their mental and moral outlook. The Brahmacārī was required to grow his beard and hair and wear brown garment. He must be diligent in the observance of cleanliness and clip his nails and hair Thus a Brahmacārī must have been easily recognisable from his dress and bearing The idea of a uniform for students must therefore have been in vogue even in those days.

In his daily conduct he was required to observe strict rules. His obedience and submission to the Guru were expressed in his behaviour towards him He must make respectful salutations to him and seat himself before his Guru occupying a lower position and at some distance. In his diet he has to eschew meat and intoxicating drinks He must avoid all kinds of luxuries and the company of women He must not bear arms nor commit criminal offences. He must not be an absolute ignoramus as regards the things of the world either. He was required to know how to adjust to the needs of time and place (देशकालज्ञ) He should avoid excess of sleep and indolence and be alert and active in his habits Thus the life of a Brahmacārī was no easy one, but a disciplined life of cleanliness and purity illuminated by a dominant love of knowledge and service

The course of medical education ran through a period of 7 years and during that period he was styled Brahmacārī (ब्रह्मचारी) After completing this education the student who is known as " Adhyayanāntagaḥ " (अध्ययनान्तग) takes his leave to enter into the next stage of life known as " Gṛhastha (गृहस्थ) i e, the married life He may pay as a token of gratitude, to his teacher his fee before departing and he undergoes a ceremony akin to modern convocation ceremony He is then called a " Snātaka " स्नातक) meaning baptised He is then a real Dwija (द्विज) or according to some a Trija (त्रिज), a twice born or thrice-born

There was a class of Brahmacārī who continued to pursue their studies further all through their lives and took a vow to that effect They were known as Naisthika Brahmacarīs, (नैष्ठिक ब्रह्मचारिन) or life-long scholars who dedicated their whole lives to the pursuit of knowledge.

There were some as in all times, who were of unsteady mind, who went about from teacher to teacher, from one institution to another and never stuck up to any place or person long enough to be of any profit to themselves or others Such fickle students were known as "Tīrtha-Kākas' (तीर्थकाकाः) meaning "wandering crows'.

Every institution was a residential one, which assured close contact between the master and the pupils and engendered a spirit of mutual understanding, accommodation and love among the young students. They accompanied the master on his sojourns to neighbouring places either for purposes of practical study and demonstration or for discussions and conferences with other sages and institutions Again after the course of studentship the young men invariably visited either by way of pilgrimage or prompted by a desire to see the broad world, the places of religious and cultural centres Thus their mental vision was broadened and a universal and humanistic outlook inspired their every thought and action.

The main ideal of the instruction was to develop a full man in the student. For that, hard life was prescribed and it was keenly observed that the student became more and more self reliant Great attention was paid to the preservation of cleanliness of the mind and body. All this comprised the physical and ethical side and no pain was spared to develop the intellectual side too. With this purpose in view, debates on scientific subjects were often held to develop and test the power of reasoning Impetus was given to the spirit of inquiry and research and the student was helped to abandon bigotry and to cultivate broadness of vision Thus moral and spiritual progress paved the way to the building of character and the real ideal of education was realized

8 Holidays

Lastly, we shall note that certain days were observed as holidays, when the students were to abstain from study There was a general injunction advising a student not to resort to study while in hunger or thirst or disease or indisposition.

न च क्षुत्पिपासा व्याधिदौर्मनस्यादियुक्ते अभ्यसेत ।

काश्यपसंहिता

"One should not study when he is overpowered by hunger, thirst, disease, dejection etc."

न विद्युत्सु अनार्तवीषु नाभ्युदितासु दिक्षु नाग्निसंप्लवे न भूमिकम्पे न महोत्सवे नोल्कापाते न महाग्रहोपगमने न नष्टचन्द्रायां तिथौ न संध्ययोः। च सू ८, २४

"Do not conduct your studies, during unseasonal lightning, when the quarters are lit up with a lurid glow or while a conflagration is in progress, during an earthquake, at festive-tide at, the time of meteoric showers, during eclipses of the sun and moon, on the new moon day and during the two twilights."

कृष्णेऽष्टमी तन्निधनेऽहनी द्वे
शुक्ले तथाप्येवमहर्द्विसन्ध्यम् ।
अकालविद्युत्स्तनयित्नुघोषे
स्वतन्त्रराष्ट्रक्षितिपव्यथासु ॥
श्मशानयानायतनाहवेषु
महोत्सवौत्पातिकदर्शनेषु ।

सु सू २, ९–१०

"Do not conduct your studies on the eighth day of the dark-half, the last two days of the fortnight, and the same days of the bright half, two twilights of the day, on days of unseasonal lightning and thunder of clouds, on occasions of calamity to the sovereign or to the sovereignty of the realm, on going to cremation ground or in times of war, on great festival days or on sight of any unnatural phenomena".

न पर्वसु न सन्ध्यायां न विद्युदुल्कानभ्रवर्षाऽसूर्यदर्शनेषु न महोत्सवे न भुक्तवान् नाद्भुतदर्शने न गुरुव्यलीकेषु न गोब्राह्मणगुरुपरात्मपीडायां न पक्षिणीषु नाप्यष्टकासु।

काश्यप. स वि पृ ४०

"Do not study on holy days, at two twilights, on days of lightning and tempest, on cloudy and rainy days on days when the sun is not sighted, on great festival-days, immediately after taking meals, on sight of any thing marvellous, on days when the master is uneasy or when there occurs some distress to the cows, the Brahmanas, the preceptor or such others, on the day of the full-moon and on the eighth day of each fortnight."

Whenever there was inclement weather such as lightning, thunder-storms, when the sun was hidden by clouds, when there was earthquake, when thunderbolts fell, when there was an eclipse of the sun or the moon or on the new-moon day and at the time of the two twilights—at these times the students should avoid their studies Besides these prohibited times, the great days of national and religious festivities such as the new year's day and the birthdays of divine incarnations, must necessarily have been observed. We give below a detailed list of the general holidays observed according to the three ancient classics of Caraka, Suśruta and Kāśyapa.

According to Caraka

विद्युत्सु अनार्तवीषु
अभ्युदितासु दिक्षु
अग्निसंप्लवे
भूमिकम्पे
महोत्सवे
उल्कापाते
महाग्रहोपगमने
नष्टचन्द्रायां तिथौ

According to Susruta

कृष्णे अष्टम्यां
तन्निधने अहो द्वयो .
शुक्ले तथाप्येवम् अकालविद्युत्स्त-
नयित्नुघोषे
स्वतन्त्रराष्ट्रक्षितिपव्यथासु
श्मशानयानायतनाहवेषु
महोत्सवे
औत्पातिकदर्शनेषु
येषु विप्रा न अधीयते

According to Kasyapa

अनध्यायेषु
गुरुव्यलीकेषु
पर्वसु
विद्युदुल्कानभ्रवर्षासु
असूर्यदर्शनेषु
महोत्सवे
अद्भुतदर्शने
गोब्राह्मणगुरुपरात्म-
पीडायाम्
पक्षिणीषु
अष्टकासु

CHAPTER X

THE METHOD OF THEORETICAL AND PRACTICAL STUDY

The Extent And Scope Of the Study Of Ayurveda

The entire science of Āyurveda which comprehends in its scope both medicine and surgery is divided into eight main branches of study. It is therefore known as the eightfold science of life " Astānga Āyurveda " (अष्टाङ्ग आयुर्वेद). The eight branches are: (1) Medicine i e. Kāya Cikitsā (कायचिकित्सा), (2) Surgery known as Śalya Cikitsā (शल्यचिकित्सा), (3) Diseases of the part above the supra-clavicular region known as the Śālākya Cikitsā (शालाक्यचिकित्सा), (4) Obstetrics and Pediatrics known as Kaumārabhitya (कौमारभृत्य), (5) Psychotherapy known as Bhūta Vidyā (भूतविद्या), (6) Toxicology known as

Agadatantra (अगदतन्त्र), (7) Vitalization known as Rasāyana (रसायन), and (8) Virilification known as Vājīkarana (वाजीकरण).

Many treatises were written on each of these eight branches of the science and the field of study was so broad that it necessitated that students should specialize in one or more branches of the science after first acquiring a general and comprehensive acquaintance with the entire range of the science The two great treatises that have come down to us through the ages amply illustrate this tendency to specialization The Caraka Samhitā, though it refers generally to the whole of Āyurveda is really a treatise on medicine Its speciality is the theory and philosophy of medicine, and general therapeutics and where operative and other forms of surgical measures are indicated it frankly admits these to be outside the scope of its domain, and refers the students to other treatises that must have existed then Similarly though the Susruta Samhitā is all comprehensive in its range of discussion, it is a treatise on surgery Similarly there exist other treatises devoted exclusively to toxicology, psycho therapy, obstetrics and pediatrics etc., though they may all keep in view the general back ground of the science of life as a whole in outline.

From this it would not be hazardous to infer that the tendency for specialization in one or more branches had existed though a general all-round knowledge as a back-ground for such special studies was never lost sight of.

Apart from the branches of theoretical science there were ten medical arts which a medical student was expected to know The definition given by Śukrācārya to differentiate art from science is very interesting and significant

यद्यत्स्याद्वाचिकं सम्यक्कर्मविद्याभिसंज्ञकम् ।
शक्तो मूकोऽपि यत्कर्तुं कलासंज्ञन्तु तत्स्मृतम् ॥२५॥

शुक्रनीति अ ४ प्र ३

"Whatever is the subject of study as well as of practice is termed a science, while that which even a dumb man can learn to perform is known by the name of art"

These ten branches as described by the same author are as follows –

Medical Arts

१. मकरन्दासवादीना मद्यादीना कृति कला ।

1. The art of preparing flower-juices and other intoxicating liquors.

२. शल्यगूढाहृतौ ज्ञानं शिराव्रणव्यधे कला ॥ ७१ ॥

2. The art of extracting buried arrows spears etc, and of incision of open wounds and blood vessels.

३. हिङ्ग्वादिरससंयोगादन्नादिपाचन कला ।

3 The art of cooking various dishes with the various exudations like asafetida combined in different proportions.

४. वृक्षादिप्रसवारोपपालनादिकृति कला ॥ ७२ ॥

4 The art of grafting and planting and culture of plants

५. पाषाणधात्वादिदृतिस्तद्भस्मीकरणं कला ।

5. The art of melting and reducing to ashes stones, minerals and the like.

६. यावदिक्षुविकाराणा कृतिज्ञानं कला स्मृता ॥ ७३ ॥

6. Knowledge of the preparation of all things that can be prepared from the juice of sugar-cane.

७. धात्वौषधीना संयोगक्रियाज्ञानं कला स्मृता ।

7 Knowledge of the combination of minerals and herbs.

८. धातुसाङ्कर्यपार्थक्यकरणं तु कला स्मृता ॥ ७४ ॥

8 The art of combining and isolating minerals.

९. संयोगपूर्वविज्ञान धात्वादीनां कला स्मृता ।

9 The science of producing new compounds of minerals

१० क्षारनिष्कासनज्ञान कलासंज्ञ तु तत्स्मृतम् ॥

कलादशकमेतद्धि ह्यायुर्वेदागमेषु च ॥ ७५ ॥

10 The art of extracting the alkalis out of minerals.

शु अ ४ प्र ३

The medical man was expected to know these ten arts viz, (1) Distillation, (2) Operative skill, (3) Cooking, (4) Horticulture,

(5) Metallurgy, (6) Sugar manufacture, (7) Pharmacy, (8) Analaysis and separation of metabolic compounds, (9) Compounding of metals, and (10) Preparation of Alkalis, as they were indispensable in the preparation and the application of his curative measures, as well as in his experimental and clinical undertakings Moreover an analysis and experiment with the animal, vegetable and mineral poisons, for instance, required certain amount of knowledge and skill in these allied arts and crafts. These arts gradually developed and specialized to such an extent that each became a regular independent science viz, botany, zoology, chemistry, pharmacy etc These sciences have developed as hand-maids of medicine and therefore every medical man will have them to some extent

The importance of all-round or comprehensive knowledge and the inadequacy and even danger of partial knowledge was expressed by Ātreya in very significant words.

न हि ज्ञानावयवेन कृत्स्ने ज्ञेये विज्ञानमुत्पद्यते ॥

च वि अ. ७, ४

"A full conception of the science will never be attained by the knowledge of only a part of it"

Vāgbhata also says

यदि चरकमधीते तद्ध्रुवं सुश्रुतादि-
प्रणिगदितगदाना नाममात्रेऽपि बाह्य ।
अथ चरकविहीन. प्रक्रियायामखिन्न.
किमिह खलु करोतु व्याधिताना वराकः ॥

अ. हृ. उ. ४०, ८४.

"If a man be well read in Caraka but ignorant of even the names of diseases described in Suśruta and other works or if he be not wanting in practical methods but wholly ignorant of Caraka, what can such a poorly equipped man do to relieve the ailments of patients?"

Thus the dangers attending upon a narrow specialization, unilluminated by a general back-ground of comprehensive knowledge were avoided

The student was advised to pay special attention to have full and clear understanding of the technical terms without which he would not be able to grasp the correct interpretation of the medical science.

अधीयानोऽपि शास्त्राणि तन्त्रयुक्त्यविचक्षणः ।
नाधिगच्छति शास्त्रार्थानर्थान् भाग्यक्षये यथा ॥

च सि. १२, ४७-४८

" A physician who is not conversant with the canons of exposition though he may be a student of many treatises will fail to grasp the meaning of these treatises, just as a man fails to acquire wealth when fortune has deserted him"

Knowledge of medical sciences and arts only was not sufficient to qualify a medical man but he was expected to be acquainted with a number of other sciences which were likely to bear some relation to life.

न ह्येकस्मिन् शास्त्रे शक्यः सर्वशास्त्राणामवरोधः कर्तुम् ॥

सु सू ४, ६

"It is not possible to include all the knowledge of science in a single treatise"

एकं शास्त्रमधीयानो न विद्याच्छास्त्रनिश्चयम् ।
तस्माद् बहुश्रुतः शास्त्रं विजानीयाच्चिकित्सकः ॥

सु. सू ४, ७

"One who studies exclusively one science cannot arrive at a correct determination of things, therefore a physician should be versed in the various sciences to have a full grasp of things".

And to acquire this kind of knowledge he was advised to learn it from the expert in that particular branch

अन्यशास्त्रोपपन्नानां चार्थानामिहोपनीतानामर्थवशात्तेषां तद्विद्येभ्य एव व्याख्यानमनुश्रोतव्यं, कस्मात्?

सु सू. ४, ६

" The truths expounded in other sciences but which have been referred to here (in medicine) for our purpose, are to be understood in their full context from the experts in those sciences"

For knowledge, the ancients never hesitated to approach even an unfriendly person.

अमित्रस्यापि वच श्रोतव्यमनुविधातव्यम् ॥

च वि. ८, १४

"Thou shouldst listen and act according to the words of instruction of even an unfriendly person."

Equal importance was given to theoretical and practical training The person devoid of or deficient in one is ill-entitled to the practice of medicine.

यस्तु केवलशास्त्रज्ञ कर्मस्वपरिनिष्ठित ।
स मुह्यत्यातुरं प्राप्य प्राप्य भीरुरिवाहवम् ॥
यस्तु कर्मसु निष्णातो धाष्ट्र्याच्छास्त्रबहिष्कृत· ।
स सत्सु पूजां नाप्नोति वधं चार्च्छति राजत ॥
उभावेतावनिपुणावसमर्थौ स्वकर्मणि ।
अर्धवेदधरावेतावेकपक्षाविव द्विजौ ॥ सु सू. ३, ४८-५०.

"He who is learned only in the theory of the science but not skilled in practice gets confounded at the approach of a patient even as a coward feels at entering the battle-field. He who is skilled in practice but is audacious and ignorant of the theory of the science, does not receive approval of good men and receives capital punishment from the king."

Both these are lacking in dexterity and are inept in the discharge of their duties, for they know only half the science and are like birds with one wing only.

And in the medical arts, specially in surgery, dominant importance was attached to the practical work and training. Any amount of theoretical knowledge is of no avail and is a mere burden, if one does not possess practical knowledge

यथा खरश्चन्दनभारवाही
भारस्य वेत्ता न तु चन्दनस्य ।
एवं हि शास्त्राणि बहून्यधीत्य
चार्थेषु मूढाः खरवद्वहन्ति ॥ सु सू. ४, ४

"Even as a donkey that bears a load of sandal-wood is aware only of the weight of the load but not of its fragrance, similarly are the men who have read many treatises of the science but are ignorant of their true significance. They verily carry their load like a donkey"

Thus it is clear that the knowledge of the medical aspirant of those days was comprehensive and in no way mean or easy of attainment and in many respects beyond the actual conditions obtaining even today among the generality of the profession.

Means And Methods Of Study (Theoretical)

We shall next proceed to understand the methods the ancients adopted for disseminating this standard of knowledge and enabling such a comprehensive and thorough proficiency in the science. The three means of imparting and acquiring knowledge were –

तत्रोपायाननुव्याख्यास्याम – अध्ययनम्, अध्यापनम्, तद्विद्यसंभाषा चेत्युपायाः ।
च. वि ८ ६

"To this end, we shall indicate the means viz. study, teaching and discussion with those versed in the same subject. These are the three means."

We shall now discuss in some detail the nature of these three means or methods of education. The first is Adhyayana (अध्ययन) or learning from the teacher, the text and other things pertaining to the science. This word though in its limited sense meant only the learning word by word the sacred texts, yet in a larger sense comprised the whole course of instruction, theoretical as well as practical

Caraka says:

त्रिविधं खलु रोगविशेषविज्ञानं भवति, तद्यथा आप्तोपदेश, प्रत्यक्षम्, अनुमानं चेति ।
च. वि ४, ३

त्रिविधे त्वस्मिन् ज्ञानसमुदये पूर्वमाप्तोपदेशाज्ज्ञानं, तत प्रत्यक्षानुमानाभ्यां परीक्षोपपद्यते ।
च वि ४, ५.

"Three indeed are the modes of ascertaining the nature of disease. They are—authoritative instruction, direct observation and

inference. Out of this group of the three sources of knowledge, the knowledge derived from authoritative instruction comes first. Thereafter investigation proceeds by means of observation and inference.

There are the three channels of acquiring knowledge, the first and most important is the theoretical knowledge and next is the practical experience and application of the theoretical knowledge and of the last but not of the least importance is the inferential method (अनुमान) It comprises of logical elaboration as well as the further supplementations by the intelligent teacher or student based on speculative or imaginative corollaries drawn from the main data of the theoretical text as well as the practical experience acquired in the past

Theoretical

The first step in theoretical study was the mastering of the texts thoroughly The texts of the science which were the treatises on medicine and surgery current then, such as Caraka and Suśruta Samhitās, were written mostly in a very concise style known as Sūtra style. The books were in combined form of both prose and verse The prose was in a concise style while the verse was mostly in its simplest form that is Anustup (अनुष्टुप्) They were meant to be easy for cramming by the pupils and comprehended in their scope of exposition an encyclopedic range of subjects Their main characteristics were the logical exposition of the theories and methodical classification into various categories

The exposition of the subject begins with a general outline of the subject in brief followed often by a detailed description of its various aspects Again at the end there is a recapitulation of the whole matter, mentioning in brief all the subjects covered in the chapter One of the chapters is devoted entirely to the enumeration of the subjects in the form of index This system of exposition of a treatise was intended to preserve the text intact and to prevent interpolations

The chapters represent various methods of exposition, namely simple description, catechism, debates and discussions. The teachers

of Ayurveda like the philosophers that they also were, attempted to arrive at full and precise definitions of the terms and concepts, on which they used to build the frame-work of the science. They attempted to show the original derivations of words in order to enable the student to understand the original as well as the current connotation of the terms used in the treatises; they made a lavish use of similes culled from nature and daily life, in order to illustrate and clarify the meaning of their words to all the three grades of intelligence of the students' that comprised the class.

There is a remarkable catholicity of outlook in their teaching and they stimulated further achievements in the field of knowledge by giving constant impetus to the pupils for progress

This theoretical knowledge was imparted by an oral system of education This was the practice adopted for the acquisition of Vedic knowledge as well as the knowledge of any other branch of science in ancient India

The method adopted in actual training as described in Caraka and Suśruta is as follows:-

अथ वत्स । तदेतदध्येयं यथा तथोपधारय मया प्रोच्यमानं—अथ शुचये कृतोत्तरासङ्गाया-व्याकुलायोपस्थितायाध्ययनकाले शिष्याय यथाशक्ति गुरुरुपदिशेत् पदं पादं श्लोकं वा, ते च पदपादश्लोका भूयः क्रमेणानुसंधेयाः, एवमेकैकशो घटयेदात्मना चानुपठेत् । अद्रुतमविलम्बितमविशङ्कितमननुनासिकं सुव्यक्ताक्षर-मपीडितवर्णमक्षिभ्रुवौष्ठहस्तैरनभिनीतं सुसंस्कृतं नात्युच्चैर्नातिनीचैश्च स्वरं पठेत् । न चान्तरेण कश्चिद् व्रजेत् तयो-रधीयानयो । सु सू ३, ५८.

"Beloved one ! As regards the method of study, listen as I describe it. The preceptor should impart instruction to the best of his ability, to the disciple who has approached him in a state of cleanliness wearing his upper garment and with an attentive mind at the appointed hour of instruction One should learn to recite word by word or verse by verse. Again they should be linked together properly as words, phrases and verses Having thus formulated them, they should be repeatedly recited. One should recite neither too fast nor in a hesitant manner nor in a nasal twang but should recite bringing out each syllable distinctly without over-stressing the accents and without making any distortions of the eye-brows, lips and hands.

One must recite systematically and in a voice not too high-pitched nor too low. No one should intrude when they are studying "

Caraka describes how the teacher imparts the knowledge to students.

समे शुचौ देशे सुखोपविष्टो मन पुर सरामिर्वाग्भि सूत्रमनुपरिक्रामन् पुन पुनरावर्तयेद् बुद्धया सम्यगनुप्रविश्यार्थतत्त्व स्वदोषपरिहारार्थं परदोषप्रमाणार्थं च, एव मध्यन्दिनेऽपराह्णे रात्रौ च शश्वदपरिहापयन्नध्ययनमभ्यस्येत् । इत्यध्ययनविधि

च वि ८, ७

"The student, seating himself at ease on even and clean ground, should, concentrating his mind, go over the aphorisms in order repeating them over and over again all the while understanding their import fully, in order to correct his own faults of reading and to recognise the measure of those in the reading of others. In this manner, at noon, in the afternoon and in the night, ever vigilant the student should apply himself to study This is the method of study".

Oral Training

This is the one aspect which fundamentally differs from the modern system of education. The ancients depended much on their power of memory while the moderns are dependent upon their books One reason is the achievement and progress of the printing art that has made possible the availability of the required number of books Luckily the Indians were the people considered specially gifted with the power of memory This is the reason why there is comprehensive encyclopedic books written in Sūtra or most concise style to minimise the burden on the brain And the ancients paid special attention for cultivating the power of memory The power of verbal memory was developed to a degree almost incredible in present time.

It is no wonder that they memorised the whole of Caraka and Suśruta in those days and later on when memory power began to wane, Vāgbhata epitomized the texts of these two books in one volume and in 1/3 size and in verse only in order to facilitate memorising

This may look like a stupendous task to us unaccustomed to such memory feats, but there are some scholars even in modern days who can remember the references from a great number of books. Both of them are memory giants but the method of application is different To illustrate to what extent the cultivation of memory power was carried out, Max Muller says —

'Thus this view of the subject matter of learning necessarily moulded the methods and system under which it was to be imparted. Hence we find that the preliminary stage of learning was the learning by heart the sacred texts through indefinite repetition and rehearsal by both the teacher and the taught This means that the cultivation of memory was accorded a most important place in the ancient system of education The powers of verbal memory were accordingly developed to a degree almost incredible in modern times ' Again as Max Muller well puts it 'We can form no opinion of the power of memory in a state of society so different from ours as the Indian Parisads are from our Universities Feats of memory such as we hear of now and then, show that our notions of the limits of that faculty are quite arbitrary. Our own memory has been systematically undermined for many generations. To speak of nothing else, one sheet of the Times newspaper every morning is quite sufficient to distract and unsettle the healthiest memory ' As the same author has further stated in some of his writings, this dependence on verbal memory for the transmission of sacred literature has continued to this day in a sense. 'Even at the present day when manuscripts are neither scarce nor expensive, the young Brāhmans, who learn the songs of the Veda, the Brāhmanas and the Sūtras, invariably learn them from oral tradition and know them by heart They spend year after year under the guidance of their teacher, learning a little, day after day, repeating what they have learnt as part of their daily devotion until at last they have mastered their subject and are able to become teachers in turn ' Max Muller himself arranged to collect various readings for his edition of the Rgveda not from manuscripts, but from the oral tradition of Vaidik Srotriyas (श्रोत्रिया) who are fittingly described by the Indian Scholar, Mr Shanker Pāndurang, who was entrusted with the work, in the following passage. 'I am collecting a few of our walking

Rgveda MSS., taking your text as basis' We may also have in this connection some idea of the quantity of literary burden and matter carried in the small heads of these young learners The Rgveda alone, as we have already stated, consists of 1017 (1028) poems, 10580 verses and about 153826 words But besides the Rgveda the Sūtra works mention a number of other subjects to be learnt by the student

An Indian scholar informed Max Muller that even so late as the early "Seventies" the Vedic curriculum comprised of the following – (1) The Samhitā or hymns, (2) The Brāhmana; (3) The Āranyaka, (4) The Grhya Sūtras, (5-10) The six Vedāngas

Max Muller calculates that these ten books contain nearly 30,000 lines with each line reckoned as thirty-two syllables. According to his informant, this course was to be finished in eight years Now 'a pupil studies everyday during the eight years except on the holidays, the so called Anadhyāyas, non-reading days There being 360 days in a lunar year, these eight years would give him 2880 days From this 384 holidays have to be deducted, leaving him 2496 work-days during the eight years' On this computation, a student of the Rgveda has to learn about twe e slokas a day, a śloka of thirty two syllables.

Personal Touch

The instructions, being personal, consisted of a great deal of elaboration of the succinctly worded texts and even supplementation from a line of traditional instruction carried down through a successive line of teacher and pupil. In his teaching, the teacher always took into view the three grades of the intelligence of the pupils They may be highly intelligent, moderately intelligent and of the lower type of intelligence Without this supplementary part, the texts perhaps would yield very meagre fruit of knowledge. One has therefore to remember while assessing the value of this difficult and concise texts that they were only the skeleton requiring the filling up of much vital stuff from parallel tradition of supplementary lore, they were mere precis, bare outlines of the subject prescribing only

the germs of principles and theories to be explained and expounded by the learned teacher. That was prevalent in ancient times, and was maintained by the personal and direct conveyance from the teacher to the pupil This method of direct imparting of knowledge was known generally as Adhyāpana It included the imparting of the text of the treatise as well as exposition in elaborate terms of the implications of the texts which method was known as Vyākhyāna (व्याख्यान) or Vivarana (विवरण) This elaboration of the implications in the texts of a treatise was known as Tantra-yukti (तन्त्रयुक्ति) Caraka describes these Tantra-yuktis as being similar in their relation with the texts to the sun in his relation with the forest of lotuses or to a lamp to the house It awakens the mind and illuminates it so as to make the sense of the treatise exhaustively clear

यथाम्बुजवनस्यार्क प्रदीपो वेश्मनो यथा ।
प्रबोधनप्रकाशार्थास्तथा तन्त्रस्य युक्तय ॥
एकस्मिन्नपि यस्येह शास्त्रे लब्धास्पदा मति· ।
स शास्त्रमन्यदप्याशु युक्तिज्ञत्वात् प्रबुध्यते ॥

च सि. १२, ४६-४७

"What the sun is to the lotuses in a pond and what the lamp is to the house, the canons of exposition are to the treatise in subserving the double purpose of awakenment and illumination

One who has acquired a good grasp of even one branch of this science will be able to acquire an understanding of the other branches as well on account of his being well grounded in general principles."

That the mastering of a branch of science enables a pupil to acquire, with ease, proficiency in other branches is a statement in Caraka which bears out the fact that not only mastery in any one or more branches of Āyurveda but a good acquaintance though not mastery in all branches was the ideal aimed at That a sound and thorough mastery and not any haphazard learning was the ideal enforced is clear and that thoroughness was relentlessly aimed at, both by the master and the pupil, is fully borne out This signifies the importance of the teacher, and Suśruta emphasises the necessity of study under a Guru in very vehement terms

शास्त्रं गुरुमुखोद्गीर्णमादायोपास्य चासकृत् ।
यः कर्म कुरुते वैद्यः स वैद्योऽन्ये तु तस्कराः ॥

सु सू ४, ८.

"He who learns his science directly from the preceptor and repeatedly studies and practises it, is indeed the real physician while all others are mere pilferers."

Medical Conferences

The idea of holding national and international conferences of scholars and scientists in any branch of knowledge is not confined to modern times alone as some may be disposed to think This was a custom obtaining in ancient times too and we have ample evidence in the Caraka Samhitā to think that either periodically or whenever there arose doubt and differences of opinion on important questions affecting the theory and practice of science, there took place large or small conferences and discussions to resolve the doubts and establish an authoritative doctrine on the subject. These were different in their character from clinical meetings and debates that we have already surveyed These were national gatherings where scholars and thinkers from various parts of the country and even scholars from neighbouring countries, assembled in e interests of the advancement of science as a whole and for the promotion of exchange of doctrines and their international dissemination

The Caraka Samhitā opens with the description of one of the greatest such conferences of sages, when the people as a whole were confronted with the phenomenon of acute disease and premature death and selected and deputed one of them—Bharadwāja, to learn the science of life from Indra. (च सू १, ६-१२). There is a conference on a smaller scale of sages depicted, wherein the nature of Vāta and other body-forces is discussed (च सू १२).

There is another conference devoted to the discussion of the theory of Taste and of the elemental composition of its varieties. (च सू २६).

There is a conference of sages for discussing the origin of disease and the formation of body-elements (च सू २५).

On the question of eugenics, of marriage. inheritance and constitutional traits and pecularities, there are discussions among sages and the leader of them, Ātreya, gives out two authoritative conclusions on each subject after the debate (च शा. २, ३)

Other such discussions are on subjects like timely and premature death (च शा ६) and relative merits of various purgative drugs (च चि. ११) and other such topics. Thus as a sincere and serious method of advancing the cause of the science and the well-being of mankind, the conferences and debates and discussions were held in Caraka s times even as they are done today This bespeaks the high degree of enlightenment and the love of progressive knowledge among the learned and their sincere desire for human welfare in those early times of history

Practical

The common charge made against the ancient Indian genius in general and her medicine in particular is that its nature is more speculative and theoretical than practical and useful India suffered in the estimation of the world more through world's ignorance of her achievements than through the absence or insignificance of such achievements.

The two fields in which India excelled in the past were philosophy and medicine Hers was not a philosophy to be studied in the arm chair and left at that Her philosophers were realists and practical men They tested the validity of their conclusion by resorting to the practice of yoga and religious devotion Yoga and practical religion were closely allied to philosophy and never was philosophy a mere intellectual or imaginative pastime and adventure

The Hindus have been a practical people and have never allowed their theories to run away without yielding actual results affecting daily life is the opinion of the great western scholars who have studied original books with a scientific spirit.

This is even more true of the realm of medicine. Medical theories have to be justified and tested in everyday life, and medicine and surgery in India could not have survived if they had not stood this test of day to day verification and fulfilment. That they did is due to the fact that the system of medical education laid great emphasis on the study of anatomy and physiology, on dissection of dead bodies and on practical demonstrations, on models as well as on the clinical study of patients in order to enable the students to have a thorough grasp of the secrets of the structure and functions and behaviour of each and every part of the human mechanism in health and disease

Both the treatises, Caraka and Suśruta repeatedly emphasize the necessity and importance of practical work. Suśruta, the treatise on surgery tries to give even greater importance to practical study

तस्याङ्गवरमाद्यं प्रत्यक्षागमानुमानोपमानैरविरुद्धमुच्यमानमुपधारय ॥ १६ ॥

सु. सू १.

"Now listen as I describe its foremost branch which is not in conflict with direct experience, authoritative text, inference and example."

He gives priority to practicals in the enumeration of methods of study In ancient works the order of words or phrases is kept meticulously according to their importance.

As Indian Medical science paid as much attention to the study of practical work as it did to theoretical side, we shall review in detail some of the various references pertaining to practical work found in the classics of medicine To get recognition by the king, the physician should study as well as do the practical work.

एतद्द्वयमवश्यमध्येयम् , अधीत्य कर्माप्यवश्यमुपासितव्यम्, उभयज्ञो हि भिषग् राजार्हो भवति ।

सु. सू ३, ४७

"The physician should definitely study this science After studying, he should take practical training. One skilled in both science and art deserves recognition by the king"

तस्मान्न भिषजा युक्तं युक्तिबाह्येन भेषजम् ।
धीमता किञ्चिदादेयं जीविताऽऽरोग्यकाङ्क्षिणा ॥

च. सू. १, १२७

"Therefore the intelligent man who desires health and long life, should not take any medicine prescribed by a physician who is a stranger to the art of application."

While describing the qualities of a Vaidya, Caraka gives equal importance to practical work as to theoretical study.

श्रुते पर्यवदातत्वं बहुशो दृष्टकर्मता ।
दाक्ष्यं शौचमिति ज्ञेयं वैद्ये गुणचतुष्टयम् ॥ च. सू ९, ६.

"Clear grasp of theoretical knowledge, wide practical experience, skill and purity (of body and mind)—these are to be known as the tetrad of desiderata in a physician"

तस्माच्छास्त्रेऽर्थविज्ञाने प्रवृत्तौ कर्मदर्शने ।
भिषक् चतुष्टये युक्तः प्राणाभिसर उच्यते ॥ च. सू. ९, १८.

" Hence the physician who possesses the fourfold accomplishment consisting of theoretical knowledge, clear interpretation, right application and practical experience, is to be regarded as the reclaimer of life'.

ये तु शास्त्रविदो दक्षाः शुचयः कर्मकोविदाः ।
जितहस्ता जितात्मानस्तेभ्यो नित्यं कृतं नमः ॥

च सू. २९, १३.

" But salutations be constantly proffered to those others who are learned in the science, skilful, pure, expert in performance, practised of hand and self-controlled"

सर्वरोगविशेषज्ञः सर्वकार्यविशेषवित् ।

च वि. ६, १९.

" The man who is acquainted with the characteristics of all diseases, and is versed in all therapeutic measures (is a worthy physician). "

पर्यवदातश्रुतं परिदृष्टकर्माणं दक्षं दक्षिणं शुचिं जितहस्तमुपकरणवन्तं सर्वेन्द्रियोपपन्नं प्रकृतिज्ञ

प्रतिपत्तिज्ञमनुपस्कृतविद्यमनहङ्कृतमनसूयकमकोपनं क्लेशक्षमं शिष्यवत्सलमध्यापकं ज्ञापनसमर्थञ्चेति ।

च. वि. ८, ४.

"He should be one who is thoroughly versed both in theory and practice, who is skilful, upright, pure, deft of hand, well equipped, possessed of all his faculties, who is conversant with human nature and line of treatment, who possesses special insight into the science, who is free from self-conceit, free from envy, free from irascibility, endowed with fortitude, who is affectionate towards his pupils, proficient in reading and skilful in exposition."

भिषङ्नाम यो भिषज्यति, यः सूत्रार्थप्रयोगकुशल:, यस्य चायु: सर्वथा विदितं यथावत् ।
तत्रेमे भिषग्गुणा:—पर्यवदातश्रुतता, परिदृष्टकर्मता, जितहस्तता . च. वि ८, ८६.

"The physician is he who 'physics', who is skilled in the application of textual wisdom and who knows all aspects of life correctly . The following are the qualities of a physician—full knowledge of the texts of the science, experience of practical work, deftness of hand ..."

Botany

ओषधीर्नामरूपाभ्यां जानते ह्यजपा वने ।
अविपाश्चैव गोपाश्च ये चान्ये वनवासिन: ॥
न नामज्ञानमात्रेण रूपज्ञानेन वा पुन: ।
ओषधीनां परां प्राप्तिं कश्चिद्वेदितुमर्हति ॥
योगवित्त्वप्यरूपज्ञस्तासां तत्त्वविदुच्यते ।
किं पुनर्यो विजानीयादोषधीः सर्वथा भिषक् ॥
योगमासां तु यो विद्याद्देशकालोपपादितम् ।
पुरुषं पुरुषं वीक्ष्य स ज्ञेयो भिषगुत्तम: ॥ च सू १, १२०-१२३

" The goat-herds, shepherds and cow-herds and other foresters are acquainted with the names and forms of plants.

No one can claim to have a perfect knowledge of the use of medicinal herbs by the mere acquaintance with the names or even the forms of them

If one who knows the uses and actions of herbs, though not acquainted with their forms may be called a knower of science, then what need be said of the physician who has a knowledge of herbs in all their aspects.

He is the best of physicians who knows the science of the adminstration of drugs with due reference to clime and season, and who applies it only after examining each and every patient individually".

तस्यापीयं परीक्षा—इदमेवंगुणमेवंप्रकृत्येवंप्रभावमस्मिन्देशे जातमस्मिन्नृतावेवं गृहीतमेव निहितमेव-मुपस्कृतमनया च मात्रया युक्तमस्मिन् व्याधावेवंविधस्य पुरुषस्यैतावन्तं दोषमपकर्षत्युपशमयति वा, यदन्य-दपि चैवंविध भेषजं भवेत्तच्चानेन विशेषेण युक्तमिति।

—च वि. ८, ८७

"Of that this is the test—That it is of such and such nature, of such quality, of such efficacy, is born of such a country or region, of such a season, gathered in such a manner, preserved in such a way, medicated thus, and in such dosage, administered in such a disease, to such a person, either eliminates or allays such and such a humor and if there be any medication, in similar manner should it also be examined".

Preparation of Drugs

करणं पुन. स्वाभाविकानां द्रव्याणामभिसंस्कार । संस्कारो हि गुणान्तराधानमुच्यते।

च. वि. १, २२ (२)

"Preparation is the process performed to modify the natural properties of substances. That process again is that which modifies radically the properties of substances".

अल्पस्यापि महार्थत्वं प्रभूतस्याल्पकर्मताम्।
कुर्यात् संयोगविश्लेषकालसंस्कारयुक्तिभि ॥

च. क. १२, ४८–४९

"By skilfully carrying out synthetic and analytic procedures on drugs by time-factors and by pharamaceutical processes even a small dose of a drug may be made to produce powerful action and a big dose of medication may be made to produce a very mild result."

Caraka describes thus the importance of practical knowledge in the preparation of drugs and in prescribing them

तेषां कर्मसु बाह्येषु योगमाभ्यन्तरेषु च।
संयोगं च प्रयोगं च यो वेद स भिषग्वर ॥ च. सू. ४, २९

"He is the best of physicians who knows the art of combination as well as the systematic administration of these preparations both internally and externally".

मात्राकालाश्रया युक्तिः सिद्धिर्युक्तौ प्रतिष्ठिता ।
तिष्ठत्युपरि युक्तिज्ञो द्रव्यज्ञानवतां सदा ॥

च सू २, १६

"The art of prescription depends on the knowledge of dosage and time, and on this art, in turn, depends success, hence the skilful physician stands ever superior to those possessing merely a theoretical knowledge of drugs"

औषधं ह्यनभिज्ञातं नामरूपगुणैस्त्रिभिः ।
विज्ञातं चापि दुर्युक्तमनर्थायोपपद्यते ॥

च सू १, १२७

"The drug whose name, form and properties are not known or the drug which though known, is not properly administered, will cause disaster".

अतश्च प्रकृतं बुद्ध्वा देशकालान्तराणि च ।
तन्त्रकर्तुरभिप्रायानुपायांश्चार्थमादिशेत् ॥

च सू २६, ३७

"Many are the ways in which an author expresses his ideas. Hence it is after due appreciation of the context of the particular place and time in question, the intention of the author and the technicalities of the science, that the meaning of the text should be determined."

Anatomy

तस्मान्निःसंशयं ज्ञानं हर्त्रा शल्यस्य वाञ्छता ।
शोधयित्वा मृतं सम्यग्द्रष्टव्योऽङ्गविनिश्चयः ॥
प्रत्यक्षतो हि यद्दृष्टं शास्त्रदृष्टं च यद्भवेत् ।
समासतस्तदुभयं भूयो ज्ञानविवर्धनम् ॥

तस्मात् समस्तगात्रमविषोपहतमदीर्घव्याध्यपीडितमवर्षशतिकं निःसृष्टान्त्रपुरीषं पुरुषमावहन्त्यामापगायां निबद्धं पञ्जरस्थं मुञ्जवल्कलकुशशणादीनामन्यतमेन वेष्टिताङ्गमप्रकाशे देशे कोथयेत्, सम्यक् प्रकुथितं चोद्धृत्य, ततो देहं सप्तरात्रादुशीरवालवेणुवल्कलकूर्चानामन्यतमेन शनैः शनैरवघर्षयंस्त्वगादीन् सर्वानेव बाह्याभ्यन्तरानङ्गप्रत्यङ्गविशेषान् यथोक्तान् लक्षयेच्चक्षुषा ॥

न शक्यश्चक्षुषा द्रष्टुं देहे सूक्ष्मतमो विभु ।
दृश्यते ज्ञानचक्षुर्भिस्तपश्चक्षुर्भिरेव च ॥
शरीरे चैव शास्त्रे च दृष्टार्थ. स्याद्विशारदः ।
दृष्टश्रुताभ्या सन्देहमवापोह्याचरेत् क्रिया ॥

सु शा ५ ४७–५१

"Therefore a surgeon desiring knowledge free of all doubt must investigate well the dead body and study the human anatomy In short direct observation and theoretical knowledge together conduce to the enhancement of the surgeon's store of knowledge as a whole

It is for this reason that the body of a man who has not died of poison or of a long-standing disease and who has not lived to be too old and whose bowels and excrements have been removed should be fitted in a case and wrapped in sacred grass or bark cloth or reeds etc, and placed in a running current of water at a spot not exposed to public view When it is soaked well for seven days, it should be taken out and scrubbed slowly with a brush made of either cuscus grass, hair, bamboo or balwaja grass and all the body-parts such as skin etc, and the details of the external and internal body-limbs as have been described (in the text) should be observed keenly with the eyes

It is not possible to see with the physical eyes the subtle principle of the spirit in the bocy for it is visible to the eye of wisdom or meditation alone

The wise physician therefore should know the truth both by studying the body as well as the text of the science and resort to practice having cleared all his doubts by the help of both observation and authoritative texts"

Surgery

अधिगतसर्वशास्त्रार्थमपि शिष्यं योग्या कारयेत् । स्नेहादिषु छेद्यादिषु च कर्मपथमुपदिशेत् । सुबहुश्रुतोऽप्यकृतयोग्य कर्मस्वयोग्यो भवति ॥

तत्र पुष्पफलालाबूकालिन्दकत्रपुसै(सो)र्वारुककर्कारुकप्रभृतिषु छेद्यविशेषान् दर्शयेत्, उत्कर्तनापकर्तनानि चोपदिशेत्, दृतिबस्तिप्रसेवकप्रभृतिषूदकपङ्कपूर्णेषु भेद्ययोग्याम्; सरोम्णि चर्मण्यातते लेख्यस्य, मृतपशुसिरासूत्पलनालेषु च वेध्यस्य, घुणोपहतकाष्ठवेणुनलनालीशुष्कालाबूमुखेष्वेष्यस्य, पनसबिम्बीबिल्वफलमज्जमृतपशुदन्तेष्वाहार्यस्य, मधूच्छिष्टोपलिप्ते शाल्मलीफलके विस्राव्यस्य, सूक्ष्मघनवस्त्रान्तयो·

मृदुचर्मान्तयोश्च सीव्यस्य, पुस्तमयपुरुषाङ्गप्रत्यङ्गविशेषेषु बन्धनयोग्याम्, मृदुषु मांसखण्डेष्वग्निक्षारयोग्या, मृदुचर्ममांसपेशीषूत्पलनालेषु च कर्णसन्धिबन्धयोग्याम्, उदकपूर्णघटपार्श्वस्रोतस्यलाबूमुखादिषु च नेत्रप्रणिधानबस्तिव्रणबस्तिपीडनयोग्यामिति ।

भवतश्चात्र—

एवमादिषु मेधावी योग्यार्हेषु यथाविधि ।
द्रव्येषु योग्यां कुर्वाणो न प्रमुह्यति कर्मसु ॥
तस्मात् कौशलमन्विच्छन् शस्त्रक्षाराग्निकर्मसु ।
यस्य यत्रेह साधर्म्यं तत्र योग्यां समाचरेत् ॥

सु. सू. ९, ३-६

"After the disciple is fully versed in the texts of the science, he should be given practical training by means of dummies and substitutes for the human limbs He should be taught the practical line of procedure as regards oleation therapy"

The art of making excision or amputation (छेद्य) should be demonstrated on a Puspaphala (a kind of gourd), Alābu (Bottle-gourd), Kālindaka (water-melon), Trapusa (cucumber), or Ervāruka (Phut cucumber) The art of cutting either in the upward (उत्कर्तन) or downward direction (अपकर्तन) should be also taught The art of making incisions (भेद्य) should be demonstrated by making cuts in the water bag or in the bladder or in the leather pouch full of slime or water The art of scraping (लेख्य) should be instructed on a piece of stretched skin with hair on it The art of perforation or venesection (वेध्य) should be taught on the vein of a dead animal or on a lotus stem The art of probing or sounding (एष्य) should be taught on worm-eaten wood, or on the reed of a bamboo, or on the mouth of a dried bottle gourd The art of extracting (आहार्य) should be taught by withdrawing seeds from the kernel of a Scarlet-fruited gourd, Bael or Jack-fruit, as well as by extracting teeth from the jaws of a dead animal. The act of draining or evacuating (विस्राव्य) should be taught on the surface of a Sālmalī plank covered over with a coat of bee s wax, and the art of suturing (सीव्य) should be demonstrated on pieces of thin and thick pieces of cloth, skin or hide Similarly the art of bandaging or ligaturing should be practically learned by tying bandages round the individual limbs and members of a full-sized dummy The art of plastic surgery of the ear should be practically demonstrated on a soft muscle or flesh or on the stem of a lotus lily The art of cauterizing or applying

strong alkaline preparations (caustics) should be demonstrated on a piece of soft flesh; and lastly the art of inserting tubes and catheters into the region of the bladder or into an ulcerated channel, should be taught by inserting a tube into a lateral orifice of a pitcher full of water or into the mouth of a bottle gourd.

Here are the two verses—

He who practises experiment on things above-mentioned in a systematic manner does not err in carrying out operative measures.

Therefore the wise physician desiring dexterity in operative and cauterization procedures should practise on suitable objects these operative experiments"

Practice of other operative measures

तं शस्त्रक्षाराग्निभिरौषधैश्च
भूयोऽभियुञ्जानमयुक्तियुक्तम् ।
जिजीविषुर्दूरत एव वैद्यम्
विवर्जयेदुग्रविषाहितुल्यम् ॥ सु सू २५, ३२.

"One desirous of saving his life should avoid even from a distance the physician who often makes improper and unskilful use of alkali, operative instruments, thermal cauterization and drugs, even like a virulently poisonous serpent"

Practice in Venesection

सिरासु शिक्षितो नास्ति चला ह्येता स्वभावत ।
मत्स्यवत् परिवर्तन्ते तस्माद्यत्नेन ताडयेत् ॥

सु शा. ८, २०.

"No one can be said to be fully skilled in venesection For these veins and arteries are naturally always vibrant with motion. Like fish they are ever moving. Therefore should the physician venesect with great care."

Clinical Examination

The greatest importance to practical training is given in the clinical examination of the patient.

प्रत्यक्षतस्तु खलु रोगतत्त्वं बुभुत्सुः सर्वैरिन्द्रियैः सर्वानिन्द्रियार्थानातुरशरीरगतान् परीक्षेतान्यत्र रसज्ञानात् । च. वि. ४, ७.

"Seeking to know the nature of a disease by direct observation, the physician should explore by means of his sense-organs, with the exception of the tongue The entire field of sensible data presented by the patients body."

सर्वथा सर्वमालोच्य यथासंभवमर्थवित् ।
अथाध्यवस्येत्तत्त्वे च कार्ये च तदनन्तरम् । च. वि. ४, १०.

"Having considered all factors and from all points of view, as far as is possible, the learned physician should, thereafter, formulate his opinion first as regards the nature of the disease and next as regards the line of treatment"

विदितवेदितव्यास्तु भिषजः सर्वं सर्वथा यथासंभवं परीक्ष्यं परीक्ष्याध्यवस्यन्तो न क्वचिदपि विप्रतिपद्यन्ते । च वि. ७, ४.

"The physicians, knowing all that is to be known, examining everything in every respect possible and diagnosing after full investigation will never be mistaken and will be able to achieve the desired result"

प्राज्ञास्तु सर्वमाज्ञाय परीक्ष्यमिह सर्वथा ।
न स्खलन्ति प्रयोगेषु भेषजानां कदाचन ॥

च वि ७, ७

"But the wise ascertaining, in every way, everything that is to be examined will never blunder in the proper line of treatment"

इति वर्णस्वरावुक्तौ लक्षणार्थं मुमूर्षताम् ।
यस्तु सम्यग्विजानाति नायुर्ज्ञाने स मुह्यति ॥

च. इ १, २६

"Thus are declared the signs and symptoms of fatal prognosis in the subject of complexion and voice. He who knows these thoroughly well, will not be confused in the art of prognosis."

एतान्स्पृश्यान्स्पृशन्भावान्य स्पृशन्नवबुध्यते ।
आतुरे न स संमोहमायुर्ज्ञानस्य गच्छति ॥

च इ. ३, ७

"The physician who by palpation ascertains these various palpable signs, will never be confounded in the matter of prognostic knowledge of the life-span of a patient."

एतदिन्द्रियविज्ञाने यः पश्यति यथातथम् ।
मरणं जीवितं चैव स भिषग्ज्ञातुमर्हति ॥

च इ. ४, ३७

"The physician who perceives these foreboding symptoms of the sense-faculties in their right nature knows the death or survival of a patient."

इतीदमुक्त प्रकृतं यथातथम्
तदन्ववेक्ष्यं सतत भिषग्विदा ।
तथा हि सिद्धिं च यशश्च शाश्वतम्
स सिद्धकर्मा लभते धनानि च ॥

च. इ. १२, ९०

"Thus we have propounded the subject under consideration correctly The student of the medical science should pay constant heed to it. Thus alone, will he become a successful practitioner, securing for himself success, enduring fame and riches."

मुहुर्मुहुश्च रोगाणामवस्थामातुरस्य च ।
अवेक्षमाणस्तु भिषक् चिकित्सायां न मुह्यति ॥

च. चि ३०, ३०६

"The physician who keeps on observing repeatedly the development of diseases and the condition of the patient will not err in treatment"

परीक्ष्यकारिणो हि कुशला भवन्ति ।

च सू १०, ५

"Hence those alone that act after investigation are considered wise."

वृद्धिस्थानक्षयावस्था रोगाणामुपलक्षयेत् ।
सुसूक्ष्मामपि च प्राज्ञो देहाग्निबलचेतसाम् ॥
व्याध्यवस्थाविशेषान्हि ज्ञात्वा ज्ञात्वा विचक्षणः ।
तस्यां तस्यामवस्थायां चतु श्रेय प्रपद्यते ॥

च. नि. ८, ३६-३७

"The wise physician should carefully investigate even the minutest changes in the hypertrophy, normality and the atrophy of the morbid element as well as the strength of the body, gastric fire, vitality and mind.

The circumspect physician, constantly observing the variations in the stages of the disease should prescribe such treatment as is helpful in attaining the fourfold blessing of therapeusis"

Caraka is even so particular as to prescribe that the clinician must possess the normal and healthy condition of the mind and hands which are used to examine the patient

तस्माद्व्याधीन्भिषगनुपहतसत्त्वबुद्धिर्हेत्वादिभिर्भावैर्यथावदनुबुध्येत ।

च नि १, १३

"Therefor the physician who is of sound mind and understanding should know accurately the diseases from the view-points of etiology and symptomatology etc"

स्पर्शप्राधान्येनैवातुरस्यायुषः प्रमाणावशेषं जिज्ञासुः प्रकृतिस्थेन पाणिना शरीरमस्य केवलं स्पृशेत् परिमर्शयेद्वान्येन ।

च. इ ३, ४

"The physician desirous of ascertaining by the method of palpation the measure of life left to the patient, should palpate the latter's entire body with his hand which must be in a normal condition. If it is not so, he should get the palpation done by someone else'

सूक्ष्मसूक्ष्माः समीक्ष्यैषां दोषौषधनिरूपणे ।
यो वर्तेत चिकित्सायां न स स्खलति जातुचित् ॥

अ हृ सू १२, ६८

" One who investigates very minutely all these in the determination of the morbid condition as well as in deciding the line of treatment and then starts the actual treatment, can never fail in his task'

To illustrate the importance of constant practice, Vāgbhata compares the medical training to other practical art

अभ्यासात्प्राप्यते दृष्टिः कर्मसिद्धिप्रकाशनी ।
रत्नादिसदसज्ज्ञानं न शास्त्रादेव जायते ॥

अ. हृ सू. १२, ५-६

" Practice bestows on a man true insight which leads to success in treatment even as the skill to distinguish between the good and the bad among precious stones is not derived from a mere acquaintance with the theoretical knowledge of gems."

It must be noted that the Guru was accompanied by his students when going for clinical examination of the patient. The following Jīvaka's story bears ample evidence of this fact.

Jivaka's Story

With Ātreya as his teacher, Jīvaka mastered everything excellently at the slightest of instruction from his Guru Now Ātreya was wont, when he visited his patients, to take a young Brāhman along with him One day he took Jīvaka also with him, gave him directions to administer certain remedies and then went away. Jīvaka thought, 'In the present case the master has made a mistake If the patient takes this medicine, he will die this very day. As the remedy which the master has prescribed is not good, I shall contrive an expedient ' So he left the house along with Ātreya, and said when he came back again, 'The doctor has told me not to give the medicine which he had prescribed, but a certain other remedy' When the patient was treated in this way he became better. The next time Ātreya visited the patient, after asking how he was getting on, he gave directions that the same medicine should be given to him on the following day Being asked whether he meant the medicine which he had prescribed first or that which he had afterwards ordered, he said, 'what did I prescribe first and what afterwards ? ' He was told, 'You prescribed the one when you were present here, about the other you gave orders to Jīvaka ' He said to himself, 'I made a mistake. Jīvaka is endowed with great insight'. Then he said that the medicine which Jīvaka had prescribed was to be given.

Ātreya became well pleased with Jīvaka and took him along with him wherever he went. The Brāhmans' sons, said, 'O teacher, you

are well pleased with him because he is a king's son, and you bestow instruction upon him, but none upon us' He replied, 'That is not the case. Jīvaka possesses great intelligence, and he is able to comprehend intuitively whatever I indicate to him' They said, 'O teacher, how do you know this?' He said to the Brāhman's sons, "Go and ask the prices of various commodities, you ask of such a one and you ask of such another' And having so spoken he sent them off to the market. He also gave orders to Jīvaka to ask the price of a certain article. The Brāhmans' sons did as they were bidden. Jīvaka did likewise But then he said to himself, 'Suppose the master asks the prices of other wares, what shall I be able to reply? I shall make myself acquainted with the prices of other commodities as well' When they had all returned to their teacher, they rendered an account of those things which they had been ordered to do. Then Ātreya began to ask the prices of articles which he had not mentioned, saying to each of them 'O Brāhman's son, what does this commodity cost?' He whom he questioned, replied that he did not know In like manner did the others make reply when he questioned them. But Jīvaka, when he was asked told him the price of every kind of goods.

'O Brāhmans' sons, said Ātreya, 'have you heard?'

'Yes, we have heard.'

'Behold, this is the reason why I said that Jīvaka, as he is possessed of remarkable insight, intuitively comprehends any matter, intimation being given to him'.

Impetus For independent Thinking and Reasoning

Caraka is not satisfied that the Vaidya should limit himself to the knowledge he has aquired from his Guru, but he requires that he should enhance it by thought and practice.

न चैकान्तेन निर्दिष्टमेकान्तेन समाश्रयेत् ।
स्वयमप्यत्र वैद्येन तर्क्यं बुद्धिमता भवेत् ॥
उत्पद्येत हि साऽवस्था देशकालबलं प्रति ।

च. सि. २, २५–२६

"But the intelligent physician should not determine this according to the letter of these directions exclusively, but must use his own discretion and reasoning in arriving at decisions in situations in view of their nature of place, time and the vitality of a particular patient."

तस्मात्सत्यपि निर्देशे कुर्यादूह्यं स्वयं धिया ।
विना तर्केण या सिद्धिर्यदृच्छासिद्धिरेव सा ॥

च. सि. २, २८

"Hence despite the directions laid down, therapeutic measures should be decided upon by the physician, with the use of his own discretion. The success achieved without the exercise of reason is indeed success resulting from chance".

स्वबुद्ध्यैवं सहस्राणि कोटीर्वापि प्रकल्पयेत् ।
बहुद्रव्यविकल्पत्वाद्योगसंख्या न विद्यते ॥

च क १२ ५०.

"According to one's own intelligence, thousands and millions of preparations may be made. As the combinations of drugs are very numerous, there can be no limitation to the extent of their combinations"

Caraka condemns vehemently those who do not possess practical art.

श्रुतदृष्टक्रियाकालमात्राज्ञानबहिष्कृताः ।
वर्जनीया हि ते मृत्योश्चरन्त्यनुचरा भुवि ॥

च सू २९, ११

"Such persons, outcastes from the science of healing both theoretical and practical and of time and of measure, are to be shunned, for they are the messengers of death on earth"

Suśruta who valued so highly the diagnosis of the formation of pus in the body pours out his hatred for the ill-trained man who blunders in diagnosis

आमं विपच्यमानं च सम्यक् पक्वं च यो भिषक् ।
जानीयात् स भवेद् वैद्यः शेषास्तस्करवृत्तयः ॥

सु सू. १७, ६.

"The medical man that can distinguish the non-suppurated, the suppurating and the fully suppurated conditions is alone the true physician while the rest are charlatans living on deceit."

यश्छिनत्त्यामसज्ञानाद्यश्च पक्वमुपेक्षते ।
श्वपचाविव मन्तव्यौ तावनिश्चितकारिणौ ॥

सु सू १७, १०,

"He who out of ignorance undertakes to cut open a non-suppurated swelling and one who fails to open up one that is ripe, both being devoid of discrimination in the science are to be regarded as out-castes.'

Adhyapana or Instruction

The next method, more correctly a next step in the method of education was Adhyāpana or exposition before others This method was regarded important in making the subject clear to the person himself and enabling him to acquire a knack for imparting it to others

अध्याप्यमध्यापयन् ह्याचार्यो यथोक्तैश्चाध्यापनफलैर्योगमाप्नोत्यन्यैश्चानुक्तै श्रेयस्करैर्गुणै शिष्यमात्मानं च युनक्ति । इत्यध्यापनविधिरुक्तः ।

च. वि. ८, १४

"The teacher who teaches the worthy disciples will obtain all the auspicious fruits of teaching, those described and even others not described here and obtains all auspicious qualities for himself as well as for his disciple Thus has been described the method of instruction."

The method of teaching (अध्यापन) was exposition which consisted of expounding the subject before students; senior students and post-graduates acted as junior teachers and it formed a part of their own training. This method helped to produce efficient teachers of the science. That a sound and thorough mastery and not any haphazard learning was the ideal enforced, is clear and that thoroughness was relentlessly aimed at both by the master and the pupil, is fully borne out

Clinical Discussions And Conferences

The third method of the acquisition of knowledge was the discussion with the men of his own line of learning after he has fully acquired his scholarship and skill in exposition, that gives the final finishing of his proficiency and enlarges his field of vision by throwing light on many an obscure point and sharpens his wits and methods of cogent argument He becomes then an adept in the full sense of the term. This would correspond to the clinical meetings of the colleges and conferences of the present day

Logic was one of the subjects in secondary school education. Logic was the foundation for the scientific medicine And if the medicine is to be maintained on scientific level, every medical man should be taught the basic principles of logic. Otherwise the doctor, devoid of logic, will convert the scientific medicine into dogmatic practice.

संभाषाविधिमत ऊर्ध्वं व्याख्यास्याम —भिषक् भिषजा सह संभाषेत। तद्विद्यसंभाषा हि ज्ञानाभियोगसंहर्षकरी भवति, वैशारद्यमपि चाभिनिर्वर्तयति, वचनशक्तिमपि चाधत्ते, यशश्चाभिदीपयति, पूर्वश्रुते च संदेहवत पुनः श्रवणाच्छ्रुतसंशयमपकर्षति, श्रुते चासंदेहवतो भूयोऽध्यवसायमभिनिर्वर्तयति, अश्रुतमपि च कञ्चिदर्थं श्रोत्रविषयमापादयति, यच्चाचार्य शिष्याय शुश्रूषवे प्रसन्न क्रमेणोपदिशति गुह्याभिमतमर्थजात तत् परस्परेण सह जल्पन् पिण्डेन विजिगीषु राह संहर्षात्, तस्मात्तद्विद्यसंभाषामभिप्रशंसन्ति कुशला ॥

च वि. ८, १५.

"We shall hereafter expound the method of discussion A physician should discuss with another physician Discussion with a person of the same branch of science is indeed what makes for the increase of knowledge and happiness It contributes towards the clarity of understanding, increases dialectical skill, broadcasts reputation, dispels doubts regarding things heard by repeated hearing and confirms the ideas of those that have no doubts It enables one to hear a few new things in the course of discussion. Sometimes, secret meanings, which the teacher imparts to the ministering disciple in a propitious moment gradually, the excited disputant, desirous of victory reveals in the process of discussions Hence it is that discussion with men of the same branch of science, is applauded by the wise"

That the medical conferences were held for the advancement of the science and for the acquisition and spread of knowledge, has already been described in the course of this chapter.

Scientific Concept

All these methods, rules and regulations and the meticulous study of logical postulates aimed at one thing and that was to make medicine a scientific structure of practical utility.

These facts clearly bear out and are certainly convincing enough that the ancients had developed and maintained a high standard of theoretical science and practical art of the medical profession; and when one reads·

समग्रं दुःखमायत्तमविज्ञाने द्वयाश्रयम् ।
सुखं समग्रं विज्ञाने विमले च प्रतिष्ठितम् ॥
इदमेवमुदारार्थमज्ञानां न प्रकाशकम् ।
शास्त्रं दृष्टिप्रणष्टानां यथैवादित्यमण्डलम् ॥

च. सू. ३०, ८४-८५.

"The whole of suffering which cleaves to mind and body has ignorance for its basis and (conversely) all happiness is founded in clear scientific knowledge. However, this very knowledge of mighty import is no illumination to those who are devoid of understanding, as is the orb of the sun to those who have lost their eye-sight "

One comes to the conclusion that a vital essence of success or failure of the medical profession depends upon one factor and that is whether the medical knowledge is purely scientific or otherwise If it is scientific, it would lead to happiness and success; if it is unscientific it will bring misery and unhappiness. Added to this when we read the following aphorism showing the importance attached to the study of the whole as against the part, our heads bow down with veneration to these Maharsis

न हि ज्ञानावयवेन कृत्स्ने ज्ञेये विज्ञानमुत्पद्यते ।

च वि. ७, ४

" A full conception of the science will never be attained by the knowledge of only a part of it."

The physician therefore was required to be fully equipped for such clinical tests, to be sound of judgement and to be keen in his

sense-perceptions. It is no wonder that with such meticulous elaboration of the methods of examination, the physicians of India were far-famed in the past for their skill in diagnosis and healing This medical glory of India was at its zenith during the time beginning with the period just preceding Buddha until the 8th century A. D., when the physicians of India were invited to Jundishapur and Baghdad for consultation and were put in charge of the hospitals. Its highest achievement was during the period of Aśoka when the culture of India was carried across her oceans to the south, and the mighty mountains and the table-lands to the north. The greater India of that day including Tibet, parts of Java, Sumatra in the east and extending up to Bactria and Persia, almost upto the shores of Greece, in the west, was built not by military conquest, not by invasions and commercial exploitation but by the devout and humanitarian priests and missionaries who carried the sacred words of knowledge and the means of healing along with them In a word, they possessed the means of healing, both spiritual and physical That is an ideal that India of ancient times pursued without laying herself open to the charge of imperialism and exploitation in the wrong sense Hers was the imperialism of the spirit and of knowledge whose empire knew no bounds, not even of time and space, and transcended the distinctions of race, color, and religion In a word her domain was the heart and soul of man i. e. of all mankind and she built it up with all the strength at her command.

CHAPTER XI

INSTITUTIONS AND UNIVERSITIES

The Rishi-kula

Cardinal Newman says that a University is an assembly of learned persons According to this definition, each and every Rsi family was an autonomous university where the atmosphere of learning and scholarship, sacrifice, worship and self-realization prevailed. These unitary Rsi-kulas or educational settlements developed into a form more complex, first as Āśrama-kulas conducting their studies in the calm and cool shades of the forest and later on as Guru-kulas which were the urban proto-types of the former. Both these rural and urban Kulas were doing the work of universities. The Āśrama-kulas being

situated in the forests resembled the residential universities while Guru-kulas were like the affiliating and partly residential universities

Such Āśramas were as a rule situated in places where nature was bountiful and pleasant. Some of these Āśramas have become immortalised in the history of our culture. Naimisāranya (नैमिषारण्य) is famed in the Purānas Janasthāna (जनस्थान) stands in the forefront of the Rāmāyana while the Āśrama of Kanva Rsi, described in the Mahābhārata and immortalised by that prince among Indian poets Kālidāsa, is even today looked upon with great reverence and awe by the research scholars.

Vyāsa (व्यास), Dhaumya (धौम्य), Agastya (अगस्त्य), Vasistha (वसिष्ठ), Viśvāmitra (विश्वामित्र), Jābāli (जाबालि), Vālmiki (वाल्मीकि), Kanva (कण्व) and other Rsis have attained great renown. Some of these Rsis had ten thousand pupils studying under their direction and these Rsis were addressed by the honoured title of Kulapati (कुलपति)

शिष्याणां दशसाहस्रं योऽन्नदानपुरस्सरम् ।
साङ्गानध्यापयेद्वेदान् स वै कुलपतिस्स्मृत ॥

"He is verily called a 'Kulapati' who teaches along with all their branches the four Vedas to ten thousand students with free lodging and boarding".

University Education

Admission to these universities was by no means easy The gates of the university were guarded very scrupulously by erudite scholars who held the entrance examination Only passing through a stiff test could one gain entrance to this revered temple of learning. The members of the admission committee were aptly called Dwāra Panditas (द्वारपण्डिताः) who were zealous in maintaing the scholarship by preventing the entrance of mediocres The final test for graduation or completion of study was equally hard The examination committees used the Śalākā parīksā test in which the candidates were required to explain that page of the text book which happened to be the last when picked up by a Śalākā or a needle

Buddha Viharas as Universities

As men got entangled more and more in the worldly affairs, the Rsi kula was eventually superseded by the Guru-kula. The Gurukula tried to maintain the best tradition of the Rsi-kula as far as it

was possible in its new environments. Consequent upon the disorganisation of Brāhmanism when Buddhism came in the ascendance, it took up the link and continued to impart education in the Vihāras (religious places) almost on the lines of the Guru kulas in a systematic way. We have adequate information regarding the Buddhistic Vihāras The manner in which they were utilized as universities was really admirable Amongst these educational institutions the universities of Taksaśilā (तक्षशिला). Kāśī (काशी), Nālandā (नालन्दा), Udāttapurī (उद्दात्तपुरी), Jagaddalā (जगद्दला), Mithilā (मिथिला) and Navadvīpa (नवद्वीप) have earned fame in the scholastic world. Taksaśilā was situated about 20 miles west of modern Rawalpindi Valabhī was in Saurastra, while the others were in the Gangetic valley Here thousands of people flocked together to quench their thirst for knowledge. There was a continuous flow of admiring pilgrims for getting the merit of having Darśana (दर्शन auspicious sight) of these religio-educational sanctuaries It was considered a high honour for foreign scholars to get admission into these temples of learning. It was due to the world-wide fame of these educational institutions that men like Fa Hyan and Huen Tsang came all the way from China, travelled through the whole of Āryāvarta and left for us priceless accounts of their experiences. The high personages like the mighty chancellors Śīla-bhadra (शीलभद्र), Dīpankara (दीपंकर) and Atīsa (अतीश) had by their unrelenting studiousness made these universities universally lovable and popular

Courses of Study

The full list of the study courses included Vedic literature. The Vedas (prayer books), the Brāhmanas (sacerdotal texts), the Upanisads (spiritual discourses), the Sūtras (aphorisms), Sanskrit literature, history, geography, Purānas (ancient history), poetry, drama, arts and science, phonetics, grammar, vocabulary, prosody, rhetorics, philosophy, astronomy, astrology, geometry, trigonometry, arithmetic, algebra, medicine, military science, lands, marine sciences, commerce and industry, the Dharma Sāstra (religion), the Smiti (law), the Arthaśāstra (political economy) and religious scriptures—this comprehensive course of study was taught by the universities according to their needs and resources. Taksaśilā had a

very famous medical college. The military academy of Taksaśilā was also famous Nālandā was noted for its library. Kāśī paid more attention to Vedānta (philosophy) and Nyāya. Tantra Vidyā (incantatiton of religious magic) and magic were popular at Vikrama-silā Mithilā excelled in Navya-nyāya (neo-logic) Navadwipa specialised in Hetuvidyā (logic). Each Vihāra had valuable stores of books and to avail themselves of their benefit, students paid frequent visits to these places.

Chinese Pilgrims' Accounts

The best accounts of the University are furnished by the two chinese pilgrims to India viz, Yuan Chwang who travelled in India for 16 years i. e 629-645 A D as a student of Buddhism, of which he spent five years as a student at the university of Nālandā, and It-sang who spent ten years i. e, 675-685 A. D. as a student there Yuan Chwang states that foreign students came to Nālandā to put an end to their doubts and then became celebrated. At the entrance examination of the university only about 20 could pass and 80 failed to get admission The university thus comprised really the picked scholars who could take their part in its academic life of the highest standard as represented in its ' schools of discussions ' of which the university was mainly made up To be a student of Nālandā was thus the highet academic distinction of the day Yuan Chwang states, "Those who bore the name of 'Nālandā brother' were all treated with respect wherever they went". Yuan Chwang supports the claim by stating that the students of Nālandā were looked upon as models

Taxila

Taxila (तक्षशिला) situated about 20 miles west of Rawalpindi in the North-west provinces was undoubtedly the most important seat of learning in ancient India. It was the capital of the-then important province of Gāndhāra and its history goes back into hoary antiquity But its fame rests not on its being a political capital of a province, but on its being the intellectual capital of Āryāvarta In its halcyon days, the place resounded with the chantings of Vedic Mantras by a host of students attracted to it from the nooks and corners of the whole of India and even beyond. It was founded by Bharata and

named after his son Taksa who was established there as a ruler. Janmejaya's serpent sacrifice was performed at this very place Not much is known of its early educational activities but by the 7th century B. C., it loomed large as a famous seat of learning.

Its fame had spread far and wide in foreign countries and we find many glorious tributes to it in the writings of foreigners, ancients and moderns. Pliny calls it a famous city. Strabo declares it to be a large city and adds that the neighbouring country was crowded with inhabitants and that it was very fertile Marrian described it as a large and wealthy city and the most populous between the Indus and Hydaspes. Vincent Smith, in his history, says, 'It was the leading seat of Hindu learning where crowds of pupils from all quarters were taught the three Vedas and the eighteen accomplishments. It was the fashion to send princes and the sons of the well-to-do Brāhmanas on attaining the age of sixteen to complete their education at Taxila which may be properly described as a University town. The medical school there enjoyed a special reputation but all arts and sciences could be studied under the most eminent professors ' Dr Hoernle says, 'According to another non-medical line of Indian tradition preserved in the Buddhist Jātakas or Folk-lore, there existed in India in the age of Buddha two great universities or seats of learning in which all sciences (सब्ब सिप्पाणि or सर्वशिल्पानि) including medicine were taught by professors of world-wide renown (दिस पामोक्खा आचारिअ or दिशाप्रमुखाचार्य). These two universities were Kāśī or Benares in the east and still more famous Taksaśilā on the Jhelum river in the west In the latter university, at the time of Buddha or shortly before it, the leading professor of medicine was Ātreya He accordingly should have flourished at some time in the sixth century B. C'

We find references to the origin of Taxila in the Rāmāyana as follows:–

हतेषु तेषु सर्वेषु भरत केकयीसुत ।
निवेशयामास तदा समृद्धे द्वे पुरोत्तमे ॥ १० ॥
तक्ष तक्षशिलाया तु पुष्कल पुष्कलावते ।
गन्धर्वदेशे रुचिरे गान्धारविषये च स ॥ ११ ॥

वा. रा. उत्तरका. स १०१

"As they were all killed, Bharata, the son of Kaikeyī built up two prosperous cities and placed Taksa in Taksaśilā and Puskala in Puskalāvata in the beautiful country of Gandharvas and in the province of Gāndhāra respectively.'

In Mahābhārata also there is a similar reference.

तेन वै मुक्ता भ्रातरस्तस्य तथा चक्रु स तदा भ्रातॄन् संदिश्य तक्षशिला प्रत्यभिप्रतस्थे तं च देशं वशे स्थापयामास ॥ १० ॥

म. भा आ प. अ ३

"The brothers sent by him went out as desired Having instructed his brothers thus, he attacked Taksaśilā and subjugated it"

This famous university not only attracted students from far off places in India like Rājgiha, Mithilā, Benares, Ujjain, Kuru, Kośala etc., but from foreign countries also like Babylonia, Miśra (Egypt), Phoenicia, Syria, Arabia, China and Greece It was a university to which a number of Indian institutions were affiliated It furnished an ideal to foreign countries for moulding their universities on its lines. The Alexandrian school which was established in the 4th century B C and which could boast of 14000 students, was probably the result of inspiration derived from Tak śilā during Alexander's invasion of India

The presence of world-renowned teachers, who were authorities in their subjects, experts and specialists of the various branches of learning was its forte. It was a place where the finishing touch to education was given as graduation from it marked the completion of one's studies.

The catholicity of the curriculum amazes the student of history. Medicine, surgery, allied military arts, astronomy, astrology, divination, accountancy, commerce, agriculture, conveyancing, magic, snake charming, finding hidden treasures and mines, dancing and painting were the main subjects taught besides the Vedas and the eighteen accomplishments.

The subjects were taught under the supervision of expert teachers Each teacher had his own institution having on its role

about 500 students. We learn that one teacher of the military science had all the princes of India studying under him ,numbering 103.

The brilliant teachers and the variety of subjects attracted the cream of the intelligentia and we can count among the luminaries of this intellectual alma mater of India such famous names as Cānakya (चाणक्य), Pānini (पाणिनि), Jīvaka (जीवक), Vyādi (व्याडि), Kumāralabdha (कुमारलब्ध), Asvaghosa (अश्वघोष), Deva (देव), Nāgārjuna (नागार्जुन), Ātreya (आत्रेय), Brahmadatta (ब्रह्मदत्त), Junāha (जुनाह) and a host of others. No doubt it won the popular epithet of the "Queen of learning."

The enrolment of students from distant lands reflects very favourably on the soundness of its educational system. Travel in those days was more than an adventure, it was a hazard. It took months to reach a place where it would now take as many hours. It was usual for a person to distribute his property among his heirs and relatives and bid them adieu before starting on a pilgrimage because the hazards and the rigours of travel were such that if a person safely returned from his travels, it was considered to be nothing short of a miracle And yet parents unhesitatingly sent their sons to Taxila for the acquisition of knowledge at the tender age of 16, the same age limit as is found in modern universities. The course lasted from 5 to 7 years and the students could not return to their homes every four or six months as students of our age can, because the means of communication as we know them today were not existent then.

Fees

Fees were levied. 1000 pieces of the-then current coin was the fee for the course to be paid at the time of enrolment whereas the students who were not able to pay fees rendered personal service to the teacher in lieu of the fees. On completion of study, a lump sum or some other gift was given to the teacher as Guru Daksinā (गुरुदक्षिणा) according to the students' capacity.

The university was largely supported by public contributions. Handsome donations from princes to the university were always forthcoming Besides the students and the staff were often invited

and entertained to meals by the public. We find an instance where a school of 500 students was invited for a dinner by a country family. Often a similar entertainment was given by the whole village

Some students were married persons and maintained their own household and attended to their studies. Those who could afford were allowed to stay in their owe homes. There is the instance of prince Junah of Kāśī who was running an independent house for himself while he attended his college at Taxila

The admission was strict but the strictness was with regards to the intellectual level of the studens seeking admission. But the caste or poverty never formed a barrier, the only exception being that of the Cāndāla This will be evident when we find that there were youths from Ksatriyas, Brahmins, princes, noblemen, merchants, tailors, fishermen and others among the students. There is a story that a Cāndāla of Ujjainī got admission to the university by resorting to disguise

Caste not only did not hamper admission into the university, but it also did not restrict the student in the choice of his subject. This freedom of choice of subjects is evident from instances where we find a Brahmin learning magic and charm, another Brahmin learning the art of hunting, still another studying archery and yet another pursuing practical science Caste, thus had lost its sting if it ever then had, before the charms of this intellectual capital of Āryāvarta.

Like caste, class distinctions also were a thing foreign to this university. A perfect democratic spirit pervaded throughout, and princes, merchants and poor students, all lived as fellow-students under the same strict discipline.

The senior students were given the chance to work as assistant teachers to enhance their grasp of the subject Shift system was also adopted and day and night classes were held.

We have ample proofs to learn that the courses of study were not merely theoretical. The knowledge of both theory and practice was imparted. Many students gave a finishing touch to their practical work by travels in various countries. Taxila was especially

noted for its medical school, law school and the school of military science These schools were very famous and the last named school could boast of having all the princes of India of the time as already stated as its students The arts of healing and war were the specialities of Taxila although it included all other branches of learning

Taxila stood in so high an esteem that pupils from various universities also were drawn to it. There is a story of a student Seta Ketu, of Benares, who went to Takṣaśilā for further studies. On his return, he went to a village where a group of 500 ascetics taught him the arts.

The university at Benares was a later development, moulded on the lines of Taxila by students from Taxila It flourished from 7th B. C. to 12 A D We find that the Benares boys were drawn to Taxila but we do not find any referenccs of Taxila boys going to Benares. The most brilliant and outstanding feature of pride of the Benares university of those days was its school of surgery

There were many minor but important centres of learning at the time One such was the Himalayan school situated at Kanakhal near modern Haradwar where Kaśyapa (कश्यप) the author of Kāśyapa Samhitā was the great teacher. It was primarily famous as a school of Pediatrics. Similarly Videha (विदेह) was also noted as a seat of learning for diseases of the eye.

Nālandā was the largest residential university that India has ever seen The area covered by it was 1 mile long and 1/2 mile broad. This area had a high wall round the buildings Well-planned large and small buildings with 8 big halls and 300 lecture rooms is but a modest description of the centre of learning, which was a monastery and university combined into one. The University building was six-storeyed The population comprised of 10000 pupils and over 1500 lecturers and teachers Over 1000 scholars of high repute were proud of having the honour to reside in the university. This, together with the executive and menial staff, reached a staggering figure. The university undertook a heavy burden of obligations towards the population. It undertook to give its

students and teachers free lodging, free food and clothing and free tuition and medicine There was no idea of deriving part of its expenses from the income of fees levied on the students (as is done in modern times) Education was free. This was possible due to the liberal grants made for the purpose by royal and private philanthropy The University of Nālandā was royally patronized by Gupta rulers It is also stated that as many as 100 chairs or pulpits were arranged every day for the lecturers or discourses to be delivered by as many different teachers

Admission was very strict. Only 2 out of every 10 applicants were admitted, thus preserving the very high intellectual standard for which the university was world-renowned It could boast of students hailing from such far away countries like China. Korea, Tibet, Tokhara, Mongolia, Japan and the Indian Archipelago Considering the scarce and difficult means of communications of this distant age, this cosmopolitan nature of the students is amazing.

Its Library

Library was considered to be the most essential constituent of such a university. It was proverbial to say that a monastery without a library was like a castle without armoury This Nālandā university had three buildings reserved for library. They were nine-storeyed buildings containing rare and sacred books The library quarter was known as Dharmagañja (धर्मगञ्ज), the mart of religion

Munificent donations, not only from the local Gupta kings, but from Bengal rulers and rulers of Java and Sumatra made it possible for the Kulapatis to supply all the requisite clothes, food, bedding and medicine absolutely free. The requisites obtained, the students could concentrate on study with nothing to worry about. It thus became an institute for higher or specialized learning. Its scholars after finishing their education travelled to China, Arabia, Tibet and other places and organised medical work — a subject which was an important item in the curricula. These sacrificing scholars made it their mission to carry the banner of Indian learning and culture to

foreign countries so as to build up a greater India far beyond the geographical boundaries of India proper. This peaceful cultural conquest, the greatest achievement of the Indian system of education as practised in the past, helped in creating a holy halo round this great temple of learning, and attracted students from all parts of the world to beg at India's doors for the alms of knowledge that provided lasting satisfaction to the greater glory of the donors as well as the recipients. It thus justified its name of the University (विश्वभारती) by attracting students from the whole world. It was in fact an international university, like the modern Oxford and Cambridge universities Chinese travellers have left valuable accounts of their travels from which we can get a glimpse of the glory of India that was greater than we are wont to believe

Nalandā was particularly a research institute for advanced students and was so to say the supreme court of judges of intellectual worth Any new theory or hypothesis had to obtain its stamp to become current coin. The highest distinction bestowed by the university was the Fellowship or brotherhood of Nālandā. The students of Nālandā were looked upon as models by all India and were respected everywhere.

All subjects were taught in this university Medicine was one of the subjects. Logic was compulsory for all and was given great importance. There was an astronomical observatory and a water-clock which gave correct time to the whole of Magadha

Nālandā's alumni are names to conjure with. Nāgārjuna (नागार्जुन), Aryadeva (आर्यदेव), Asanga (असंग), Vasubandhu (वसुबन्धु), Dinnāga (दिङ्नाग), Sthiramati (स्थिरमति), Dharmapāla (धर्मपाल), Śīlabhadra (शीलभद्र) are but a few of the prodigies of which Nālandā can well be proud.

In contrast to all this glory, or rather we should say in perfect harmony with the ideals, mission and practice of this noble work of imparting education and infusing cultures, the dress of the students was the same as that of a Bhiksu (भिक्षु). There was no caste distinction and a simple robe comprised the dress of all the students without

any distinction as regards caste or social status They were all Bhiksus (भिक्षु), for the greatest gifts a human being can obtain—knowledge—culture—living

This university flourished from 450 A. D. to 12th century A. D.

CHAPTER XII

EXAMINATION, REGISTRATION AND CONVOCATION

Entrance examination

In order to maintain a lofty standard of intellectual studies pursued in the ancient universities, there was maintained an institute of Dwāra-Panditas (द्वारपण्डिता) or entrance pandits who guarded the holy portals of the temple of learning against the intrusion of mediocre talents. These Dwāra-pandits were each expert in the various subjects taught at the university They conducted an entrance examination of the aspirants for higher studies They were very strict in their tests Hardly 20 to 30 % of the students succeeded in getting admission They took scrupulous care not to make admission cheap They were the standard bearers of the prestige and scholarship of the university. Thus the doors of the university were zealously guarded by experts who were always ready with the most difficult questions at the entrance test in order to find out the competence of the candidates seeking admissions.

Examination in General

The knowledge imparted was both theoretical and practical and the students were required to pass stiff tests in both. There is the story of Jīvaka which gives us an inkling into the method of practical examination adopted in ancient days

Practical Examination

According to the Tibeten tales, Ātreya said to his pupils, "Go to the pine hill and fetch from it that which is no remedy." The pupils went there and each of them brought back that which he thought was no remedy But Jīvaka reflected that there was

scarcely anything which is not a remedy for some or other ailment, so he brought with him only a knot from a reed and a piece of stone. He also took with him a pot which a shepherd girl whom he had cured, had given him. When they all returned to Ātreya, each of them showed what he had brought with him Ātreya said, "Oh sons of Brāhmans, this one is of use in such and such an illness and the others in other illnesses" When Jīvaka was asked what he had brought, he said, 'Oh, teacher, all things are remedies. There exists nothing which is not a remedy However, I have brought a knot of a reed and a piece of stone and a leavening pot" "Of what use are these things?" "If a man is stung by a scorpion, he can be fumigated with the reed knot and healed with leavening pot and with the piece of stone can a pot of curdled milk be broken at harvest time"

The truth of this story is confirmed when we refer to Caraka Samhitā. It is said in the 12th passage of the 26th chapter of Sūtrasthāna

अनेनोपदेशेन नानौषधिभूतं जगति किञ्चिद् द्रव्यमुपलभ्यते तां तां युक्तिमर्थं च तं तमभिप्रेत्य ॥१२॥

"In the light of this knowledge there is in the world no substance that may not be used as medicine in this or that manner for this or that purpose"

Theoretical Examination

For the theoretical test they employed what is known as the "Salākā Parīksā" This was the method adopted at the final examination in Mithilā which reflourished during the thirteenth century. (Mithilā was the capital of Videha, the ancient seat of learning). The test was conducted as under. The page of the manuscript was picked up by a probe (शलाका) at random and the student was asked to explain the matter contained. This test was equally difficult as the admission test of Nālandā and Vikramaśilā controlled and conducted by the Dwāra Pandits This Śalākā test was a test of the student's knowledge in theory.

The final examination was equally difficult This method of test was also employed for a foreigner coming here for practice It was

the practitioner's test. Any practitioner desirous of getting registration and the right to practise in this country, had to pass this examination before he was permitted by the State to practise.

(१) अथ भिषगादित एव भिषजा प्रष्टव्योऽष्टविधं भवति तन्त्रं, तन्त्रार्थान्, स्थानं, स्थानार्थान्, अध्यायम्, अध्यायार्थान्, प्रश्नं, प्रश्नार्थांश्चेति; पृष्टेन चैतद्वक्तव्यमशेषेण वाक्यशो वाक्यार्थशोऽर्थावयवशश्चेति ॥

च सू. ३०, ३२

'Now a physician should be examined by another physician on eight topics viz, the system and its interpretation, the main sections of the system and their interpretation, the chapters (in each section) and their interpretation, and the questions and their interpretation, and thus being examined, he should give his answers, leaving out nothing, by verbatim quotations, by explanations of the quotations and by further elucidations of difficult parts of the explanations."

(२) तत्राह—कथं तन्त्रादीनि वाक्यशो वाक्यार्थशोऽर्थावयवशश्चोक्तानि भवन्तीति ॥१६॥
अत्रोच्यते—तन्त्रमार्षं कार्त्स्न्येन यथाम्नायमुच्यमानं वाक्यशो भवत्युक्तम् ॥१७॥
बुद्ध्या सम्यगनुप्रविश्यार्थतत्त्वं वाग्भिर्व्याससमासप्रतिज्ञाहेतूदाहरणोपनयनिगमनयुक्ताभिस्त्रि-
विधशिष्यबुद्धिगम्याभिरुच्यमानं वाक्यार्थशो भवत्युक्तम् ॥१८॥
तन्त्रनियतानामर्थदुर्गाणां पुनर्विभावनैरुक्तमर्थावयवशो भवत्युक्तम् ॥१९॥ च सू. ३०.

"The question arises-How is the system and the rest expounded verbatim, or with comment or with detailed elucidation ?

To this the answer is—When a system promulgated by a seer is recited in its entirety and in the order of its (original) enunciation, then it is said to be delivered verbatim

When, having penetrated into the truth of its meaning by means of the understanding (a system) is propounded in words that are elaborate or succint (as the occasion may demand) by the method of proposition, reason, analogy, application and conclusion, and in a manner that is intelligible and appealing to the three types of student-mind, then it constitutes an exposition (of the system) with comment

When the difficult passages occurring in the treatise are elucidated by further glosses, then the exposition is called a detailed elucidation".

This could discriminate real scholars from quacks.

विद्यासमाप्तौ भिषजो द्वितीया जातिरुच्यते ।
अश्नुते वैद्यशब्दं हि न वैद्यः पूर्वजन्मना ॥ ५२ ॥
विद्यासमाप्तौ ब्राह्मं वा सत्त्वमार्षमथापि वा ।
ध्रुवमाविशति ज्ञानात्तस्माद्वैद्यो द्विज स्मृत ॥ ५३ ॥ च. चि १.

"On the completion of his studies, the physician is said to be 'reborn' and acquires the title of 'physician'. For no one is a physician by right of birth

On the completion of his studies, the spirit of revelation or of inspiration of the truth descends into the student. It is by reason of this initiation then, that a physician is called a 'Dwija' or a twice-born one".

Registration

A graduate in medicine had to obtain king's permission to embark on his professional career It was the duty of the state to protect its people not only from external invaders and depredators but even from the robbers and bandits within as well as those other robbers, bandits and cheats that might rob people of their money and even life in the guise of a friend, adviser and healer It was to prevent the ravages of the internal enemies that registration of responsible professions such as the lawyer's and the doctor's has come into being This obtained even in ancient India where the State took proper care to eliminate by strict methods the charlatan and the ignorant but ambitious crook, from endangering the welfare of the people. The men that had studied the science well, had acquired proper skill in the practice and had passed all theoretical and practical examinations could set up practice only after obtaining the permission of the king or the state Such a registered practitioner, who received the approval of the state, entered " Visikhā ' (विशिखा) meaning the cessation of the student life (when he had to keep the tuft) and the actual entrance into professional life

अधिगततन्त्रेणोपासिततन्त्रार्थेण दृष्टकर्मणा कृतयोग्येन शास्त्रं निगदता राजानुज्ञातेन . ... वैद्येन विशिखाऽनुप्रवेष्टव्या । सु. सू. १०,३.

"Having studied the science, having fully grasped the meaning, having acquired practical skill and having performed

operations on dummies, with ability to teach the science and with king's permission, a physician should enter into his profession.

The need for such testing and previous approval of a physician before setting up his practice is explained by pointing out the duty of the king to protect his people from the harm that might otherwise befall them at the hands of false men who easily put on the airs and apparel of the real physician The existence of such bogus men was considered a blot on the king and the state

अतो विपरीता रोगाणामभिसरा, हन्तारः प्राणानां, भिषक्छद्मप्रतिच्छन्ना· कण्टकभूता लोकस्य, प्रतिरूपकसधर्माणो राज्ञा प्रमादाच्चरन्ति राष्ट्राणि।

च सू २८, ८

"Opposed to this are the votaries of diseases and the destroyers of life. These charlatans in the robes of doctors, thorns in the flesh of the whole world, with talents similar to those of mimes and mountebanks, move about in the land through the want of vigilance on the part of rulers."

स्नेहादिष्वनभिज्ञो यश्छेद्यादिषु च कर्मसु।
स निहन्ति जन लोभात् कुवैद्यो नृपदोषत ॥

सु सू ३, ५२.

"A quack; ignorant of the procedures of oleation and other therapies and of the operative measures of incision etc., will through greed destroy the lives of the people as a result of the king's connivance or inattention to such false physicians'

Thus it would appear that in ancient India utmost care was taken to safeguard the welfare of the people from the unauthorized and ignorant exploiters in the name of medical men They took care to maintain a high standard in the profession by the tests to which the applicants to the profession had to submit In the case of foreigners, they had to pass the same rigorous examination as the final examination before having the permission to practise either by the royal physician or by a council of physicians.

Śukrācārya lays down positively that without the permission of the king no physician should be allowed to treat.

राजाज्ञप्त्या विना नैव जनै: कार्यं चिकित्सितम् ।

शुक्रनीति १–३, ४

Even the veterinary surgeon had to appear before the king for registration and then be allowed to practice.

The Convocation or Samavartana Ceremony

The convocation ceremony was a solemn, grave and elab orate occasion. The oath was administered to the students which contained very practical hints to the students who were on the threshold of a new life and were just to embark on the medical career.

This convocation ceremony was the remainder of the vow which he had taken at the initiation ceremony It was called the Samāvartana (समावर्तन) ceremony, meaning thereby the returning to home of the student after finishing the course at the teacher s residence.

अनुज्ञातेन प्रविचरता पूर्वं गुर्वर्थोपाहरणे यथाशक्ति प्रयतितव्य, कर्मसिद्धिं यशोलाभं प्रेत्य च स्वर्गमिच्छता भिषजा त्वया गोब्राह्मणमादौ कृत्वा सर्वप्राणभृता शर्माशासितव्यमहरहरुत्तिष्ठता चोपविशता च, सर्वात्मना चातुराणामारोग्याय प्रयतितव्य, जीवितहेतोरपि चातुरेभ्यो नाभिद्रोग्धव्यं, मनसापि च परस्त्रियो नाभिगमनीयास्तथा सर्वमेव परस्वं, निभृतवेशपरिच्छदेन भवितव्यम् , अशौण्डेनापापसहायेन च, श्लक्ष्ण-शुक्लधर्म्यशर्म्यधन्यसत्यहितमितवचसा देशकालविचारिणा स्मृतिमता ज्ञानोत्थानोपकरणसंपत्सु नित्यं यत्नवता च, न च कदाचिद्राजद्विष्टाना राजद्वेषिणा वा महाजनद्विष्टाना महाजनद्वेषिणा वाऽप्यौषधमनुविधातव्यं, तथा सर्वेषामत्यर्थविकृतदुष्टदु:खशीलाचारोपचाराणामनपवादप्रतिकाराणा मुमूर्षूणा च, तथैवासन्निहितेश्वराणा स्त्रीणामनध्यक्षाणा वा, न च कदाचित् स्त्रीदत्तमामिषमादातव्यमननुज्ञातं भर्त्राऽथवाऽध्यक्षेण, आतुरकुलं चानुप्रविशता विदितेनानुमतप्रवेशिना सार्धं पुरुषेण सुसंवीतेनावाक्शिरसा स्मृतिमता स्तिमितेनावेक्ष्यावेक्ष्य मनसा सर्वमाचरता सम्यगनुप्रवेष्टव्यम् , अनुप्रविश्य च वाङ्मनोबुद्धीन्द्रियाणि न क्वचित् प्रणिधातव्यान्यन्यत्रा-तुरोपकारार्थादातुरगतेष्वन्येषु वा भावेषु, न चातुरकुलप्रवृत्तयो बहिर्निश्चारयितव्या , ह्रसितं चायुष प्रमाणमातुरस्य जानताऽपि त्वया न वर्णयितव्यं तत्र यत्रोच्यमानमातुरस्यान्यस्य वाऽप्युपघाताय सपद्यते; ज्ञानवताऽपि च नात्यर्थमात्मनो ज्ञाने विकत्थितव्यम् , आप्तादपि हि विकत्थमानादत्यर्थमुद्विजन्त्यनेके ॥ १३ ॥

न चैव ह्यस्ति सुतरमायुर्वेदस्य पारं, तस्मादप्रमत्त शश्वदभियोगमस्मिन् गच्छेत्, एतच्च कार्यम्, एवं भूयश्च वृत्तसौष्ठवमनसूयता परेभ्योऽप्यागमयितव्यं, कृत्स्नो हि लोको बुद्धिमतामाचार्य शत्रुश्चाबुद्धिमताम् , अतश्चाभिसमीक्ष्य बुद्धिमताऽमित्रस्यापि धन्य यशस्यमायुष्यं पौष्टिकं लौक्यमभ्युपदिशतो वच श्रोतव्यमनुविधातव्यं चेति । ॥१४॥

च. वि. ८

"Acting at my behest, thou shalt conduct thyself for the achievement of the teacher's purposes alone to the best of thy abilities.

If thou desirest success, wealth and fame as a physician and heaven after death, thou shalt pray for the welfare of all creatures beginning with the cows and Brāhmanas.

Day and night, however thou mayest be engaged, thou shalt endeavour for the relief of the patient with all thy heart and soul Thou shalt not desert or injure thy patient even for the sake of thy life or thy living. Thou shalt not commit adultery even in thought. Even so, thou shalt not covet others possessions Thou shalt be modest in thy attire and appearance Thou shouldst not be a drunkard or a sinful man nor shouldst thou associate with the abettors of crimes Thou shouldst speak words that are gentle, pure and righteous, pleasing, worthy, true, wholesome and moderate. Thy behaviour must be in consideration of time and place and heedful of past experience Thou shalt act always with a view to the acquisition of knowledge and the fullness of equipment

No persons, who are hated of the king or who are haters of the king or who are hated of the public or who are haters of the public shall receive treatment. Similarly those that are of very unnatural, wicked and miserable character and conduct, those who have not vindicated their honour and those that are on the point of death and similarly women who are unattended by their husbands or guardians shall not receive treatment

No offering of meat by a woman without the behest of her husband or guardian shall be accepted by thee. While entering the patient's house thou shalt be accompanied by a man who is known to the patient and who has his permission to enter, and thou shalt be well clad and bent of head, self-possessed, and conduct thyself after repeated consideration Thou shalt thus properly make thy entry. Having entered, thy speech, mind, intellect and senses shall be entirely devoted to no other thought than that of being helpful to the patient and of things concerning him only The peculiar customs of the patient's household shall not be made public. Even knowing that the

patient's span of life has come to its close, it shall not be mentioned by thee there where if so done it would cause shock to the patient or to others.

Though possessed of knowledge one should not boast very much of one's knowledge. Most people are offended by the boastfulness of even those who are otherwise good and authoritative.

There is no limit at all to the 'Science of Life'. So thou shouldst apply thyself to it with diligence This is how thou shouldst act. Again thou shouldst learn the skill of practice from another without carping. The entire world is the teacher to the intelligent and the foe to the unintelligent. Hence knowing this well, thou shouldst listen and act according to the words of instruction of even an unfriendly person, when they are worthy and such as bring fame to you and long life, and are capable of giving you strength and prosperity."

द्विजगुरुदरिद्रमित्रप्रव्रजितोपनतसाध्वनाथाभ्युपगताना चात्मबान्धवानामिव स्वभेषजै प्रतिकर्तव्य, एव साधु भवति, एवं विद्या प्रकाशते, मित्रयशोधर्मार्थकामांश्च प्राप्नोति ।

सु सू २, ८

"The twice-born, the preceptor, the poor, the good and the destitute—these thou shalt treat, when they come to thee, like thy own kith and kin and relieve their ailments with thy medications. Thus behaving, good will befall thee Thus thy learning will attain popularity and will gain for thee friends, fame, righteousness, wealth and fulfilment".

अधीत्यानुज्ञात: प्रचरेच्छुक्लवासा· संयतकेशोऽनुद्भ्रान्तो युगमात्रावलोकी पूर्वाभिभाषी सुमुख । न चातुरकुलमनाहूत प्रविशेत्, प्रविशश्च निमित्तानि लक्षयेत । न च सर्वतोऽवलोकयेदन्यत्रातुरात् । न चातुरकुलेषु स्त्रीभि प्रेष्याभिरपि सहोपहासं गच्छेत्, न चासामपूजापुरस्कृत नाम गृह्णीयात, मान्यस्थानेनैव तु ब्रूयात्, न च ताभि सव्यवहारमतिप्रणयं वा कुर्यात्, न च भर्तुरविदित स्त्रीभ्य: किञ्चिदाददात्, न चाविदितः प्रविशेत्, न च रहसि स्त्रिया सह ब्रूयादासीत वा, न चैना विवृता प्रेक्षेत विहसेद्वा, प्रणयन्तीं चोपेक्षेत न च प्रकाशयेत्, न चातुरकुलगुह्य बहि प्रकाशयेत्, नातुरकुलदोषान् प्रथयेत् । दृष्टारिष्टमपि चातुरं न तत्त्वं ब्रूयात्, नित्यमाश्वासयेत । न मृत्युपरिगतशरीरमसाध्यरोगमनुपकरणं चोपगच्छेत्, नौषधमक्रमेणोपदिशेत्, न पराधीनं कुर्यात् । न स्वयं कृतकर्मौषध प्रयुञ्जीत, शरीरौषधव्याधिवयसा चावस्थान्तरज्ञ स्यात् । नित्यसमृतधूपाञ्जनौषध स्यात् । न चान्यभिषग्भिर्विरोधं गच्छेत् । सुयुक्तश्च तदौषधं प्रकल्पयेत् । प्रगल्भो निःशङ्क उपस्थितपदे

विस्पष्ट विचित्रं मृदूपनयवद् ग्राहकमविरुद्ध धर्म्यं सदा ब्रूयात्। प्रजानां हि स्वस्तिकामो भिषगिह चामुत्र च नन्दत इति ॥ ८॥

अथान्यो भिषगभिषदेत्तस्मै क्षमेत, साम्ना चानुनयेत। पुन पुनः कुत्सयन्त तु विगृह्यादितो ग्रन्थेनाऽवकिरेत्, न चास्य वाक्यावकाशं दद्यात्। ब्रुवतोऽपि प्रोक्त च ब्रूयात्—नैतदेवमिति। परिहसेत्, अपशब्दांश्चास्य विगृह्णीयात्, अर्थे कृच्छ्रे चैनमवतारयेद, न चैनमवश परुषयेत्, स्तोत्रगर्भैरेवैनं वर्पयेदिति ॥९॥

का स. वि. ८

"Having finished his studies and permitted to leave the school, he should go about wearing white garment with clipped hair, with undeluded mind and with his eyes looking straight before him. He must be genial and take the initiative in a conversation He must never resort to the patient's house uninvited. Having entered he must scrutinize the prognostic omens He should not turn his gaze on anything else in the house but the patient He should not indulge in exchanging smiles with the women or the female servants of the patient's household He should not call the women by their names unprefixed with honorific terms but accost them in respectful terms. He must not develop a relation of intimacy or love with them. He must accept from them no gift without the knowledge of their husbands. He should not make his entry without announcing himself. He should neither stay nor talk with a woman in secrecy. He must not behold a woman when she is scantily clad or not smile at her. He should show indifference to a woman who makes amorous overtures to him and should not divulge the fact He should not broadcast the secrets or the shortcomings of the patient's household. He should withold from the patient the untoward prognostic signs that he may have perceived. He should continually offer consolation to the patient. He must not undertake to treat one who is on the verge of death, or one who is incurable or one who has not the means of treatment. He should not administer the medicine in the wrong order nor should he delegate the responsibility to another. He should make an altogether novel combination and administer it. He must be versed in the knowledge of characteristics of constitution, drugs, disease and age. He should always be equipped with the store of fumigating drugs, eye-salves and other medicines. He should not incur the hostility of other members of his profession. In cooperation with them

he should prepare the medications. He should be given to speech that is bold, unambiguous, prompt, vivid, charming, gentle, persuasive, comprehensive, non-contradictory and righteous For indeed, the physician who desires the well-being of people enjoys happiness in this world as well as in the other.

If he is attacked in debate by another physician he must be able to take his stand against him The opponent should be persuaded by gentle words. If he persists in repeatedly attacking him, he should be overpowered by hostile methods of debate and by abundance of textual authorities The opponent should be allowed no scope of speech If yet he persists in speech, he should be told 'not so, not so'. He should be scoffed and his grammatical errors exposed and he should be dragged into discussion of very difficult passages, but forgetting oneself one should never indulge in harsh language. One should condemn an opponent with words of seeming praise".

From the above oaths we learn that the following points were stressed upon. The graduate could not return to his place without the express permission of the preceptor. He must complete the course of theoretical text and must fully understand the interpretation of the same He must have witnessed the performance of actual operations himself He must be neat and clean in appearance. He must put on white clothes, carry on umbrella and stick and must put on shoes. His dress must not be foppish His mind must be pure and good His speech should not be violent He must not practise any deceit He must have a brotherly feeling towards all creatures. He must possess sufficient assistants and equipments He is advised as to how he should proceed to the patient's place, what he should do there, how he should examine the patient, what kind of cases he should accept for treatment, what are the most difficult cases for cure and lastly, but not of the least importance is the injunction given to avoid intimate association with women His relations with other physicians are emphasised upon and consultations with other physicians in difficult cases are strongly recommended. These oaths formed the basis of the ethics of the physician, and a physician having all these qualities, could run a successful medical career.

CHAPTER XIII

COMPLETION OF STUDY

The passing of the final test marked the completion of studies At the end, the student was given a ceremonial bath and then he became a Snātaka (स्नातक—derived from स्ना to bathe) or the Graduate. Great importance was attached to this period of the student's life. It was the period when the graduate was on the threshold of a new life As a matter of fact he was called a त्रिज or thrice born.

विद्यासमाप्तौ भिषजो तृतीया जातिरुच्यते ।
अश्नुते वैद्यशब्दं हि न वैद्य पूर्वजन्मना ॥ ५२ ॥
विद्यासमाप्तौ ब्राह्म वा सत्त्वमार्षमथापि वा ।
ध्रुवमाविशति ज्ञानात्तस्माद्वैद्यो त्रिजः स्मृत ॥ ५३ ॥ च चि १ | ४

'On the completion of his studies, the physician is said to be 'reborn' and acquires the title of 'physician' For no one is a physician by right of birth.

On the completion of his studies, the spirit of revelation or of inspiration of the truth descends into the student It is by reason of this initiation then, that a physician is called a 'Trija' or a thrice-born one'.

The word thrice born (त्रिज) is explained thus –

प्रथमा जाति मातृगर्भतो जन्म । द्वितीया जातिरुपनयनात् । तृतीया तु वैद्यवैद्यासमाप्तौ अत· शास्त्रपारगो वैद्य विद्यासमाप्तौ तृतीयजन्मना त्रिज उच्यते ।

"The first birth is from the womb of the mother, the second birth at the time of the sacred-thread ceremony and the third birth is at the conclusion of the medical study and when he has acquired a comprehensive insight into the science. Hence is he called a thrice born one'

Remuneration to the Preceptor

On being initiated as a graduate, the student requested the Guru to name the Guru Daksinā (गुरुदक्षिणा) which he may pay immediately or later After paying the final respects he took the permission to go home.

He would remember the Guru throughout his life and ever offer respects to him.

Post-Graduate Training

Graduation did not mark the total end of education. Nearly every student who completed his study, underwent post graduate training. The necessity of getting post-graduate training is very clearly emphasized both in Caraka Samhitā and Suśruta Samhitā.

कृत्स्नं शास्त्रमधिगम्य शास्त्रस्य दृढतायामभिधानस्य सौष्ठवेऽर्थस्य विज्ञाने वचनशक्तौ च भूयो भूय प्रयतेत सम्यक् ॥

च वि. ८, ५

"Having received the whole of science, the student should, for the sake of strengthening his understanding, strive constantly and well to perfect himself in his grasp of nomenclature, the interpretation of their meaning and in the power of exposition".

वाक्सौष्ठवेऽर्थविज्ञाने प्रागल्भ्ये कर्मनैपुणे ।
तदभ्यासे च सिद्धौ च यतेताध्ययनान्तगः ॥

सु. सू. ३ ५६

'Having finished the study of the science, one must strive to get ability for exposition, for fuller grasp of the meanings, for boldness, for dexterity in practice, for its constant study and for success in treatment".

Antaga (अन्तग) is the word used to signify literally one who has gone to the end of the routine courses.

Besides these ordinary post-graduates, there was a class of students who avowed to be life-long students This class was called Naisthika Brahmacārī (नैष्ठिक ब्रह्मचारी). They were the real research scholars.

Even the post-graduate studies was not the end. Medical science being endless (अपार) and ever progressive, the physician was enjoined to keep himself ever-attentive to maintain the spirit of studentship.

भिषग्बुभूषुर्मतिमानतः स्वगुणसम्पदि ।
परं प्रयत्नमातिष्ठेत् प्राणद स्याद्यथा नृणाम् ॥

च. सू. १, १३३

"Therefore the intelligent person who is aspiring to be a good physician should always persevere to his best in the acquisition of the true qualities of a physician, so that he may be a real giver of life to people"

ज्ञानोत्थानोपकरणसंपत्सु नित्यं यत्नवता ।

च वि ८, १३

"Thou shalt act always with a view to the acquisition of knowledge and the fullness of equipment"

The art of surgery necessitated daily practice if one wanted to achieve success in the profession.

प्रयोगज्ञस्य वैद्यस्य सिद्धिर्भवति नित्यश ।
तस्मात्परिचयं कुर्याच्छस्त्राणा ग्रहणे सदा ॥

सु सू. ९, २०

"Success always attends a physician who is expert at practice. Hence he should constantly handle the instruments to keep up his efficiency".

Travels

Travelling was considered an essential part of education and occasions there were in plenty when travelling became an absolute necessity They were·

(1) For joining the universities
(2) Accompanying the teacher on his travels during the period of training.
(3) For acquiring post-graduate learning or special knowledge.
(4) For attending the medical conferences.
(5) In the course of practice and missionary tours.
(6) When called for consultations.

Considering the scanty means of communications of those days, when travelling to a distant place took months and it was tedious on account of the length of the period taken, when it was risky in the absence of adequate protection during the journey, and when it was full of inconveniences and lack of modern amenities, it was really creditable for those parents and royal and wealthy familes who sent their children at the tender age of 16 or thereabouts for the prosecution of higher studies at places hundreds of miles away. Taxila and Benares were the two main centres of learning in those days and students from all parts of India went there to acquire higher qualifications just as the students of today go to Europe and America. It was difficult for the boys to return only at the end of the examination which took never less than 5 to 7 years. As narrated in Jātakas, parents considered themselves lucky if they could live to see their sons back home after finishing their studies. There is a vivid description of how the parents were transported with joy when their son returned home from Taxila after graduation

The text of Caraka Samhitā begins with the description of Bharadwāja volunteering to travel to the abode of Indra for the acquisition of the science of life.

दीर्घं जीवितमन्विच्छन्भरद्वाज उपागमत् ।
इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम् ॥

च सू १, ३

"Bharadwāja, the mighty ascetic, in search of (the science of) longevity approached Indra, having deemed him, the lord of the immortals, worthy of suit."

This shows that the student was willing to undertake the hazard of adventurous travel for the sake of knowledge.

From the Caraka Samhitā it is evident that the great teacher Punarvasu Ātreya was in the habit of touring in the company of his disciples, through the neighbouring regions of Pañcāla, the woodlands of Caitraratha, Pañcaganga, the environs of the home of Dhaneśa, Kailāsa, the northern slopes of the Himālayas, Trivistapa

etc, for the sake of healing the sick and the dissemination of the science of Āyurveda, as also for the sake of enlarging his own knowledge of the medicinal herbs and plants.

This shows that during the course of studies, the whole class—Guru and pupils, travelled in the land of the basins of the Indus and the Ganges and the area round about the Himālayan mountains

Learned scholars attended these classes, scholars from distant places, Kankāyana from Bāhlīka, the modern Balkh in the north-west, Nimi Videha from the east and Vāmaka from Kāśī.

These tours greatly enhanced the practical knowledge in botany, climatology, constitutional studies of the peoples of the various countries and of clinical discussions.

After the completion of the studies, the student was enjoined to travel to give a finishing touch to his training at the university, as theoretical as well as practical knowledge was essential in the medical science

The spirit of education has always been universal. It has never known the barriers of caste, creed or country. There is no word like "foreign' in the realm of knowledge

This is the spirit of universality that is imbibed by the students in the university education. Āryan civilization has emphasized the importance of this spirit in clear terms. Caraka says—

कृत्स्नो हि लोको बुद्धिमतामाचार्य शत्रुश्चाबुद्धिमताम् , अतश्चाभिसमीक्ष्य बुद्धिमताऽमित्रस्यापि धन्य यशस्यमायुष्य पौष्टिक लौक्यमभ्युपदिशतो वच. श्रोतव्यमनुविधातव्यं चेति ॥

च वि. ८,१४

"The entire world is the teacher to the intelligent and the foe to the unintelligent Hence, knowing this well thou shouldst listen and act according to the words of instruction of even an unfriendly person, when they are worthy and such as bring fame to you and long life, and are capable of giving you strength and prosperity."

Caraka Saṁhitā begins with Bharadwāja going to a distant country to attain the desired knowledge. Though the Āryans may have differentiated themselves from others in other respects and in the general routine of life, as regards the domain of knowledge they honoured equally the Āryan as well as the non-Āryan, provided he possessed knowledge.

Historical records show that a number of students from middle Asia, Persia, Assyria, Greece, China, Tibet, Ceylon etc., visited India either for study or to take part in the assemblies or conferences of learned people Similarly records are found from which we learn that Indian scholars visited Persia, Greece, Alexandria, Tibet, Burma, Siam, Java, East Indian Archipelago, Ceylon, China etc, mostly to disseminate the knowledge they had obtained or to act as missionaries of the science of physical and spiritual health. The spread of Buddhism played a great part in giving the stimulus to the learned scholars to visit various countries as missionaries. From the available Chinese records we find that more than 100 Indian scholars of medicine and philosophy visited China beginning from the 1st to the 5th century A. D. In the 5th to the 8th century A. D, Vaidyas were called to Jundishapur and Baghdad for consultations as well as for service.

MEDICAL INSTITUTIONS IN ANCIENT INDIA—PART II

CHAPTER I

THE INDIVIDUAL AND MEDICINE

The object of the science of medicine in twofold. Firstly, it is for the preservation of good health and prolongation of life, for this task demands all the diligent effort man is capable of, and secondly the combating of disease. (स्वस्थातुरपरायणम् च सू १, २४)

The first of these two aims may be gained by proper living, by right regulation of diet, exercise and habits all of which are possible for each individual, provided he or she possesses the necessary enlightenment and education The second of the aims, i e the combating of disease, may not be possible for every individual if the complaints happen to require elaborate or deep knowledge of diagnosis and therapeusis. But where the complaints are minor and demand nothing more than a familiar and simple drug or an easy manipulation of diet or conduct, every individual or family ought to be able to manage for himself or itself without having to resort to outside help. This self-sufficiency of the individual and the family in the preservation of health and the checking of disease, is an ideal fraught with individual as well as national good. The right way to achieve this is through education at the primary and the secondary stages, for then the largest part of the nation reaps the benefits With the attainment of this hygienic and medical self-sufficiency and independence of the individual and the family, the state gets relieved of a large part of the burden that it has otherwise to bear, and is left free to pursue with greater intensity and concentration the problems of serious and difficult forms of disease and epidemics.

This was the actual state of affairs in ancient India There obtained a broad and universal system of education and enlightenment and elementary knowledge of medicine or personal hygiene formed part of that education in the secondary stage of it.

Secondary Education

Then the secondary education was given in high schools or Guru-Kulas where every student was bound to study compulsorily the five subjects, viz, Śabdavidyā (शब्दविद्या) or grammar and lexicography, Śilpasthānavidyā (शिल्पस्थानविद्या) or arts, Cikitsāvidyā (चिकित्साविद्या) or medicine, Hetuvidyā (हेतुविद्या) or logic and Adhyātmavidyā (अध्यात्मविद्या) or science of spiritual philosophy. On completing this course, a student was considered fit to select any special branch of study and join the University.

An elementary knowledge of medicine was considered necessary for all students. They were taught the elementary rules of preservation of health and how to live a full span of life in perfect health by taking care about diet, personal hygiene, actions and character. This shows the importance attached to the medical science, the basic knowledge of which was considered necessary for every individual No wonder then that the medical science thus became the most popular science of the Āryan civilization

Observation of these rules and regulation of personal hygiene was moreover preached by the religious code, as purity of heart and mind cannot be generally achieved in an unclean or unsound body. A sound mind presupposes a sound body Hence cleanliness and preservation of sound health became the subject of religious codes and were enforced in every religious ceremony.

Dharmaśāstras are full of injunctions regarding purity, ablutions, diet, regulations, behaviour and mental and physical discipline. The daily routine and seasonal conduct known as Dinacaryā-Ṛtucaryā (दिनचर्या-ऋतुचर्या) as well as the general lines of hygienic life known as Swasthavitta (स्वस्थवृत्त) are given in elaborate detail in the medical treatises, and these no doubt formed part of the universal curriculum of education and ethics The benefits of cleansing the teeth and the tongue, ear, the eye and the skin, the bath, the inunction, massage, non-suppression of the natural urges, the selection of food and drink, the occasions for avoidance and indulgence in the sexual act, the usefulness and manner of taking certain things like curds, butter-milk, honey and ghee and such other simple but very important facts that make for a healthy life were the common knowledge of all people.

Daily And Seasonal Regimen

Āyurveda is primarily the science of positive health and it is only secondarily that it is the science for the cure of disease. As such, it prescribes precepts and rules that would ensure the smooth running of the intricate mechanism of the human body without hitch or hindrance.

Thus, hygiene plays a most important role in Indian medicine This code of health lays down in full details the regimen of daily life (दिनचर्या) in general, and its modifications and variations in different seasons (ऋतुचर्या) and the most important point emphasized is that the application of these rules is to be made according to the individual constitution (प्रकृति) of men. It comprises of instructions about diet and activity, work, rest and sleep, sense-purity, sex-hygiene and behaviour in general. Its domain covers not only strengthening the physical powers of the body, but also the strengthening and increasing the vitality of all the senses and the psyche It contains specific injunctions and clear-cut dos and don'ts with regard to the natural urges of the body and mind It is not the puritanic precept of abstention that it preaches; it is the full-blooded life that is aimed at, giving full scope, within healthy limits, to pleasures that the flesh can enjoy It aims at the overcoming by man of the handicaps of nature and age Its definition of man is complete He is the aggregate of body, mind and spirit Āyurveda's field of observation and application extends to all these aspects of man Its hygiene and philosophy known as Swastha-vrtta is supplemented by Sadvrtta or the 'right life' which inculcates the discipline of the senses and the regulation of the moral life so as to accord with the happiness and good, not of the individual merely but of society as a whole It is therefore social and universal in its conception and application and comprehends a physical, mental and ethical framework of life. It is an entire way of life that Āyurveda expounds embodying philosophy, eugenics, ethics and healing

The human body is no doubt a machine but the metaphor should be applied in a limited sense only. Even as a machine it is self-stoking, self-adjusting, self repairing, self-preserving, self-asserting and self-multiplying machine It has intelligence and feeling. It has

individuality and purposiveness. It is an organism much beyond the concept of mechanism.

The aim of Āyurveda is to study man as a whole and as such with all the paraphernalia of social, seasonal, climatic and regional environs. It would indeed be a tedium and an ordeal for a man to go through the same daily routine for all the three hundred and sixty-five days of the year. Not only this, it would indeed adversely affect him if he followed a rigid routine in all the varying seasons Nature has been bountiful in bestowing on India a variety of seasons. The shivering cold of the winter, the scorching heat of the summer, the welcome downpour of the monsoon, are the three chief seasonal varieties linked by the intermediate seasons of Śarad or the season of transition from the monsoon to the winter characterised by harvest festivals, placid atmosphere and clear nights; the Vasanta, or the spring, the season of flowers and colour feasts, the season of joyous youth and temperate air and thirdly the pre-monsoon season of hard toil and high expectations 'Prāvṛt'

The Ṛtu-caryā prescribed in Āyurveda is a code of injunctions to change or to modify the daily routine of diet and behaviour to suit the different seasons. It lays down rules of behaviour and diet to get adapted to the requirements of the varying seasons. Special emphasis is laid on the time of conjunction of two seasons when the vagaries of both the seasons co-exist, a condition to be well-guarded against A special procedure of habituation and withdrawal of personal regimen is prescribed; for what may be conducive to health in one season may act quite contrarily in another season. Cold which is agreeable and wholesome in hot days is disaggreeable and unwholesome in cold days.

The code of personal hygiene does not end here Its most important part and purpose begins hereafter. Man is to be preserved in perfect health for the longest span of life possible for him.

Man is an intellectual, progressive creature. He is not going to be a passive, static, obedient, vegetative organism He will transgress the limitations of diet and behaviour. As a consequence, his body-mechanism

will be too much strained, disordered or worn out. Or he may have to encounter the unusual environmental changes of time and place

The instructions regarding the avoidance of such strain and disorder are the peculiar methods expounded by the Āyurvedic science.

(1) To give a thorough overhaul to the body-machinery as a whole by inunction (स्नेहन), sudation (स्वेदन) and quinary purificatory procedures (पञ्चकर्म).

(2) To strengthen the vital force of life to counteract the effect of wear and tear by vitalization (रसायन) and virilification (वाजीकरण)

(3) To prepare it for any emergency of unexpected circumstances of season or place which may adversely affect the body, special prophylactic measurs have been advised Here seasonal regimen plays its part in immunising the body, virilification and vitalization having already increased the body-power to fight against diseases.

The quinary purification procedures (पञ्चकर्म) cleanse the body and reduce the chances of susceptibility of the body to the onslaughts of disease. Vitalization and virilification procedures replenish the worn out tissues, preventing the approach of old age and promoting longevity. They help in the re-creation of the body, a recreation in its literal sense. The desire to live long and that too with the perfect functioning of sense-organs is inborn in human beings and Āyurveda has amply catered to this need. It has enabled people to achieve the best possible results from life.

देशानामामयानां च विपरीतगुणं गुणैः ।
सात्म्यमिच्छन्ति सात्म्यज्ञाश्चेष्टितं चाद्यमेव च ॥

च. सू. ६–५०

विषमस्वस्थवृत्तानामेते रोगास्तथाऽपरे ।
जायन्तेऽनातुरस्तस्मात् स्वस्थवृत्तपरो भवेत् ॥

माधवप्रथमे मासि नभस्यप्रथमे पुनः ।
सहस्यप्रथमे चैव हारयेद्दोषसंचयम् ॥

स्निग्धस्विन्नशरीराणामूर्ध्वं चाधश्च नित्यशः ।
बस्तिकर्म ततः कुर्यान्नस्यकर्म च बुद्धिमान् ॥

यथाक्रम यथायोग्यमत ऊर्ध्वं प्रयोजयेत् ।
रसायनानि सिद्धानि वृष्ययोगाश्च कालवित् ॥

रोगास्तथा न जायन्ते प्रकृतिस्थेषु धातुषु ।
धातवश्चाभिवर्धन्ते जरामान्द्यमुपैति च ॥

विधिरेष विकाराणामनुत्पत्तौ निदर्शित ।
निजानामितरेषा तु पृथगेवोपदेक्ष्यते ॥

च. सू. ७, ४६-५०

स्वस्थवृत्तं यथोद्दिष्ट यः सम्यगनुतिष्ठति ।
स समा॰ शतमव्याधिरायुषा न वियुज्यते ॥

च. सू. ८, ३१

"The knowers of the principles of homologation consider it desirable to acquire homologation regarding food and behaviour to things which are antagonistic to the characteristics of the country and the causative factors of the diseases prevalent there".

"These and other diseases occur in those who do not observe the rules of healthful living Hence the healthy man should be diligent in the observance of the rules of healthful living. One should eliminate the accumulated morbid matter in the months of Caitra, Śrāvana and Mārgaśīrsa.

The wise physician should, after preliminary preparation of the body with the oleation and sudation procedures, carry out the purificatory procedures of vomition, purgation, enemata and errhines according to the season.

Thereafter the physician skilled in the science of climatology should administer alterative and virilific remedies of tested efficacy systematically and as indicated.

Thus the body-elements being restored to the normal state, susceptibility to disease disappears, the body-elements get aggrandised and the pace of age is slackened.

Such is the procedure laid down for the prevention of the

endogenous diseases. As regards the prevention of other types of diseases, we shall instruct separately".

"He who rightly observes the rules of health laid down here will not be deprived of the full measure of the hundred years of diseaseless life."

This knowledge of seasonal regimen was even more important for the women to learn for they thus knew how to protect the husband and the children from the evils of unwholesome dietary.

भोजने च रुचितमिदमस्मै द्वेष्यमिद पथ्यमिदमपथ्यमिदमिति च विन्द्यात् ॥

वा. का. अधि ४ अ १, १०

रुचितमिदममुष्मै पथ्यमेतन्न वेति ।
प्रतिदिनमपि भर्तुर्भोजनेच्छा विदध्यात ॥

कोकाजी

"(The woman) should know that such and such a thing is delectable to the man or detestable or is wholesome or unwholesome to him in diet".

"She must know and give to her husband articles which are liked by him and are wholesome to him. She must know articles to be such or otherwise'.

Besides this general knowledge, every house-wife took care to keep a storage of the common but useful drugs

तथा लवणस्नेहयोश्च गन्धद्रव्यकटुकभाण्डौषधाना च दुर्लभाना भवनेषु प्रच्छन्न निधानम् ॥

वा का अधि. ४ अ १. २८

"Thus rare drugs and salt, oil, fragrant drugs and pungent drugs, and pot-herbs, should be preserved in the house".

निभृतमसुलभानि स्थापयेद् भेषजानि ।

कोकाजी

"Drugs difficult to obtain must be collected and stored,"

मूलकालुकपालङ्कीदमनकाम्रतकैर्वारुकत्रपुसवार्ताककूष्माण्डालाबुसूरणशुकनासास्वयंगुप्तातिलपर्णिकाग्नि-मन्थलशुनपलाण्डुप्रभृतीनां सर्वौषधीनां च बीजग्रहणं काले वापश्च ॥

वा. का अधि ४ अ १ २९

'Radish, peach, spinach, Damanaka, Indian hog-plum, phut cucumber, common cucumber, brinjal, ash-gourd, bottle-gourd, telinga potato, lin, cowage, sambo, wind-killer, garlic and onion etc, the seeds of these and such other medicinal plants should be collected and sown in their proper season"

In the back yards of houses, the family grew a small garden of medicinal plants along with pot-herbs

परिपूतेषु च हरितशाकवप्रानिक्षुस्तम्बाञ्जीरकसर्षपाजमोदशतपुष्पातमालगुल्मांश्च कारयेत् ॥

वात्सायन. अधि ४-अ- १, ६

"The following herbs were to be grown in the backyards of houses, viz, plots of greens and vegetables, clusters of sugarcane, cumin, mustard and bishop's weed and dill seed plants and Tamāla shrubs."

And each family was able to prepare for its own exigencies, tinctures, medicated wines, decoctions and linctuses.

कुटुम्बिनः कृत्येषु श्वेतसुरामौषधार्थं वारिष्टमन्यद्वा कर्तुं लभेरन् ।

कौ. अ. २, २५

"On special occasions (marriage etc) people (families) shall be allowed to manufacture white liquor or medicated wine for use in diseases and other kinds of liquor '

Round about a village and along the road-sides were planted trees and plants and shrubs that were of great medicinal value. This is borne out by an inscription of Aśoka, the great Buddhist Emperor of India. The State allowed the people to pluck the leaves and fruits and bark of these trees for medicinal purposes It is a familiar thing even today in the villages for an old dame of a household to go out into the outskirts of the village in the morning, for culling some herbs, leaves and bark for the ailment of the children, men

and women of the family Ordinary cold, cough, constipation, diarrhea, indigestion, jaundice and a host of such minor maladies are within the compass of a family-possibilities of cure, without resorting to regular professional aid

It was the aim to disseminate this elementary and general knowledge of personal and social hygiene as well as general principles of diet, and medicine which were within the scope of intelligence and attainment of every individual and family

Just as certain degree of acquaintance with geography, science, history and arithmetic is deemed an essential part of a civilized man's mental equipment, even so or even more so was it deemed necessary for him to learn the general principles of hygiene, and the functioning of his own stomach, heart and lungs, and intestines which is physiology, and easy and simple methods of curing cuts, wounds and boils, ordinary fever, cold, headache and such other everyday ailments. This was not only of great individual advantage like a stitch in time which saves nine in the form of doctor s bills or irrepairable damage to his health, but it reduced the medical burden of the state. This was a national blessing and created a society approaching near to the ideal

This relationship between the individual and medicine is therefore a vital one both from the individual's own point of view as well as the state's The state has the power to impart and the individual the capacity and inclination to learn this essential enlightenment This requires a recasting of the educational programme of the State It is easy to do and the results are certain to follow. The individuals are the state in our days of democracy, and a democratic programme of education cannot afford to ignore this beneficient and in the long run beneficial course of medical enlightenment of every individual member of the State.

CHAPTER II

VILLAGE AND MEDICINE

If in spite of the various onslaughts of foreign invasions and religions India has survived, it is only due to her thousands of villages humming with agricultural toil and life. The description of ancient historians furnishes the data from which we can gather that administration was so organised that every village was self-sufficing and became an independent unit in itself, at the same time being a component part of the vast area of the motherland and marching in harmony with the rest This peaceful living and healthy development of the villages was due to the conventions of war prevalent then. As for example Kautilya warns and says.

प्रसारवीवधच्छेदान्मुष्टिप्रस्यवधादपि ।
वमनात् गूढघाताच्च जायते प्रकृतिक्षयः ॥ कौ. अ. १३,४

" By the destruction of trade, agricultural produce and standing crops, by causing the people to run away and by slaying their leaders in secret, the country will be denuded of its peoples."

In the same way Magesthenes also says " Whereas among other nations it is usual, in the contests of war, to ravage the soil, and thus to reduce it to an uncultivated waste, among the Indians, on the contrary, by whom husbandmen are regarded as a class that is sacred and inviolable, the tillers of the soil, even when battle is raging in their neighbourhood, are undisturbed by any sense of danger, for the combatants on either side in waging the conflict make carnage of each other, but allow those engaged in husbandry to remain quite unmolested Besides, they neither ravage an enemy's land with fire, nor cut down its trees ".

This being the case the problem of medical aid was so tackled that every village was able to receive the services of the physician, in health as well as in disease. One wonders to find how simple, practical, economical and thorough a system of medical administration was devised then

Kautilya in his Arthaśāstra defines a village as consisting of

100 families or houses in the least raising the number to 500 in the highest.

शूद्रकर्षकप्रायं कुलशतावरं पञ्चशतकुलपरं ग्रामं क्रोशद्विक्रोशसीमानमन्योऽन्यारक्षं निवेशयेत् ।

As to the requirements for happy living in a village, definite instructions and advice have been laid down by the ancients. Vāgbhata in his Astāngasangraha says that·—

न देशं व्याधिबहुलं नावैद्यं नाप्यनायकम् ।
नाधर्मीजनभूयिष्ठं नोपसृष्टं च पर्वतम् ॥ १११ ॥
वसेत्प्राज्याम्बुभैषज्यसमित्पुष्पतृणेन्धने ।
सुभिक्षक्षेमरम्यान्ते पण्डितैर्मण्डिते पुरे ॥ ११२ ॥ अ. सं सू. ३

" A village should not be constructed where the country abounds in disease, where there is no physician, where there is no leader to guide and protect, where the number of irreligious people is great, and where the country is situated near a mountain. " He says that, "People should reside in a place which bears plenty of water, medicinal herbs, sacrificial sticks, flowers, grass and firewood, and which yields abundant food, where there is complete safety of property and person, where the out-skirts are beautiful and pleasing and lastly which is adorned by the presence of learned people".

Similarly it has been ordained by Manu that:

नाधार्मिके वसेद्ग्रामे न व्याधिबहुले भृशम् ।
नैकः प्रपद्येताध्वानं न चिरं पर्वते वसेत् ॥ म. स्मृ. अ ४, ६०

"One should neither live among impious persons nor in a place abounding in diseases; one should not undertake journey alone nor should reside on mountain for a long time".

There is also a popular verse which describes requisites for habitation, viz,

धनिकः श्रोत्रियो राजा नदी वैद्यस्तु पञ्चमः ।
पञ्च यत्र न विद्यन्ते न तत्र दिवसं वसेत् ॥

"A wealthy person, a Brāhamana well versed in the Vedas, a king, a river and the fifth a physician; in a place without any of

these, one should not live even for a day."

From the above facts we can clearly see that in the construction and inhabitation of a village a site free from disease, a clever physician and the presence of medicinal herbs played an important part

As seen above, the physician occupied a predominant place and played an important part in the happy life of a village For his contentment and continuity of service in the interests of the people, he was endowed with lands in that village, as a part of his remuneration Kautilya says:-

अध्यक्षसख्यायकादिभ्यो गोपस्थानीकानीकस्थचिकित्सकाश्वदमकजङ्घारिकेभ्यश्च विक्रयाधानवर्जम् ।

"Superintendents, accountants, Gopas, Sthānikas, veterinary surgeons, physicians, horse-trainers and messengers shall also be endowed with lands, which they shall have no right to alienate by sale or mortgage."

Thus being stabilized in the village, the physician discharged his duties in the best interests of the village

1. He looked after every villager in health as well as in disease.

2 He was responsible for the sanitation of the whole village.

3 He imparted general training in personal hygiene and village sanitation

4. He made use of all the medicinal plants availabe in his village and prepared drugs himself, thus contributing to the medical economy providing medicines at the lowest cost.

5. He helped the State in the plantation of herbs which were not grown in his village and which were often needed in the preparation of the various drugs

6. The superintendent of agriculture sought his advice in the plantation of medicinal herbs.

सीताध्यक्ष कृषितन्त्रगुल्मवृक्षायुर्वेदज्ञस्तज्ज्ञसखो वा ।

कौ. अ. पृ. ११५

"The superintendent of agriculture shall be possessed of the knowledge of the science of agriculture dealing with the plantation of bushes and trees, or assisted by those who are trained in such sciences'.

Thus he brought about the well-being of the people as a physician, a sanitary officer, a pandit and a wise man.

The state not only maintained such village physicians but provided veterinary physicians also for the treatment of animals because animals are everything in the agricultural life of a village.

दण्डविष्टिकराबाधै रक्षेदुपहता कृषिम् ।
स्तेनव्यालविषग्राहै. व्याधिभिश्च पशुव्रजान् ॥ कौ अ. पृ ४८

"He shall protect agriculture from the molestation of oppressive fines, free labour and taxes, herds of cattle from thieves, tigers, poisonous creatures and cattle disease."

There existed a class of travelling physicians who visited small villages and hamlets going from one place to another, dispensing medical aid, and preaching medicine and religion as well. This class is still existant in India. It resembles the Periodeuteis i e. travelling physicians or ambulant physicians of ancient Greece Moreover there were hospitals wherein the diseased, the aged and the helpless were treated free of cost. The maternity homes for women and children were also maintained by the state

बालवृद्धव्याधितव्यसन्यनाथाश्च राजा बिभृयात्। स्त्रियमप्रजाता प्रजातायाश्च पुत्रान् ।
कौ अ. पृ. ४७

" The king shall provide the orphans, the aged, the infirm, the afflicted and the helpless with maintenance. He shall also provide subsistence to helpless women when they are carrying and also to the children they give birth to"

The state also took measures to prevent the spread of epidemics or when necessary arranged the evacuation of the villages if the epidemics were not controlled.

परचक्राटवीग्रस्तं व्याधिदुर्भिक्षपीडितम् ।
देशं परिहरेद्राजा व्ययक्रीडाश्च वारयेत् ॥

कौ. अ. पृ. ४८

" The king shall avoid taking possession of any country which is liable to the inroads of enemies and wild tribes, and which is harassed by frequent visitations of famine and pestilence. He shall also keep away from expensive sports. "

All the measures intended for the welfare of the public contributed greatly to the physical progress and thereby to the mental and moral progress of the society as well and thus helped in the nation-building effort of the times

Just as medical aid was rendered in the right manner, so too there was great vigilance shown against prevalence of quacks and pretenders who robbed the people of their lives and money. Stern measures were taken by the enactment of special laws forbidding these charlatans to practise and cheat the innocent people

Medicinal plants were planted either in natural soil or in pots.

गन्धभैषज्योशीरह्रीबेरपिण्डालुकादीना यथास्वं भूमिषु च स्थाल्याश्च अनूप्याश्चौषधीस्स्थापयेत् ।
कौ. अ. २,२४

" Such medicinal herbs as grow in marshy grounds are to be grown not only in grounds suitable for them, but also in pots. "

The following edict of king Aśoka bears testimony to the above statement–

B. ओसुढानि च यानि मनुशोपगानि च पसोपगानि च यत यत नास्ति सर्वत्रा हारापितानि च रोपापितानि च

C. भूलानि च फलानि च यत यत्र नास्ति सर्वत्र हारापितानि च रोपापितानि च

D पंथेसु कूपा च खानापिता ब्रछा च पारोपिता परिभोगाय पसुमनुसान

(b) "And wherever there were no herbs that are beneficial to man and beneficial to cattle, everywhere they were caused to be imported and to be planted."

(c) "Wherever there were no roots and fruits, everywhere they were caused to be imported and to be planted "

(d) "On the roads, wells were caused to be dug and trees were caused to be planted for the use of cattle and men"

In the same way those who injured the trees, useful plants and herbs were also made liable to punishment

कृष्टजानामोषधीना जाताना च स्वयं वने ।
वृथालम्भेऽनुगच्छेद्गा दिनमेकं पयोव्रत ॥

म स्मृ ११, १४४

" One who uselessly cuts medicinal herbs planted in cultivated soil or grown wildly, should, in order to absolve himself of the sin, follow a cow and subsist on milk alone for one day."

There were strict rules regarding the notification of disease which the village Vaidya was bound to report, to the head of the village, every serious case or notifiable disease.

चिकित्सकः प्रच्छन्नव्रणप्रतीकारकारयितारमपथ्यकारिण च गृहस्वामी च निवेद्य गोपस्था निवेद्य। गोपस्थानिकयोर्मुच्येतान्यथा तुल्यदोषस्स्यात

कौं अ अ २,३६

" Any physician who undertakes to treat in secret a patient suffering from ulcer or excess of unwholesome food or drink, as well as the master of the house (wherein such treatment is attempted) shall be innocent only when they (the physician and the master of the house) make a report of the same to either Gopa or Sthānika, otherwise both of them shall be equally guilty with the sufferer "

Now taking the benefit of the age-old tested experience, we in modern times, should organise medical aid, on the lines already suggested making changes whenever and in whatever way necessary and as suited to the needs and conditions of modern society As for example

1 The Vaidya should be stabilised by being given a plot of land in the village.

2. Protection and plantation of medicinal herbs around the village should receive all attention from the State.

3. Simple drugs should be prepared by the Vaidya himself in order to ensure the efficacy, freshness and low cost of the preparation.

4. Every village must have its hospital on a small scale where the diseased, the aged and the helpless might receive careful treatment.

5 Widows and helpless women may be trained as nurses and midwives, who can earn their living and at the same time help the people in their illness.

6. Maternity homes should be provided for the gravida and the children so that they have immediate medical aid without any change of place and without much expense.

7. Prohibition of practice should be enforced on quacks and pretenders, by means of heavy punishments.

CHAPTER III

URBAN MEDICAL RELIEF

India then, as now, was a land of villages. The vast bulk of the people have always lived in the country The great changes in rulership, the palace revolutions and foreign domination have left the rural life of our country almost untouched. Every village has had its extent of land for tillage and pasturage, its temple for worship, its own priest and vaidya, its barber and dhobi all institutionalised on a lasting basis. Everything goes on today as it has gone on through the length of the ages.

The changes are in the town modes of life and all political and social upheavals have their source and their end in the life of the urban population. Every dynasty of kings took care to meet the changing needs of the urban life and so important an aspect as health and medical aid could not have been neglected.

Two Types of Institutions

1. State Service.
2. Private practice

For this purpose two classes of medical practitioners came into existence. One class belonged to the state service and rendered medical help according to the rules and regulations of the State and with its authority too. The other class consisted of private practitioners who tried their best to help the people in a humanitarian spirit

For the institutions of state service the following references from Kautilya will shed much enlightenment on the subject.

Kautilya mentions the exact site where the state dispensary is to be established.

उत्तरपश्चिमं भाग पण्यभैषज्यगृहम्।

कौ अ. पृ. ५५

"To the north-west should lie shops and hospitals".

He also states where the shrine dedicated to the Aświnīs along with that of other gods should be built

आपराजिताप्रतिहतजयन्तवैजयन्तकोष्ठकान् शिववैश्रवणाश्विश्रीमदिरागृह च पुरमध्ये कारयेत् ।

कौ. अ. पृ. ५५

"In the centre of the city, the aparatments of gods such as Āparajita Apratihata, Jayanta, Vaijayanta, Siva, Vaiśravanā, Aświnas and the abode of Goddess Madirā shall be situated."

Also he mentions that a store of medicines adequate for the requirements of many years should be secured, and old stocks should be replenished by fresh ones.

भैषज्य निचयाननेकवर्षोपभोगसहान् कारयेत् । . नवेनानवं शोधयेत् ।

कौ. अ

"Medicinal articles . shall also be stored in such quantities as can be used for years together without feeling any want.'

"Of such collection, old things shall be replaced by new ones when received.'

In addition to the medical officers appointed by the State, there existed a larger class of physicians who did private practice.

That the medical profession was a popular one drawing a larger number of people to the trade is evident in as ancient a time as that of the Rāmāyana where we find it said that all the people of the town viz.,

दन्तकारा सुधाकारा ये च गन्धोपजीविनः ॥१३॥
सुवर्णकाराः प्रख्यातास्तथा कम्बलकारिका ।
स्नापकोष्णोदका वैद्या धूपका शौण्डिकास्तथा ॥१४॥

रा. अ. का. ८३

"Grocers, jewellers, makers of rugs, keepers of hot water baths, medical practitioners, fumigators and wine sellers, all of whom accompained Bharata to meet Rāma'

The medical practitioners seem to have formed their own guilds just as other merchants, artisans and craftsmen did

The medical profession must have been a lucrative one in those days so much so that it induced a lot of ambitious persons to parade as physicians and exploit the people. As we shall see the quacks abounded in every place and were known for their presumptuous manner and speech

Three kinds of practitioners were existant at that period as depicted by Caraka

भिषक्छद्मचरा सन्ति सन्त्येके सिद्धसाधिता ।
सन्ति वैद्यगुणैर्युक्तास्त्रिविधा भिषजो भुवि ॥५०॥

वैद्यभाण्डौषधै पुस्तै पल्लवैरवलोकनै· ।
लभन्ते ये भिषक्शब्दमज्ञास्ते प्रतिरूपका· ॥५१॥

श्रीयशोज्ञानसिद्धाना व्यपदेशादतद्विधा ।
वैद्यशब्द लभन्ते ये ज्ञेयास्ते सिद्धसाधिता ॥५२॥

च. सू ११

"Three kinds of medical practitioners are found in the world, firstly, the impostors in physician's robes, secondly, the vain-glorious pretenders, and thirdly, those endowed with the true virtue of the healer.

Those who by parading their medical paraphernalia, books, models, smattering of medical texts and knowing looks acquire the title of physician, are the first kind, viz, the ignoramuses and impostors.

Those who by laying claim to association with persons of established wealth, fame, knowledge and success, while they themselves have none of these things, arrogate to themselves the designation of physicians, are vain-glorious pretenders"

This shows the equipment a physician was having in his dispensary and the art he was making use of in his practice

Vātsāyana makes interesting references to the dispensaries in the town that were the convenient trysting places for lovers

तस्या प्रायत्निकं दर्शन मित्रज्ञातिमहामात्रवैद्यभवनसन्निकर्षे विवाहयज्ञोत्सवव्यसनोद्यान गमनादिषु ॥ ६ ॥ ५,२

" In the neighbourhood of the building of a friend, caste-fellow, high official or of a physician and on the occasions of marriage, sacrifice, festival, adversity and visit to the gardens etc., a woman tried to make her appearance. "

The equipment of the practitioner was as complete as the needs of the times demanded Caraka ascribed great importance to the completeness of equipment of a physician, for without it, successful treatment is not possible to achieve.

Before a physician takes up a patient for treatment, he is advised to keep ready all medication, apparatuses and instruments required for the procedure of treatment as well as for the emergency that may arise during the course of treatment

इह खलु राजान राजमात्रमन्यं वा विपुलद्रव्यं वमन विरेचन वा पाययितुकामेन भिषजा प्रागेवौषधपानात् सभारा उपकल्पनीया भवन्ति, सम्यक्चैव हि गच्छत्यौषधे प्रतिभोगार्था., व्यापन्ने चौषधे व्यापद·

परिसंख्याय प्रतिकारार्थं, न हि सन्निकृष्टे काले प्रादुर्भूतायामापदि सत्यपि क्रयाक्रये सुकरमाशु संभरणमौषधानां यथावदिति ।

च सू १५, ३

"The physician who wishes to administer the procedure of emesis or purgation to a person of kingly circumstance or a wealthy man, must keep ready before beginning his treatment, his full armamentarium. If the procedure proves quite successful, the equipment will be of use in after-treatment, and if the procedure goes wrong it will serve to help diagnosis and emergency treatment of complications arising during the course of treatment The equipment should be kept because it is not easy to obtain immediately, even if the means to buy them be available, the stock of remedies needed in the event of an emergency development of the disease"

Thus we see that even in that bygone age the medical profession was a popular one in the cities and towns and the best minds must have striven for high achievement in the profession and science It is therefore that one should regard Āyurveda not as a mere dead letter come down to us only through mute books, but is a living and expanding art and science which dominated for thousands of years, but which has suffered neglect only for a few centuries recently. It is for the citizens of free India to pick up the thread and continue to progress into newer realms of achievement and glory and to place it before the world in such a form as it may be of universal use and utility

CHAPTER IV

THE ROYAL PHYSICIAN

It was natural that in a society patterned on the monarchical system of government, all the arts and sciences should centre round the person of the king and his patronage be the means and object of all advancement in them. The poet, the artist, the scholar, the astrologer, the priest, the physician and the statesman were each of them attached to the king's person and humored and helped him in his pleasures and pursuits and enriched his mental and physical

equipment while they in turn received his admiration and encouragement and not seldom lävish patronage.

Nizami-i-Arudi, a court poet of Samarkand in his persian book Chahar Maqala has well said that the four classes of experts are indispensable in a properly constituted court, to wit secretaries of State, poet, astrologer and physician. While the poet and the others might be dispensed with, the physician and the statesman were indispensable for obvious reasons; that is maintaining order in the constitution of king's body and the constitution of the Government respectively. Out of these two again the physician was of the greater importance to the king as the health, the basis of all happiness and activity can only be secured by the services of an able and trustworthy physician. Moreover, the king lived in perpetual fear of being poisoned, and his luxurious life made continual inroads on his health He had therefore great need to entrust his everyday life to the regulation and supervision of the physician. The two aspects of medicine, namely the maintenance of health and long life as well as the combating of disease, found complete application, in the supervision of a king's life by a physician

The post of Royal physician needed trustworthiness equally with the ability and hence the system of hereditary appointment might be prevalent as in the appointment of ministers. We find in Harsacarita (हर्षचरित)–

तेषा तु भिषजा मध्ये पौनर्वसवो तस्मिन्नेव राजकुले कुलक्रमागतो . रसायनो नाम वैद्यकुमारक ।

ह च. उ ५ ११

"Amongst those physicians, a boy physician named Rasāyana, the descendant of Punarvasu, held his hereditary office in that royal family"

The royal physician had to reside in the palace compound and be ever vigilant as he had to supervise every detail of the king's daily life. In the words of Vāgbhata

राजा राजगृहासन्ने प्राणाचार्यं निवेशयेत् ।
सर्वदा स भवत्येवं सर्वत्र प्रतिजागृवि ॥

अन्नपान विषाद्रक्षेद्विशेषेण महीपते ।
योगक्षेमौ तदायत्तौ धर्माद्या यन्निबन्धनाः ॥ अ. हृ. ७. १. २.

"A king should make the physician reside near the royal palace, so that he may be ever vigilant everywhere. He shall protect the food and drink of the king, specially from poison. Acquisition and preservation to which are fettered religious merit etc., are dependent on him."

In addition to the personal attendance on the king, he was responsible for the health of the queen and the prince. So he had free entrance to the harem.

That the physician had freedom of access even to the woman s apartments where the virgins of the royal household lived is seen from a verse in the Naisadhīya-carita(नैषधीयचरित) where it is said that there are only two that can enter with impunity the virgin's apartments namely the prime minister and the physician who possesses all the learning of both Caraka and Suśruta.

कन्यान्त·पुरवाधनाय यदधीकारान्न दोषा नृपं
द्वौ मन्त्रिप्रवरश्च तुल्यमगदंकार श्च तावूचतुः।
देवाकर्णय सुश्रुतेन चरकस्योक्तेन जानेऽखिलं
स्यादस्या नलदं विना न दलने तापस्य कोऽपि क्षम·॥ नै. च. स. ८, ११६.

"In the same words replied to the king, both the prime minister and the physician by whose good offices the $\frac{\text{bad elements}}{\text{morbid humors}}$ might not disturb the $\frac{\text{inner apartments}}{\text{internal organs}}$ of the body of the princess. Listen, Your Majesty, I know completely by the $\frac{\text{well heard statement of the spy}}{\text{authority of Suśruta and Caraka}}$ that nothing except $\frac{\text{Nala}}{\text{Valerian}}$ is able to relieve her affliction"

He was expected to take extra care of the queen from the very day of the conception to see that the pregnancy period and intra-uterine growth of the fetus progressed satisfactorily.

आपन्नसत्वायां महिष्यां कौमारभृत्यो गर्भभर्मणि प्रजनने च वियतेत। कौ अ. १ १६

"When she has conceived, the king shall observe the instruction of midwifery with regard to gestation and delivery."

कौमारभृत्याकुशलैरनुष्ठिते भिषग्भिराप्तैरथ गर्भभर्मणि। रघु स. ३, १२

"Now, in due season, the development of the fetus having been effected by trustworthy physicians well-versed in the treatment of infants." etc

A special physician was appointed to be in charge of the prince's health, who had to stay with the prince; as Caraka says·

शुचिवृद्धवैद्यानुरक्तजनसंपूर्णम् च. शा ८

"Fully accompanied by clean and aged physician and affectionate people."

A special physician was appointed to superintend the kitchen; he was expected to possess special qualification as described in Suśruta.

कुलीनं धार्मिकं स्निग्धं सुभृतं सततोत्थितम्।
अलुब्धमशठं भक्तं कृतज्ञं प्रियदर्शनम्॥
क्रोधपारुष्यमात्सर्यमायालस्यविवर्जितम्।
जितेन्द्रियं क्षमावन्तं शुचिं शीलदयान्वितम्॥
मेधाविनमसंश्रान्तमनुरक्तं हितैषिणम्।
पटुं प्रगल्भं निपुणं दक्षमालस्यवर्जितम्॥
पूर्वोक्तैश्च गुणैर्युक्तं नित्यं सन्निहितागदम्।
महानसे प्रयुञ्जीत वैद्यं तद्विद्यपूजितम्॥ सु क १. ८–११
* * *
तत्राध्यक्षं नियुञ्जीत प्रायो वैद्यगुणान्वितम्।१४
* * *
इङ्गितज्ञं वैद्य १८

"The king should appoint a physician to supervise kitchen, who is of noble birth, religious-minded, affectionate, well-paid, of hereditary line, not greedy not a rogue, devoted, grateful, of pleasing appearance, devoid of anger, roughness, envy and deceit, possessed of sense-control, fortitude, cleanliness, character, compassion, intelligence, tirelessness and love, who is a well wisher, is clever, bold, skilful and devoid of lethargy He should possess the above mentioned qualities and should have medicines always at hand'

"There he should appoint a superintendent who is for the most part possessed of qualities of a physician."...."The physician was skilled in the interpretation of internal sentiments by external gestures"

Thus he was skilled in the interpretations of gestures too.

He has to keep the dispensary as well as the emergency requirement (first-aid) in the palace compound. As Kautilya mentions·

Palace dispensary–

पृष्ठतः कक्ष्याविभागे स्त्रीनिवेशो गर्भव्याधिवैद्यप्रख्यातसंस्था वृक्षोदकस्थानं च।

कौ. अ १, २०

" On one side in the rear of the harem, there shall be made for the residence of women, compartments provided not only with all kinds of medicines useful in midwifery and diseases, but also with well-known herbs and a water reservoir."

In every building in the Royal court emergency medical aid was kept

सर्वेषां शालाखातोदपानवर्च्चस्नानगृहाग्निविषत्राणमार्जारनकुलरक्षास्वादैवपूजनवृत्ताः कारयेत्।

कौ. अ. २, ५

"All these buildings shall be provided with halls, pits, water-well, bath-room, remedies against fire and poison, with cats, mongooses and with necessary means to worship the guardian gods, appropriate to each."

When the physician had to perform any procedure of Pañcakarma (पञ्चकर्म) or operative work he had to get his hospital fully equipped before-hand for the treatment as well as for any emergency which is likely to arise. The king received an aristocratic method of treatment.

Royal hospital—

इह खलु राजन राजमात्रमन्यं वा विपुलद्रव्यं वमन विरेचनं वा पाययितुकामेन भिषजा प्रागेवौषधपानात् सभारा उपकल्पनीया भवन्ति।

अनेन विधिना राजा राजमात्रोऽथवा पुनः।
यस्य वा विपुलं द्रव्यं स संशोधनमर्हति॥ च. सू. १५

"The physician who wishes to administer the procedure of emesis or purgation to a king or a person of kingly circumstance or a wealthy man must keep ready before beginning his treatment, his full armamentarium."

"Only those who are kings or of kingly circumstance or men of abundant wealth can be given the purgation procedure, in this manner"

His time of daily visit to the king was very early in the morning

Vaidya's visiting time–

अष्टमे रात्रिभागे चिकित्सकमहानसिकमौहूर्तिकांश्च पश्येत्।

कौ अ. १,१६

"And during the eighth division of the night, he shall see his physician, chief cook and astrologer"

The physician was given preference in interviews.

Vaidya's interview—

अग्न्यगारगत. कार्यं पश्येद्वैद्यतपस्विनाम्।
पुरोहिताचार्यसख: प्रत्युत्थायाभिवाद्य च ॥

कौ अ. १,१६

"Having seated himself in the room where the sacred fire has been kept, he shall attend to the business of physicians and ascetics practising austerities, and that in company with his high priest and teacher and after preliminary salutation"

Besides emergencies and important demands on his fund of wisdom, he had to be in constant vigilance regarding the purity of the food, drink and medicine served to the king, in which task he had to supervise both in the kitchen and at the service in the dining hall He had first to taste the food himself and see it eaten by the cook and servants, and then let it be served to the king.

Kauṭilya says—

भिषग्भैषज्यागाराद्विशुद्धमौषधं गृहीत्वा पाचकपोषकाभ्यामात्मना च प्रतिस्वाद्य राज्ञे प्रयच्छेत्। पानं पानीयं चौषधेन व्याख्यातम्।

कौ. अ. २१

"Having taken out from the store-room of medicines that medicine the purity of which has been proved by experiment and having himself together with the decoctioner and the purveyor tasted it, the physician shall hand over the medicines to the king. The same rule shall apply to liquor and other beverages"

He had to supervise not only his food and drink and medicine but he had to supervise his bed-chambers too

राज्ञः शय्याभिमन्त्रणम्

विदध्यात्परित शय्या रक्षामन्त्राभिमन्त्रिताम्।

" Protection of the king's bed-stead by incantations "

"The king's bed stead should be well protected all round by muttering incantations for protection."

Thus the royal physician was expected to look after the king in every detail of his life so as to maintain perfect health and longevity He had to manage the luxurious methods of treatment in disease befitting the royal personage, he had to look after the queen, with special care during pregnancy, delivery and puerperium, he was responsible for the health of the prince and such other needs of the king and his family Thus he was expected to be an expert in all the branches of medical science

All this goes to show how greatly were the medical man and profession in demand even in ancient times and particularly by the king who had regular establishment, dispensary, nurses and physician of his own Such a royal physician was easily the prince of his profession and an acknowledged and respected leader in the realm.

It was therefore the ambition of those that took up the study and practice of medicine to be one day the king's physician or honoured by the royal personage; as Suśruta says:—

स्वयम्भुवा प्रोक्तमिदं सनातनं
पठेद्धि यः काशिपतिप्रकाशितम् ।
स पुण्यकर्मा भुवि पूजितो नृपै-
रसुक्षये शक्रसलोकतां व्रजेत् ॥

सु सू १ ४१

" He who studies this science which is expounded by the self-existent Brahmā and which is eternal and which is laid open by the Lord of Kāśī, is, being of the merit of holy deeds, worshipped by the kings on earth and goes to heaven after death "

But the selection of the Royal physician was based on such a high standard that only the best, wisest and ablest could hope to be chosen by the king (says Caraka). The Royal physician's responsibility was very great In Vāgbhata's words —

राजसेवाया कठिनत्वम्—

आसन्नसेवा नृपते. क्रीडाशस्त्राहिपावकै ॥ १५२ ॥
कौशलेनातिमहता विनीतैः सा निरुध्यते ।

प्राप्य दुष्प्रापमैश्वर्यं बहुमानं च भूपते ॥ १५३ ॥
यथोपभुञ्जीत चिरं तथा स्यादप्रमादवान् ।

" The attendance on a king is as dangerous as a sport with weapons, snakes and fire. It can only be discharged by modest persons through very great dexterity Having acquired unattainable sway and great honour from the king, one should remain vigilant so as to retain and enjoy them for a long time. "

Lastly this subject cannot be complete without quoting the verses of Vāgbhata that describe the way in which the physician should conduct himself before his royal master; they are very interesting and betokens the wisdom of those times.

राज्ञ सविधे वैद्यचर्या —

देशे काले परार्थं च वदेद्धर्मार्थसहितम् ।

नानुब्रिष्यादपृच्छन्तं महदेतद्धि साहसम् ॥
नाचरेदहितेनैवं मूलच्छेदकरं हि तत् ।
अनुकूलं हित वाच्यमहिताद्वारयेन्मिथः ॥

उदारै सान्त्वयन्वाक्यैर्दोषश्चेत्तदुपेक्षया ।
तूष्णीं वा प्रतिवाक्ये स्याद्वजयेद्द्वेष्यसंकथाम् ॥

विपश्चिदप्यचित्तज्ञो बालिशोऽपि तु भाववित् ।
अतिप्रियोऽपि द्वेष्योऽपि यात्याशु विपरीतताम् ॥

निवेद्य राज्ञे कुर्वीत कार्याणि सुलघून्यपि ।
न यायान्न चिरं तिष्ठेत्कोशस्थानावरोधयोः ॥

स्वल्पेऽपि दर्शयेत्तुष्टिं लाभेऽनुद्धतमानस ।
मिथ· कथनमन्येन कौलीनं द्वन्द्ववादिताम् ॥

वस्त्रादि राज्ञा सदृश राजलीला च वर्जयेत् ।
दत्तं यत्तु नृपेणैव तद्धार्यं तुष्टिहेतवे ॥

हसितव्ये स्मितं कुर्यात्प्रभोरेवानुवृत्तित ।
उच्यमानेऽवलम्बेत परमर्मणि मूकताम् ॥

स्वमर्मणि तु बाधिर्यं धैर्यमाधुर्यसौष्ठवान् ।
अत्यायासेन नात्मानं कुर्यादतिसमुच्छ्रितम् ॥

पातो यथा हि दु खाय नोच्छ्रायः सुखकृत्तथा ।

'If it is in the interest of some one else, he should see that time and place are propitious At all times, the physicians speech should be consistent with the ends of righteousness and the king's welfare He should not proffer counsel unless solicited, for such gratuitous advice might easily be deemed a great presmption. He should never act in a way that is prejudicial to the king's good, for, it would mean destroying his own support The physician should see that what he says it palatable as well as wholesome If he wishes to advise the king against an evil course, he should do so in strict privacy and in words that are noble and dignified. But even this he should do only when indifference on his part would be blameworthy If such advice is met with a rebuff, the physician should hold his peace. Conversation that is distasteful to the king should not be persisted in. As between a man who is learned but a poor psychologist, and a man who is unlettered but

is good at reading people's minds, the former, even if he is in high favour, will soon slip into extreme disfavour and the latter from even exreme disfavour will rise into high favour

In is only after acquainting the king that any measures, however slight, should be undertaken. As regards the treasury and the royal harem, the physician's visits to the places should never be uncalled for and when they take place, they should be as brief as possible.

He should show great satisfaction even at the bestowal of small rewards never betraying a haughty frame of mind

While at court, he should avoid confidential conversations with any other than the king himself; he should also eschew gossip-mongering, hostile disputation, imitating the king either in his sartorial habits or in his pleasures and recreations. But if the king himself has bestowed anything as a mark of favour, it should be worn for enhancing the royal pleasure, and while careful in being attentive before his royal master at all times, the physician should allow himself only a smile when the occasion demands loud laughter.

When a secret relating to some one else is being narrated, the physician should seem as though he were dumb, when a secret concerning himself is being divulged, he should put on the quadruple armour of deafness, fortitude, sweetness and perfect ease of manner.

He should not take excessive pains with the object of putting himself in a too highly exalted position, for it will be found that the joy of soaring high cannot compensate for the pain of the fall when it comes"

Though closely associated with the royal person, the physician is not to strain that intimacy in any way nor press it to selfish advantage, for it is said that too great a liking or even dislike for a person from the king is fraught with danger. The physician should do nothing without having first apprised the king of it and taking his leave He must show satisfaction with whatever he receives

from the king as remuneration He should not speak lies nor back-bite against others. He must be modest and not imitate the king in dress or manners Where he might laugh he should only smile and thus conduct himself with great restraint. This is the way by which he may avoid coming to grief and remain happy and secure

Being such a royal physician, we may admit, demanded all the wisdom, caution and ability that the best of men are capable of.

CHAPTER V

MILITARY SURGERY

That the general art of surgery owes its origin and development to military surgery is popular knowledge. The Indian name for it is Śalya-Śāstra (शल्यशास्त्र) meaning the extraction of the spear-head or arrow-head.

The word Dhanvantari (धन्वन्तरि), God of surgery, has the same significant derivation (धनुः शल्यशास्त्रं, तस्य अन्तं पारं, इयर्ति गच्छतीति). The practitioners of the school of surgery are called Dhānvantarīyas (धान्वन्तरीयाः)

तत्र धान्वन्तरीयाणामधिकार क्रियाविधौ ।
वैद्याना कृतयोग्याना व्यधशोधनरोपणे ॥ ४४ ॥ च. चि ५, ४४

"Here begins the province of the surgeons, as regards its treatment, it is of such surgeons as have practical experience in the art of aspiration, purification and healing of abscesses."

Thus its military origin is evident in the very name of the art The Āryans of ancient India were a heroic people given to the joy of war and military conquest. Their history and mythology is full of the echoes of battles and military victories over either the barbarian hordes of foreigners or aboriginals or the armies of rival tribes and neighbouring kings.

War was so common that military science had become one important branch of university education Not only is there mention in the Vedas about persons approaching expert Gurus to learn this branch of knowledge, but even in later times we find Taxila having 103 princes at a time as students in its military school.

Under these circumstances, it is nothing strange that at quite an early time in her history, India developed the great art of surgery The palaces of all ancient kings were hot-beds of intrigues and conspiracies of potential rivals to the throne. Hence the fear of his food and drink being secretly poisoned was very great with every king He therefore had a physician and surgeon all the time by his side in order to give himself the fullest protection from poison and disease. These duties became all the more important during war period The Suśruta Samhitā, the great treatise on surgery and medicine, devotes an entire chapter to this military surgery by name Yuktasenīya (युक्तसेनीय).

Suśruta describes the duties of the military surgeon as under—

नृपतेर्युक्तसेनस्य परानभिजिगीषत ।
भिषजा रक्षण कार्यं यथा तदुपदेक्ष्यते ॥
पन्थानमुदकं छाया भक्त यवसमिन्धनम् ।
दूषयन्त्यरयस्तच्च जानीयाच्छोधयेत्तथा ॥
दोषागन्तुजमृत्युभ्यो रसमन्त्रविशारदौ ।
रक्षेता नृपति नित्यं यत्तौ वैद्यपुरोहितौ ॥ सु सू अ. ३४, ३, ५, ७

"Here it is specified how a king should be protected by a physician when he is accompanied by the army and when he is intent upon vanquishing his enemies.

The enemies defile the road, the water, the shade, the food, the corn and the fuel. The physician should find that out and purify them.

The physician and the family priest both expert in toxicology and thaumaturgy should always diligently protect the king from the endogenons and exogenous diseases as well as from death'

Thus the physician is warned to be on his guard against the king s food, drink, path etc being poisoned by the enemies and to purify these things from such contamination. He, along with the priest, was to protect the person of the king from the dangers of disease, injury, poison and evil charms.

The author further describes where the physician's residence should be situated, what equipment he should have, what conditions he has to treat and how his abode can be distinguished The organisation headed by the physician pitched its own separate tents near the royal tent and flew a special flag overhead to distinguish it.

स्कन्धावारे च महति राजगेहादनन्तरम् ।
भवेत्सन्निहितो वैद्यः सर्वोपकरणान्वित· ॥

तत्रस्थमेनं ध्वजवद्यशःख्यातिसमुच्छ्रितम् ।
उपसर्पन्त्यमोहेन विषशल्यामयार्दिता ॥

स्वतन्त्रकुशलोऽन्येषु शास्त्रार्थेष्वबहिष्कृतः ।
वैद्यो ध्वज इवाभाति नृपतद्विद्यपूजित. ॥

सु. सू. अ. ३४, १२-१४

" In a big encampment just after the tent of the king, the physician should be kept present, fully equipped.

The persons afflicted with poison, darts and disease approach him there without making a mistake--him who stays there being singled out by his flag, fame and name.

The physician who is an adept in his own art and is conversant with other sciences, being honoured by the king and experts, looks prominent like a flag "

Kauṭilya also refers to the duties of the military surgeon that has to treat and protect the infantry, horses and elephants from diseases, epidemics, food, troubles etc

व्याधिमरकदुर्भिक्षपीडित व्याधितपत्त्यश्वद्विपम् भूयिष्ठं वा बलव्यसनेषु वा स्वसैन्यं रक्षेत् ।
कौ १०,२

" He should protect his army when it is suffering from a disease, pestilence or famine; when a great portion of its infantry, cavalry and elephants is diseased, when it is not sufficiently strong, or when it is in distress. "

He further describes how the king and his battling men must be enthused and supported and given first aid treatment from behind by surgeons equipped with instruments, apparatuses, antidotes, ointments and cloth and by women taking proper care in the service of food and drink

चिकित्सका शस्त्रयन्त्रागदस्नेहवस्त्रहस्ताः स्त्रियश्चान्नपानरक्षिण्यः पुरुषाणामुद्धर्षणीया पृष्ठतस्तिष्ठेयु ।

को १०,३

" Physicians with surgical instruments, machines, remedial oils and cloth in their hands, and women with prepared food and beverage should stand behind, uttering encouraging words to fighting men. "

In addition to this he was expected to know the art of –

1. How to kill hunger.
2. How to increase the power of marching.
3. How to increase the power of eye sight.
4. How to disseminate various diseases in the enemy's camp.
5. How to poison air, water and trees

The detailed description of these and many other fair and foul means used in war is given in Kautilya. The physician was also made use of as a spy

Kautilya ascribes still more devilish duties to the doctor than these. He was a creator of disease in the opposite army and curer of his own army—a devilish and divine personality combined.

एतै कृत्वा प्रतीकारं स्वसैन्यानामथात्मन ।
अमित्रेषु प्रयुञ्जीत विषधूमाम्बुदूषणान् ॥

कौ १४, ४

"Having applied these remedies to secure the safety of himself and his army, a king should make use of poisonous smokes and other mixtures to vitiate water against his enemy "

The Mahābhārata, the greatest epic and war poem of the world, is full of references to the duties, work, the skill and greatness of the surgeons that attended on kings and armies. It describes in detail the various preparations to be made and precautions to be taken during the war time Rāmāyana is also a rich store of references on this subject. This is an unexplored field of research on the subject of war-injuries, medical organisation and ethics in war.

अर्थसंनिचयं कुर्याद्राजा परबलार्दित ।
तैल वसा मधुघृतमौषधानि च सर्वशः ॥ ५६ ॥

औषधानि च सर्वाणि मूलानि च फलानि च ।
चतुर्विधांश्च वैद्यान्वै स गृह्णीयाद्विशेषत ॥ ५९ ॥

टीका—चतुर्विधान—विषशल्यरोगकृत्याहरान् म. शान्ति अ. भा. ६९

"A king when afflicted by the army of an enemy, should store up articles, viz., oil, fat, honey, ghee and medicines

He should specially gather all medicines, roots, and the four kinds of healers viz, toxicologist, surgeon, physician and thaumaturgist"

Rāmāyana references —

तानि मूलानि दिव्यानि फलानि च फलाशनाः ।
औषधानि च दिव्यानि जगृहुर्हरिपुंगवा ॥ ३१ ॥

ते गृहीत्वौषधीः सर्वा. फलं मूलं च वानरा ।
त प्रतिग्राहयामासुर्वचनं चेदमब्रुवन् ॥ ३५ ॥
वा रा. किं स. ३७

सर्वौषधीभिर्गन्धैश्च समालभ्य महाबला· ।
निर्जग्मुर्नैऋतश्रेष्ठाः षडेते युद्धकांक्षिण ॥
वा. रा यु. का. ६९,१८

टीका-आयुधप्रहारनिहारकौषधिविशेषै.

"The best among the monkeys, being fruit-eaters took with them these divine roots and fruits and the divine medicines"

"Those monkeys having picked up all medicinal herbs, fruits and roots, made him keep them and spoke these words."

"Those mighty demons who desired a fight, sallied out all the six of them having anointed their bodies with all the medicinal herbs and perfumes"

Precautions in the military camp–

न दिवा ज्वालयेदग्निं वर्जयित्वाऽग्निहोत्रिकम् ॥ ४८ ॥
कर्मारारिष्टशालासु ज्वलेदग्निः सुरक्षितः ।
गृहाणि च प्रवेश्याग्निर्विधेयः स्याद्धुताशनः ॥ ४९ ॥ म. भा. शा प. ६९, ४९

"No fire, except the sacrificial one, should be lighted during the day. The fire should blaze well protected in the artificer's chamber as well as the lying-in-chamber.

Having caused admittance in the house, the fire should be lighted inside"

References regarding kinds of medicinal herbs specially used for war-wounds are found in Rāmāyana.

मृतसंजीवनी चैव विशल्यकरणीमपि ।
सावर्ण्यकरणीं चैव संधानीं च महौषधीम् ॥ ३३ ॥

वा. रा. यु स. ७४

"They collected the divine medicinal herbs which may help the revival of consciousness, the extraction of arrows, the restoration of normal colour and the joining of bones."

The medicinal herbs that helped extraction of arrows, and the healing of the wound, which gave the normal coloration to the scar and which helped the revival of consciousness are found to be collected and stored for war purposes

There were a number of operating surgeons in the military hospital with complete equipment.

उपातिष्ठन्नथो वैद्याः शल्योद्धरणकोविदाः ।
नानोपकरणैर्युक्ताः कुशलैः साधु शिक्षिताः ॥

म. भा. भीष्म. अ. १२०, ५५

"There waited upon him the physicians who were expert in the extraction of arrows, who were fully equipped and who were coached up well by the skilful (teachers)."

Treatment in the military hospital was for three kinds of patients viz., विष शल्य-आमयार्दिता

Those afflicted by--

1 Poison.

2 War injuries.

3 Ordinary diseases.

Princes and warriors were expected to possess sufficient knowledge of various branches related to military operation

नानाशास्त्रेषु संग्रामे वैशारद्यमरिंदम ।
अवश्यमेव बोद्धव्य काम्यश्च विजयो रणे ॥ १४ ॥ वा-रा-सुं ४८

"O subduer of enemies! proficiency in the various branches of science must essentially be had on the battlefield and then one should expect victory in the battle"

War ethics of the ancient times were of very high order

निष्प्राणो नाभिहन्तव्यो नानपत्य कथञ्चन ।
म मा. शा प. ९५,१२

"Never a blow should be dealt to a man who is lifeless or childless'

The chivalry of that age certainly did not neglect to include an organisation similar to our red-cross society, to extend surgical and medical relief to those injured in battle irrespective of the side to which the ailing belonged

चिकित्स्य स्यात्स्वविषये प्राप्यो वा स्वगृहे भवेत् ।
निर्व्रणश्च विमोक्तव्य एष धर्म सनातनः ॥ म. भा शा प. ९५,१३

"That is a permanent observance that if a (wounded) opponent be in one's own territory or if he comes to one's house, he should be

treated; and when the wounds have fully healed up then only he should be allowed to go."

अनीकयो संहतयोर्यदीयाद् ब्राह्मणोऽन्तरा।
शान्तिमिच्छन्नुभयतो न योद्धव्यं तदा भवेत॥ म-भा-शा-प-९६, ८

"If a Brāhmana, desiring peace on both sides, intervenes between the armies drawn close, then there should be no fight."

In the same way, the physician may take the place of a Brāhmana.

अयुध्यमान प्रच्छन्नं प्राञ्जलिं शरणागतम्।
पलायन्तं प्रमत्तं वा न त्वं हन्तुमिहार्हसि॥ वा. रा यु का. ८०, ३९

"You should not kill an adversary who is not fighting, who has hidden himself, who has his hands folded, who has come for refuge, who is fleeing away or who is off his guard."

The two anecdotes, one from Rāmāyana and one from Mahābhārata, given below will give the true conception of the clinical examination, the military surgeon was doing, and how the surgeons were called for surgical aid and the manner in which they behaved.

राममेव ब्रुवाण तु शोकव्याकुलितेन्द्रियम्।
आश्वासयन्नुवाचेदं सुषेण परमं वच ॥ २३ ॥

नैव पञ्चत्वमापन्नो लक्ष्मणो लक्ष्मिवर्धन।
न ह्यस्य विकृत वक्त्र न च श्यावं न निष्प्रभम्॥ २५ ॥

सुप्रभं च प्रसन्नं च मुखमस्याभिलक्ष्यते।
पद्मपत्रतलौ हस्तौ सुप्रसन्ने च लोचने ॥ २६ ॥

नेदृश दृश्यते रूपं गतासूना विशापते।
दीर्घायुषस्तु ये मर्त्यास्तेषा तु मुखमीदृशम् ॥ २७ ॥

नायं प्रेतत्वमापन्नो लक्ष्मणो लक्ष्मिवर्धन।
विषादं मा कृया वीर सप्राणोऽयमरिंदम ॥ २८ ॥

आख्याति तु प्रसुप्तस्य स्रंस्तगात्रस्य भूतले।
सोच्छ्वासम हृदय वीर कम्पमानं मुहुर्मुहु ॥ २९ ॥

"Susena addressed this excellent speech consoling Rama who was speaking thus, and whose sense-faculties were agitated owing to grief

Laksmana, the increaser of good luck, is definitely not dead; because his face is neither disfigured nor turned dark nor lustreless.

His face bears a lustrous and pleasing appearance. His palms are just like lotus-leaves and his eyes are brilliant.

O king ! never can there be such an appearance of the dead. Those mortals alone, whose life-span is long, do bear such a face

This Laksmana, the increaser of prosperity, is not dead. Therefore O mighty hero ! don't plunge yourself into grief. O subduer of enemies, he does possess life.

O powerful warrior, this condition is declared by the heart which palpitates often and on, accompanied by respiration, while he is lying on the ground with his limbs loosened."

उपातिष्ठन्नथो वैद्याः शल्योद्धरणकोविदाः ॥ ५५ ॥
सर्वोपकरणैर्युक्ता कुशलैः साधु शिक्षिताः ।
तान्दृष्ट्वा जाह्नवीपुत्र प्रोवाच तनयं तव ॥ ५६ ॥
धन दत्वा विसृज्यंता पूजयित्वा चिकित्सकाः ।
एव गते मयेदानीं वैद्यै. कार्यमिहास्ति किम् ॥ ५७ ॥
क्षत्रधर्मे प्रशस्ता हि प्राप्तोऽस्मि परमां गतिम् ।
नैष धर्मो महीपालाः शरतल्पगतस्य मे ॥ ५८ ॥
एभिरेव शरैश्चाहं दग्धव्योऽस्मि नराधिपाः ।
तच्छ्रुत्वा वचनं तस्य पुत्रो दुर्योधनस्तव ॥ ५९ ॥
वैद्यान्विसर्जयामास पूजयित्वा यथार्हतः ।

The presence of great and skilled surgeons and physicians on the battlefield behind the lines is clear from the anecdote in the Mahābhārata, wherein we find that a great number of surgeons skilled in operative measures and equipped with many kinds of instruments and apparatuses poured into the tent where the wounded general Bhīsma lay They offered to treat him. But the heroic Bhīsma turned to Duryodhana, the king, and said, "Give generous and befitting presents of money to these good surgeons and pay them due honor and send them away. For to me in this condition no treatment is welcome. The greatest boon for a Ksatriya is death on the

battlefield and I covet it. I must be allowed to die with these arrows on which I lie like on a bed. With them let me be cremated." Listening to this heroic utterance, all applauded and the surgeons left him to his glorious end.

CHAPTER VI

NURSING

The quality of mercy is doubly blessed. It blesseth him that gives and him that receives Mercy is the younger sister of sympathy both being born of the humane spirit The objective search for the origin of medicine may lead us to Hippocrates or Ātreya, but the subjective search for the origin of medicine will always lead us to this subtle spirit of mercy or sympathy, the fountain source of inspiration and the origin of the medical science. Dr. Payne, the well known American Historian has well said, 'The basis of medicine is sympathy and the desire to help others and whatever is done with this end, is called medicine.'

Caraka and Suśruta, the greatest medical works of India have in unequivocal terms ascribed the origin of medical science to this universal spirit of mercy and love (सर्वभूतानुकम्पा)

The whole man is a conglomeration of such varied factors as body, mind and spirit. The first is material and absolutely visible and examinable. The second can be inferred by its actions while the third is yet in the field of speculation The diverse natures of these component factors that go to make the whole man has provided cause for contention between religions and philosophies, between sciences and superstitions, and priests and physicians

It is remarkable that birth of the Buddha coincided with the height of intellectual development of India The age between B. C 600 to 200 A D was the time when scientific medicine was evolved and took a definite shape It was Buddha who extended the benefits of scientific medicine to humanity at

large motivated by the spirit of compassion. The spirit of Buddha was, later on, taken up by Christ Buddhism and Christianity are the two principal religions which turned the prosaic scientific knowledge into one of practical utility and universal welfare by infusing in it the divine quality of compassion.

The ball which was set rolling by Buddha gathered immense momentum in course of time. Though there are scattered references to the art of nursing in ancient literature, no definitely systematic practice of nursing is described before the period of Caraka and Suśruta By the time of Caraka, nursing had already become an acknowledged part of great importance in treatment.

Āyurveda gives nursing a significant place by making it one of the four legs on which therapeusis stands.

भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् ।
गुणवत्कारणं ज्ञेयं विकारव्युपशान्तये ॥ च. सू ९, ३

" The physician, the drugs, the attendant and the patient constitute the four basic factors of treatment. Possessed of required qualities, they lead to the earliest cure of disease'

Thus a nurse was considered as important as the Vaidya, the medicine and the patient

An orphan yearns for a mother and a child seeks solace and comfort in the gentle company of his mother A patient is very much like an orphan or a child and who else but a woman, who is ordained by nature for motherly functions and whose heart pulsates with motherly instinct radiating tenderness, mercy and love in all directions, can be more fitted for this profession of nursing ? Where would the patient be if her motherly heart did not provide the necessary warmth, love, solace, and tenderness ? It is these qualities of her heart that makes a female nurse far more useful than a male nurse. It would be much more apt to replace the word 'sister' applied to nurses in modern times by the far more significant word 'mother'.

The spirit of service combined with the training in the art of nursing makes the woman the proper instrument for the

administration of cure to the ailing patient. Caraka describes the qualities needed in a nurse thus:–

उपचारज्ञता दाक्ष्यमनुरागश्च भर्तरि ।
शौचं चेति चतुष्कोऽयं गुणः परिचरे जने ॥ च. सू ९, ८

"Knowledge of nursing, skill, affection for the master (patient) and cleanliness—these four are the tetrad of desiderata in the attending person."

The period of Aśoka's reign which was pre-eminently Buddhistic was the golden period of medical progress in India The institution of hospitals was a well-established fact in India in the 3rd century B C when Europe could not even dream of it The trunk roads, instead of being lined with ordinary trees, were lined with trees useful for medical purposes Missionaries were sent to foreign countries to provide spiritual and medical aid Buddhist monks were expert surgeons It is no wonder thus that the art of nursing attained a well-developed form during this period. The following extract from Kāśyapa Samhitā (काश्यपसंहिता), bears ample testimony to the advanced state of nursing during that period.

"After this should be secured a body of attendants of good behaviour, distinguished for purity and cleanliness of habits, possessed of cleverness and skill, endowed with kindness, competent to cook food and curries, clever in bathing or washing a patient, well conversant in rubbing or pressing the limbs, raising a patient or helping him to walk, well-skilled in making or cleaning beds, able to pound drugs, always ready, patient and skilful to wait upon one who is ailing and never unwilling to do what is commanded by the physician'

The qualities required in a female nurse are well enumerated in the following extract

" To become a good nurse, a woman must possess considerable intelligence, good education, healthy physique, good manners, an even temper, a sympathetic temperament and deft hands To these she must add habits of observation, punctuality, obedience,

cleanliness, a sense of proportion and a capacity for and habit of accurate statement. Training can only strengthen these qualities and habits. It cannot produce them."

There is an interesting story depicting to what noble heights the institution of nursing reached in the Buddhist period. It also depicts clearly how the public took undue advantage of it turning its very strength into its weakness.

Jivaka, the Physician to the Buddha

The Medical treatment of the Buddha and his order of followers was entrusted by generous king of Magadha, Seniya Bimbisāra, to Jivaka Komarabhachcha, the Royal physician, an excellent young doctor, who had orders to wait upon the King, his Seraglio and the fraternity of Bhikkhus with the Buddha at its head (Mahav. viii 1, 15–16). He was a most distinguished medical authority of his times, well versed in both medicine and surgery, and had calls from distant places like Sāketa, Benares, and Ujjenī, always to treat diseases which baffled the skill of other medical practitioners The free provision of such expert medical aid for the order was one of the temptations to the lay public to join it. There is a story that on the outbreak in Magadha of the five diseases of leprosy boils, dry leprosy, consumption, and fits, the people suffering from them approached Jivaka and said, "Pray, Doctor, cure us and all that we possess shall be yours and we will be your slaves". But the Doctor said. "I have too many duties, Sirs, and am too occupied I have to treat the Magadha King Seniya Bimbisāra and the royal seraglio, and the fraternity of Bhikkhus with the Buddha at their head I cannot cure you". Now those people thought: "Indeed the precepts which these Śākyaputtiya Samanas keep and the life they live are commodious, they have good meals and lie down on beds protected from the wind. What if we were to embrace the religious life among the Sakyaputtiya Samanas, then the Bhikkhus will nurse us and Jīvaka Komarabhachcha will cure us." Thus these persons got themselves ordained by the unsuspecting Bhikkhus and then secured the Bhikkhus to nurse and the physician Jīvaka to treat them. The demands of the sick made the Bhikkhus

constantly beg for food for the sick, while Jīvaka, having to treat so many sick Bhikkhus, neglected some of his duties to the king. This stratagem worked so well that persons similarly afflicted with one or other of those diseases began to offer themselves for monkhood, not for the sake of the religious life but simply to exploit the order, to get themselves nursed and cured and then to return to the world, for the entry into the order was as easy as exit therefrom. The entire corrupt practice was, however, one day completely exposed when Jīvaka in the course of one of his medical rounds noticed a run-away renegade tramping the public roads and subjected him to a cross examination which revealed the whole truth. On Jīvaka reporting the matter to the Buddha, he ruled that no person seeking the order in sickness should be admitted (Mahav; i, 39).

Specialization

Scientific progress always leads to specialization and we find the following classifications of nursing work.

1. General nursing
2. Surgical nursing
3. Midwife
4. Wet-nurse.
5. Masseuse.
6. Miscellaneous.

The details regarding the qualifications of nurses in each category give a clear concept of the standard of nursing in those days

I. Qualities in General nurses—

भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् ।

च. सू. १, ३

"The physician, the drugs, the attendant and the patient constitute the four basic factors of treatment".

उपचारज्ञता दाक्ष्यमनुरागश्च भर्तरि ।
शौचं चेति चतुष्कोऽयं गुण परिचरे जने ॥

च सू. १, ४

"Knowledge of nursing, skill, affection for the master (patient) and cleanliness, these four are the tetrad of desiderata in the attending person."

तत शीलशौचाचारानुरागदाक्ष्यप्रादक्षिण्योपपन्नानुपचारकुशलान्, सर्वकर्मसु पर्यवदातान्, सूपौदनपाचकस्नापकसंवाहकोत्थापकसंवेशकौषधपेषकाश्च परिचारकान् सर्वकर्मस्वप्रतिकूलान्

च. सू. १५, ७

"Then (the following accessories should be kept ready) the attendants who have character, cleanliness, good conduct, affection, dexterity and sympathy, who are well versed in nursing who are circumspect in all work, who are skilled in the cooking of soups and rice, in giving baths and shampoo, in lifting or laying the patient in bed and in administering medicines and who are not disinclined to any kind of work"

अनुरक्त शुचिर्दक्षो बुद्धिमान्परिचारक

अ हृ सू १-२०

"A nurse should be devoted to the patient, clean, clever (in all duties) and intelligent".

तत्र परिचारकसंपत्—विपक्ककषाग्ता, आरोग्यं, शक्तिः, भर्तृभक्ति, उपचारज्ञता, दाक्ष्यं, शौचम्, आशुकारित्वम्, सर्वकर्मसु कौशलम्, अघृणित्वम्, अक्षुद्रपुत्रत्वम्, अद्वैविध्यम्, दमः, जितक्रोधादिता, सहिष्णुता चेति ॥

काश्यप. सू २६, ७

बलवान्दक्षिणो दक्ष· प्रियवागजुगुप्सकः ।
वीरश्चाप्रतिकूलश्च रक्तश्चित्रकथस्तथा ॥
प्रज्ञावांश्चाप्युपस्थायी तथा शास्त्रानुसारत· ।
न चातिप्रतिबध्नीयात्सर्वेष्वौषधकर्मसु ।
प्रशस्यते क्लेशसहः प्रतिश्रावी यथागुण· ।

भे सू ९

"The qualifications of the nurse are an enlightened temperament, good health, ability, devotion to the master, knowledge of nursing skill, cleanliness, promptness in execution, all-round deftness, not being given to disgust, possessing sons who are not low in nature or in number, not wavering in mind, given to self-restraint, having control over the temper etc., and having forbearance".

"He should be strong, upright, skilful, pleasant in speech, trustworthy, courageous, not indocile, attached to and good at entertaining the patient with varied tales and wise in attendance. He must not be bound down by technicalities He must be trained in the preparation of medicines and he must be able to bear strain and to respond to the moods of the patient'

2 Qualities in Surgical nurses

स्निग्धोऽजुगुप्सुर्बलवान् युक्तो व्याधितरक्षणे ।
वैद्यवाक्यकृदश्रान्त पाद परिचर स्मृतः ॥ सु. सू ३४, २४

"That attendant is a proper support among the tetrad of supports of medicine, who is affectionate, free from disgust, strong, engaged in the protection of the patient, prompt in the execution of the physician's instructions and is tireless in his duties."

3 Qualities in a Midwife

स्त्रियश्च वह्व्यो वहुश प्रजाता सौहार्दयुक्ता सततमनुरक्ता प्रदक्षिणाचारा प्रतिपत्तिकुशला· प्रकृतिवत्सलास्त्यक्तविषादा क्लेशसहिन्योऽभिमता । च शा ८, ३४

"The female attendants should be many, who are mothers of many children, sympathetic, constantly affectionate, of agreeable behaviour, resourceful, naturally kind-hearted, cheerful and tolerant of hardships "

अशङ्कनीयाश्चतस्र स्त्रिय परिणतवयस प्रजननकुशला कर्तितनखा· परिचरेयु ।
सु शा. १०, ८

"There should be four female attendants who are of good reputation, fully grown in age who have given birth to many children and whose nails have been clipped close".

वहुश प्रसूताभिरनुरक्ताभिरविषादिनीभिरविसवादिनीभि क्लेशसहाभि परिवृता प्रसवकालमुदीक्षेत ।
अ. स टीका शा. १, ७४

"The woman in labour should lie in bed surrounded by female attendants, who have given birth to many children, who are cheerful by temperament, who are not given to obstructive speech and who are able to bear strain".

4. Qualities in a Wet-nurse

समानवर्णां यौवनस्थां निभृतामनातुरामव्यङ्गामव्यसनामविरूपामजुगुप्सितां देशजातीयामक्षुद्रामक्षुद्रकर्मिणीं कुले जातां वत्सलामरोगां जीवद्वत्सां पुंवत्सां दोग्ध्रीमप्रमत्तामनुच्चारशायिनीमनन्त्यावसायिनीं कुशलोपचारां शुचिमशुचिद्वेषिणीं स्तनस्तन्यसंपदुपेतामिति । च. शा. ८, ५२

"Bring a wet nurse who belongs to the same caste as the infant's mother, who is in her youth, submissive, free from disease, not deficient in any limb, not given to unwholesome pursuits, not ugly, not ill-disposed, native of the country, not mean-minded, not given to mean acts, well-born, affectionate towards children, free from any disease, whose children have not died, who is a mother of male children, who has a large supply of milk, who is never heedless, not given to sleeping in beds soiled with excrement, not given to low company, skilful in attendance, clean, averse to unclean ways and endowed with the excellence of breasts and milk'

ततो यथावर्णं धात्रीमुपेयान्मध्यप्रमाणां मध्यवयस्कामरोगां शीलवतीमचपलामलोलुपामकृशामस्थूलां प्रसन्नक्षीरामलम्बौष्ठीमलम्बोर्ध्वस्तनीमव्यङ्गामव्यसनिनीं जीवद्वत्सां दोग्ध्रीं वत्सलामक्षुद्रकर्मिणीं कुले जातामतो भूयिष्ठैश्च गुणैरन्वितां श्यामामारोग्यबलवृद्धये बालस्य । तत्रोर्ध्वस्तनी करालं कुर्यात्, लम्बस्तनी नासिकामुखं छादयित्वा मरणमापादयेत् । सु शा १०, २७

"Then one should requisition for the enhancement of health and strength of the baby, a wet nurse of dark complexion, according to the required caste, one who is medium sized, middle aged, healthy, possessing good habits and steadiness of mind, who is free from sensuality, who is *neither too thin nor too fat*, whose breast-milk is clear, who has no pendulous lips and whose breasts are not too high nor too low, who has no bodily defects, who is not given to any evil addiction, who has a living child, whose lactation is abundant, who is affectionate and not given to any censurable practice, who is born of a good parentage and is endowed with many other good qualities A nurse of high breasts makes the child ugly in appearance That possessing pendulous breasts, may sometimes, by choking the nostrils of the baby bring about its death".

5 Masseuse

सुखशिक्षितहस्तानां स्त्रीणां संवाहनेन च ।
मदात्ययः कफप्रायः शीघ्रमेव प्रशाम्यति ॥ च. चि. २४, १८८

"By soothing warm massage of the body by the well trained hands of women, the alcoholism of the kapha type abates quickly'.

This shows that massaging was often resorted to.

6. Miscellaneous attendants

तथा गीतवादित्रोल्लापकश्लोकगाथाख्यायिकेतिहासपुराणकुशलानभिप्रायज्ञाननुमताश्च देशकालविद: पारिषद्यांश्च । च सू. १५, ७

"Those who are well-versed in singing, playing of musical instruments, panegyrics, verses, stories, legends, modern history, mythology, who are quick in understanding, who are of approved character, who are versed in the knowledge of clime and season and who are good members of society".

अनपत्रपणीया सुहृदोऽनुमता· । च सू. १५१ ७

" Affectionate and sympathetic friends before whom the patient is free from shyness"

तस्मिन्सुहृद्भिरनुकूलै प्रियवदैरुपास्यमानो यथेष्टमासीत ।
सुहृदो विक्षिपन्त्याशु कथाभिर्व्रणवेदना. ।
आश्वासयन्तो बहुश. स्वानुकूला प्रियंवदा· ॥

सु सू. १९, ७-८

"The surgical patient should lie at ease attended by sympathetic friends and who are endearing in speech Sympathetic and pleasant-speeched friends by their comforting words and speech quickly alleviate the suffering of wounds '

Thus we see that the institution of nursing was very highly developed, and was well organised but in course of time, this organized useful and benevolent institution fell into decay together with other arts of this country It was on the way to oblivion when contact with the West gave an impetus to its revival. Looking to the needs of the teeming millions of this country, an organized effort is needed to put this benevolent avocation on to a high footing and thereby render medical aid and at the same time supply the means of livelihood to the helpless women and widows of our land It is, however necessary, that instead of simply copying western modes of behaviour and manners only, we should

develop its scientific spirit combined with indigenous atmosphere and quality of compassion for the ailing.

The nurses should so behave and mingle with the people, speaking the language of the place, knowing the needs of the people, preparing and advising the diet suited to and liked by the masses and by becoming one with them

The institution revived on these lines will no doubt alleviate most of the sufferings of masses and will bring sunshine and happiness to the cheerless atmosphere of the sick-beds.

CHAPTER VII

VETERINARY SCIENCE

The comprehensive nature of Āyurveda is evident from the very definition of the science It is the science of life, life in its widest sense of the term and not in its circumscribed and narrow sense containing only the highest evolved form of life i. e human beings, who form only an insignificant number among the host of living creatures. The universal sense of Āyurveda has not only not neglected the mute living creatures howsoever low they be, but it has also put the veterinary science on a par with the science that deals with ailments of man The birds, the animal kingdom and the vegetable kingdom, all these are but different forms of that divine spark called life and Āyurveda has as good and as voluminous treatises on the vegetable kingdom (वृक्षायुर्वेद) or horses (अश्वायुर्वेद) or elephants (हस्त्यायुर्वेद) or the bovine species (गवायुर्वेद) and even on Hawks (श्येनकायुर्वेद) as it has on the science of human life Besides these special treatises we find that the general books on medicine almost always included some portion dealing with this special branch of veterinary science In the Caraka Samhitā we find this subject referred to in chapter 11 of Siddhisthāna verses 19-26.

In Hārita Samhitā also we find the following references—

तस्माद्वक्ष्यामि चाद्यौ ज्वरमतुलगदं वाजिना कुञ्जराणा
मानुष्याणा पशूना मृगमहिषखरोष्ट्रादिवानस्पतीनाम् ।

वल्लीनामोषधीनां क्षितिधरफणिनां पक्षिणां मूषिकाणां
एष प्राणापहारी ज्वर इति गदितो दुर्निवारो हि लोके ॥

हारीत सं.

"I shall now describe fever, the unrivalled of diseases and which affects all creatures such as the horses, elephants, men, beasts, deer, buffaloes, asses, camels etc., and the forest trees as also creepers, shrubs, mountains, serpents, birds and mice. This disease which is difficult of cure and destroys life is called fever in this world'

Specialization of this subject is reflected in the special terms used to signify the condition of fever in various animals as is seen in the table given below.

नरेषु-ज्वरः	व्याडेषु-आक्षिकः	शुनस्सु अलर्क	वाजिषु-चूर्णक
हयेषु-अभिताप	अजादिषु-प्रलापक	मत्स्येषु-इन्द्रमद	कोद्रवेषु-लल
खरेषु-खोरक	सरीसृपेषु-ऊष्णीष	गल्मेषु-गुच्छक	शाकेषु-मधूक
गोषु-ईश्वर	महिषेषु हारिद्रक.	ओषधिवनस्पतिषु-ज्योतिष्क	भूम्याम्-ऊषर
उष्ट्रेषु अलसक	मृगेषु मृगरोग	माल्येषु-पर्वक	अप्सु-नीलिका
	पक्षिषु अवताप	नलिनीषु-ऋपभक	गजेषु-पाकल

Thus we learn that elementary knowledge of veterinary science formed a part of general medical ducation The humane spirit of Āyurveda was not satisfied with providing just a niche for veterinary science in the vast structure of the healing lore Veterinary science produced specialists and their treatises are, as said before, as elaborate and scientific as those meant chiefly for human treatment The n me of Sālihotra stands supreme in this branch of Āyurveda He is des cribed as the Father of the veterinary science He describes the origin of the science in the same way as Caraka and Suśruta do, claiming direct link with Brahmā, the fountain-head of all medical and holy lore Irrespective of its historical authenticity, it establishes that same divine origin of and the consequent halo round the veterinary science as do the treatises of Caraka and Susruta The treatise is known as Hayāyurveda (हयायुर्वेद) or Turangama-śāstra (तुरङ्गमशास्त्र) or the science of horses. The original Sālihotra-Samhitā (शालिहोत्रसंहिता) consists of 12000 verses.

एवं विसृज्य तान् स्वर्गान् शालिहोत्रस्तुरङ्गमान् ।

चक्रे द्वादशसाहस्रीं तदर्थे संहितां सुधीः ॥

"Wise Sālihotra made this treatise on horses consisting of 12000 verses having told the horses that went to heaven to go back".

It is interesting to note that this number of verses viz., 12000 is also the number of verses in Agniveśa-samhitā (अग्निवेशसंहिता). च सि. १२-५२

The similarity does not end with the number of verses. Just as Āyurveda is divided into 8 sections this science also has been Astānga (अष्टाङ्ग) i e. divided into eight sections.

The treatise of Śālihotra gained currency due to its excellence and we find that Agni Purāna quotes Sālihotra. Matsya and Garuda Purānas also refer to Hayāyurveda This Śālihotra-samhita has been translated into Persian, Arabic, Tibetan and English, the Persian translation dating as early as 1387 A D. The fame of this work spread so much in the near East that in Persian and Urdu the word Śālotri stands for the horse doctor in their lexicons.

The veterinary science was not just a subject for professional practitioners. The horse was a very useful animal in the wars and princes took pains to acquire mastery in the science and we have several instances of scions of royal dynasties who were famous for their learning in this field. King Nala was so well-versed in the science of horses that he earned the name of Aśvavid (अश्वविद्). Nakula and Sahadeva, the twin sons of Madri, acquired the science from Drona Guru.

क्षिप्रं च गावो बहुला भवन्ति न तासु रोगो भवतीह कश्चन ।
तैस्तैरुपायैर्विदित ममैतदेतानि शिल्पानि मयि स्थितानि ॥
म भा. विराटपर्व १०-१३

अश्वाना प्रकृतिं वेद्मि विनयं चापि सर्वश ।
दुष्टाना प्रतिपत्ति च कृत्स्न चैव चिकित्सितम् ॥ म भा विराटपर्व १२, ७

The horse was not however the only animal which received the attention of medical authors. Elephants and cows received equal attention. We have the Pālakāpya Samhitā devoted solely to elephants. It is divided into 4 sections with 152 chapters in all It comprises

more than 10000 verses or 20000 lines and it is almost as big as Caraka Samhitā Naturally such an elaborate treatise gives detailed information about the anatomy, surgery, physiology, pathology, major and minor diseases of and the diet and the drugs for elephants. We read in the descriptions of the wars of the ancient times that besides horses there were thousands of elephants on the battlefield and that was how the whole of of Hasti-Āyurveda came into being.

Govaidyaka (गोवैद्यक), treatment of the bovine species, is another branch of the veterinary science and this too has received full attention in Āyurveda Similarly, goats and sheep, donkeys and camels, and even hawks were not neglected and we find special branches of treatises on these subjects

For the welfare and health of these animals which were useful to the human being in many ways, veterinary physicians were engaged to treat the animals in their illness save the society from infection and keep the animals fit. These physicians took every precaution against epidemics among the cattle and tried preventive as well as curative medicines Physicians were also kept ready on the battlefield for treating the animals wounded in the war.

These physicians inspected the animals which were for sale in the market in order to prevent the spread of infection Meat for sale in the market was also inspected and the sale of putrid or diseased flesh was strictly forbidden by means of severe punishment for such offences The state not only took such measures for the health of the people and of the animals in this way, but it imposed fines on the physicians in charge of the animals if they committed a mistake in the treatment by carelessness or by any other reason

Ill treatment to animals or even to the vegetable life was not tolerated and fines and punishment were imposed on the miscreants Any one who sterilized animals without state permission was severely dealt with

Visnu Samhitā and Parāśara Samhitā lay down expiatory ceremonies and injunctions for crimes against animals Punishment was meted out in proportion to the degree of heinousness of the crime e. g. "the blood of the killed cow was to be carefully examined

and tested in order to ascertain whethere she was lean or diseased when alive, as the nature of punishment varied according to the state of the cow's health at the time of her death. Hence the testing was to be done very carefully." Parāśara samhitā 9, 50

Every possible measure was taken by the state and the society for protecting their animals from thieves, carnivorous beasts, snakes, pythons, crocodiles and infectious diseases.

It was owing to the utility coupled with the helpless condition of these dumb animals that humanitarian princes liks Aśoka organised hospitals for animals and passed orders against cruelty to them. Our modern Pinjarapoles are but the poor and dilapidated relics of these hospitals organised on humane principles. These Pinjarapoles are but the reminders of the glory that was once India when India was the torch-bearer of the world in all fields of humanitarian service whether it be war or peace or science or art

A few instances culled from our vast veterinary science and its ethics will suffice to show how meticulous the injunctions were.

गोध्यक्ष—The superintendent of cows

बालवृद्धव्याधितानां गोपालकाः प्रतिकुर्युः

"Superintendents of cows shall apply remedies to calves or aged cows or cows suffering from diseases"

अश्वाध्यक्ष—The superintendent of horses

क्रियाभैषज्यसङ्गेन व्याधिवृद्धौ प्रतिकारद्विगुणो दण्डः। तदपराधेन वैलोम्ये पत्रमूल्यं दण्ड। तेन गोमण्डलं खरोष्ट्रमहिषमजाविकं च व्याख्यातम् ॥

" When owing to defects in medicine or carelesseness in the treatment, the disease becomes intense, a fine or twice the cost of the treatment shall be imposed and when owing to defects in medicine, or owing to not administering it the result becomes quite the reverse, a fine equal to the value of the animal shall be imposed"

हस्त्यध्यक्ष–The superintendent of Elephants

हस्तिचिकित्सक.–The elephant doctor

चिकित्सककुटीररक्षविधापाचका प्रस्थौदनं स्नेहप्रसृतिं क्षारलवणयोश्च द्विपलिक हरेयु । दशपलं मांसस्यान्यत्र चिकित्सकेभ्यः ।

"Elephant doctors, watchmen, sweepers, cooks and others shall receive (from the store-house) one Prastha of cooked rice, a handful of oil and two pales of sugar and of salt. Excepting the doctors, others shall also receive 10 Palas of flesh."

Animals were scrupulouslycared for while on journey

पथि व्याधिकर्ममदजराऽभितप्ताना चिकित्सका: प्रतिकुर्यु· ।

"Elephant doctors shall administer necessary medicines to elephants which while making a journey, happen to suffer from disease, overwork, rut or old age".

General—

अजादीना षाण्मासिकीमूर्णां ग्राहयेत्। तेनाश्वखरोष्ट्रवराहव्रजा व्याख्याता ॥

"Once in six months sheep and other animals shall be shorn of their wool. The same rule shall apply to herds of horses, asses camels and hogs"

With the ancients the animals were not mere useful servants, but they were treated in the same spirit as family members and well looked after. The interdependence of human beings and animals as regards mutual welfare demands of us that we should take every possible care of animals in health and disease It behoves us to spare no pains in establishing and organising our efficient service in order to alleviate the ailment of animals. Our Pinjarapoles should be revived on scientific lines Only then shall we have done our duty, only then shall we be able to establish our claim to be called civilized and only then shall we have put into practice our ideal of Jīva-dayā i e Compassion to all living creatures for which India has always stood supreme

CHAPTER VIII

HOSPITALS AND EQUIPMENT

One of the greatest fictions of modern times is the belief that the institution of hospital is a gift of the modern civilization. This fiction is the result of gross ignorance of the history of ancient Indian institutions and neglect of the study of Indo-Āryan culture A researcher in the history of ancient Indian institutions would, soon after he has waded through the darkness of historical material resulting from the depredations of foreign invaders, find that institutions of hospitals had a very early development in India. We have ample proofs of the existence and development of hospitals in the Purānas, medical works, inscriptions and foreign travellers' memoirs.

In Nandi Purāna we find the following reference:

धर्मार्थकाममोक्षाणा आरोग्यं साधनैर्युत ।
अतस्त्वारोग्यदानेन नरो भवति सर्वदा ॥
आरोग्यशाला कुरुते महौषधपरिच्छदा ।
विदग्धवैद्यसयुक्ता भृत्यावसथसंयुता ॥
वैद्यस्तु शास्त्रवित् प्राज्ञो दृष्टौषधपराक्रम: ।
औषधीमूलवर्णज्ञ समुद्धरणकालवित् ॥
रसवीर्यविपाकज्ञ: शालिमासौषधीगणे ।
योगविद्देहिना देहं यो धिया प्रविशेद् बुध: ॥
धातुपथ्यामयज्ञश्च निदानविदतन्द्रित: ।
व्याधीना पूर्वलिङ्गज्ञस्तदुत्तरविधानवित् ॥
देशकालविधानज्ञश्चिकित्साशास्त्रवित्तथा ।
अष्टाङ्गायुर्वेदवेत्ता मुष्टियोगविधानवित् ॥

Good health is means of acquiring religious merit, wealth, pleasure and spiritual emancipation, and so the man who bestows cure on the sick as also he who endows a hospital fully equipped with good medicaments, dressing material, learned physicians, servants and dwelling space, gain these results The physician should be well versed in the science, experienced, familiar with the actions of drugs, expert in the knowledge of the colour of the roots of herb and well acquainted with the proper season in which to cull them from

the ground, well versed in the qualities of the juices, (their strength and actions), of Śāli rice, meat and medicaments, trained in compounding medicines, expert in intelligent penetration into the secret of a man's constitution, learned in the knowledge of body-elements, dietetics and pathology, free from indolence, well versed in the understanding of the premonitory symptoms and in after-treatment, proficient in the knowledge of time and place, well read in the medical text books of Āyurveda in all its eight divisions and an expert in Posology".

The same Purāna further describes the merits accruing from establishing a hospital in the following verses

एवंविधः शुभो वैद्यो भवेद्यत्राभियोजित ॥
आरोग्यशालामवनौ कुर्याद्यो धर्मसश्रय ।
सम्यगारोग्यशालायामौषधै स्नेहपाचनै ॥
व्याधितं विरुजीकृत्य अप्येक करुणायुत ।
प्रयाति ब्रह्मसदनं कुलसप्तकसयुत ॥
आढ्यो वित्तानुसारेण दरिद्र फलभाग् भवेत् ।
दरिद्रस्य कुत. शाला आरोग्याय भिषग् युवा ॥
अपि मूलेन केनापि मर्दनाद्यैरथापि वा ।
स्वस्थीकृते भवेन्नरो पूर्वोक्तं लोकमव्यय ॥
वात-पित-कफाद्याना चयापचयभेदिना ।
यस्तु स्वल्पाभ्युपायेन मोचयेद् व्याधिपीडितान् ।
सोऽपि याति शुभान् लोकान् अवाप्यान् यज्ञयाजिभि ॥

"The pious man who erects such a hospital in which the services of a good physician of this nature are retained, and thus establishes charitable institution, in which the good physician cures even a single patient of his maladies by means of medicines, oleaginous remedies and compounds of medicinal decoctions, goes after death to Brahmā's residence taking with him seven generations of the ancestors. If the rich and the poor were to get treatment in proportion to the riches they possess and can spend, where would the poor man get a hospital and a young physician to cure his diseases Any man that cures the sick by the use of roots or by massage and other methods also, reaches these eternal realms mentioned above He who cures the sick suffering from discordance of the three Dosas or Vāta, Pitta, and Kapha, by simple remedies, he too

goes to such bleesed regions (after death) as are secured by those who performed many religious sacrifices (yajñas).

Again in the Skandapurāna (स्कन्दपुराण) we find similar references.

आरोग्यशालां यः कुर्यात् महावैद्यपुरस्कृताम् ।
सर्वोपकरणोपेता, तस्य पुण्यफलं शृणु ॥
धर्मार्थकाममोक्षाणामारोग्यं साधन यतः ।
तस्मादारोग्यदानेन तद्दत्त स्याच्चतुष्टयम ॥
अथैकमात्रं विद्वास स्वस्थीकृत्य प्रयत्नतः ।
प्राप्नोति सुमहत् पुण्यमनंत क्षयवर्जितम् ॥
ज्ञानयोगरतं शान्त रोगार्तं शिवयोगिनं ।
यः स्वस्थं कुरुते सोऽपि सर्वदानफलं लभेत् ॥
ब्रह्मा विष्णु सुरा सर्वे व्याधय' स्वजना नृपा ।
योगस्यैते महाविघ्ना व्याधयस्तेन योगिनाम् ॥
ब्रह्मक्षत्रियविट्शूद्रान रोगार्तान् परिपाल्य च ।
यत्पुण्यं महदाप्नोति न तत्सर्वैर्महामखैः ॥
आकाशस्य यथा नान्त सुरैरप्युपलभ्यते ।
तद्वदारोग्यदानस्य नान्तो वै विद्यते क्वचित् ॥
पुण्येनानेन महता गत्वा शिवपुरं नर ।
मोदते विविधैर्भोगैर्विमानै सर्वकामिकैः ॥
एकविंशति-कुलोपेतः सभृत्य परिपालित ।
आस्ते शिवपुरे तावद्यावदाहूतसंप्लवम् ॥
तत स्वधर्मशेषेण सप्राप्तः प्रयत सदा ।
ज्ञानमुत्पद्यते तस्य रुद्रेभ्यः परिचारक' ॥
ज्ञानाद्विरिक्तः संसाराच्छिवध्यानमुपाश्रितः ।
स्वदेह तृणवत्यक्त्वा सर्वदु खान्तमाप्नुयात् ॥
समस्तदु खनिर्मुक्त शुद्धः स्वात्मन्यवस्थित ।
सर्वज्ञ परिपूर्णश्च मुक्त इत्यभिधीयते ॥
तस्मात् भोगापवर्गार्थं रोगार्तं समुपाचरेत् ।
विशेषेण तु योगीन्द्र शरीरेण धनेन च ॥
रोगिणो नोद्विजेत् प्राज्ञो दुर्बलानपि सर्वदा ।
तान्पायाद् गुरुवन्नित्यमेवं धर्म प्रवर्तते ॥
योऽनुगृहीतमात्मानं मन्यमानो दिने दिने ।
उपसर्पेत रोगार्त तीर्णस्तेन भवार्णव ॥
इति आरोग्यदानम्

"Hear, what amount of religious merit accrues to a man who erects a hospital equipped with all the necessary elements begining with eminent physicians As good health is the means of attaining religious merit, wealth, pleasure and spiritual emancipation, therefore, does one, by giving health, gives all these four blessings.

By curing learned man of his sicknes such merit is acquired as is eternal and indestructible. He too who cures a sick man who is reposeful and absorbed in meditation and in the worship of Śiva, attains virtue equal to that which results from all kinds of alms-giving Brahmā, Visnu, all the minor gods, diseases, relatives and kings, all these are obstacles to Yoga and are thus diseases, but not to the Yogi. Whatever merit can be obtained by the great, by supporting the ailing Brāhmans (priest), Ksatriyas (warriors) and Vits (cultivators) and Sūdras (servants) cannot be obtained by the performances of all the great Yajñas (religious sacrifices) As even the gods cannot reach the end of the firmament, likewise is there no end to the merit accruing from the gift of healing By this merit, the man reaching the realm of Siva enjoys himself by soaring in celestial cars and attaining all his desires Along with twenty-one generations of his ancestors and surrounded by his servants, he stays in Siva's realm until the great destruction at the end of the cycle Thereafter by the residual part of his merit, and by his devoted service to Rudra, he acquires knowledge of truth

Renouncing this world as a result of knowledge, and dedicating himself to the worship of Siva and casting away this body sorrows like a straw, he reaches beyond the limits of sorrows Being freed from all and becoming pure, all knowing and self-sufficient and absorbed in his own self, he is called the liberated one Therefore for the sake of heaven as well as liberation, the sick should be well nursed and treated. The great sages given to Yoga should be especially attended to even at the cost of one's life and riches The wise must never cause annoyance to the weak patients but should be attended to like one's own preceptor That is the path of virtue He who knows himself to be well-circumstanced in life should relieve the sick by taking them under his care, and thus reach the other bank of this ocean of life."

Construction of or an endowment for a hospital was considered to be an act of great merit as is evinced by the following quotations.

अत्राह विश्वामित्र

आरोग्यदानात्परमं न दान विद्यते क्वचित् ।
अतो देयं रुजार्तानामारोग्यं भाग्यवृद्धये ॥
औषध पथ्यमाहार तैलाभ्यङ्गप्रति[illegible] ।
यः प्रयच्छति रोगिभ्य सभवेद् [illegible]धिवर्जित ॥

संवर्तः

औषधं स्नेहमाहारं रोगिणां रोगशान्तये ।
ददानो रोगरहितः सुखी दीर्घायुरेव च ॥

अगस्त्यः

अन्नौषधप्रदातार सुख यान्ति निरामयाः ।

Viśwāmitra says here—

"There does not exist a gift greater than the gift of health, hence one should attempt to give health to the ailing for the attainment of one's own welfare One who gives to the patient medicine, wholesome articles, meals, oil massage and consolation is ever free from the clutches of any disease".

Samvarta says—

"One who gives medicine, oil and meals for the cure of the patient is himself ever free from any disease and is happy and long-lived".

Agastya says—

"Those who give meals and medicine live happily and without disease'

All the above three references are cited by Hemādri and they go to prove the early development of hospitals in India, at a time when the West could not even dream of them

The earliest medical and surgical works like Suśruta abound in references to hospitals, usually known as पुण्यशाला, आरोग्यशाला, रुगागार etc.

The edict No II of Aśoka shows that charitable institutions were common in India during his reign. The edict runs as follows -

"Everywhere in the kingdom of the king Piyadasi, beloved of the gods, and also of the nations who live in the frontiers such as the Cholas, the Pandyas, the realms of Satyaputra and Keralaputia, as far as Tambapani and in the kingdom of Antiochus, king of the Greeks and of the kings who are his neighbours, everywhere the king Piyadasi, beloved of the gods, has provided hospitals of two sorts: hospitals for men and hospitals for animals.

Wherever plants useful either for men or for animals were wanting they have been imported and planted. Wherever roots and fruits were wanting they have been imported and planted And long public roads have been dug for the use of animals and men."

Descriptions of Chinese travellers who toured India in the 5th and 7th centuries fully corroborate the fact of hospitals being an established institution in India of those days

Fa hien (405-11-A D) who was a contemporary of Chandragupta Vikramāditya describes the charitable dispensaries of Pātaliputra thus, 'The nobles and householders of this country have founded hospitals within the city to which the poor of all countries, the destitute, the cripple and the diseased may repair They receive every kind of requisite help gratuitously Physicians inspect their diseases, and according to their cases order them food and drink and medicines, or decoctions, everything in fact that may contribute to their ease When cured, they depart at their convenience'. Vincent smith remarks:- 'No such foundation was to be seen elsewhere in the world at this date, and its existence anticipating the deeds of modern Christian charity speaks well both for the character of the citizens who endowed it and for the genius of the great Asoka whose teaching bore such wholesome fruit many centuries after his decease The earliest hospital in Europe, the Maison Dieu of Paris, is said to have been opened in the 7th century'

Upatisso, son of Buddha Das, built hospitals for cripples, for pregnant women and for the blind and diseased. Dhatushera built hospitals for cripples and sick. Buddha Das himself ordained a physician, for every ten villages on the high road, and built assylums for the crippled, deformed and destitutes.

We learn from Huen Tsang's account (610-650 A. D) that Śilāditya II was inclined towards Buddhism and in all the high ways of the towns and villages throughout India, he created hospitals, provided with food and drink, and stationed there physicians with medicines for travellers and poor persons round about, to be given without any stint.

Speaking of the father of Bikkhu Srutavimsatikoli, Huen Tsang says " From his house to the snowy mountains, he had established a succession of rest-houses from which his servants continually went from one to the others Whatever valuable medicines were wanted they communicated the same to each other in order, and so procured them without loss of time, so rich was the family ".

In his account there is mention of charitable institutions called " Punyaśālās " as common in India. " There were formerly in this country (Tsch-Kia-Takka) many houses of charity (goodness or happiness, Punyaśālās) for keeping the poor and the unfortunate. They provided for them medicines and food and clothing and necessaries so that travellers were never badly off " Again he says, " Benevolent kings have founded here (Mo-ti-pil-lo or Matipura) a 'house of merit' (Punyaśālā). This foundation is endowed with funds for procuring choice food and medicines, to bestow the charity on widows and bereaved persons, on orphans and the destitute '. A similar Punyaśālā or hospital was in K-ei-p-an-to (Kanuandha) While describing Multan he says, "They have founded a house of mercy (happiness), in which they provide food and drink and medicines for the poor and sick, affording succour and sustenance". Of Śilāditya he says, ' Every year is assembled the Śramanas from all countries and on the third and seventh days he bestowed on them in charity four things of alms viz, food, drink, medicine and clothing "

Ceylonese records furnish a lot of information in how the kings took up the erection and maintenance of hospitals as their chief duty From Mahāvamśa we gather that in 437 B. C. King Pandukabhya constructed a residence for the Ajivakas, a hall for the worshippers of Brahmā, (another for those) of Śiva as well as a hospital.

" Duttha Gamani feeling his earthly journey ending (161 B C) asked that records of his reign be read to him and among the last words the dying king heard was, 'I have daily maintained at eighteen different places, hospitals provided with suitable diet and medicines prepared by physicians for the infirm.'' (Robinson's History of Ceylon)

We quote below a few references from the Mahāvamśa part II by L. C Wijesinha Mudaliyar P 57 Chapt XLIX. (King's name Dappula III 827 A D.)

"And being a man of great compassion he built a hosiptal for the city of Pullatthi and another at Pandaviya with a fruitful village attached thereto He built hospitals for the halt and the blind in diverse places "

P. 67 chapter L. King's name Kassappi (929 A D). " He built a house for the sick on the western side of the city and gave alms of gruel and other victuals for the destitute "

P 86 chap LIV Name of the king, Sena (955 A D.) " He furnished all the hospitals also with medicines and beds and caused rice to be given daily to the captives that were in prison "

P 194-195 Chap. LXXIII King s name, Parakkama Bahu (1164 A D) " And this ruler of men built further a large hall that could contain many hundreds of sick persons and provided with all things, that were needful as stated underneath. To every sick person he allowed a male and a female servant that they might minister to him by day and by night and furnish him with the physic that was necessary and with diverse kinds of foods And many store-houses also did he build therein, filled with grain and other things, and with all things that were needful for medicine and he also made provision for the maintenance of wise and learned physicians who were versed in all knowledge and skilled in searching out the nature

of disease And he took care to discern the different wants of the sick, and caused the physicians to minister to them, as seemed necess ary both by day and night. And it was his custom, on the four sabbaths (Uposatha days) of every month, to cast off his king's robes and after that he had solemnly undertaken to observe the precepts, to purify himself and put him on a clean garment, and visit that hall together with his ministers. And being endowed with a heart full of kindness, he would look at the sick with an eye of pity, and being eminent in wisdom and skilled in the art of healing, he would call before him the physicians that were employed there and inquire fully of the manner of their treatment. And if so be that it happened that the treatment that they had pursued was wrong the king who was the best of teachers, would point out wherein they had erred, and giving reasons therefor would make clear to them the course that they should have pursued according to science Also, to some sick persons he would give physic with his own hands In this manner indeed this merciful king free from diseases would himself cure the sick of their diverse diseases from year to year"

In one of the temple inscriptions of the Chola period, we find a detailed description of a hospital. Besides the several references to hospitals in the Gupta period we get the following reference dating 600 years after the period Veer Rajendra Deva of the Cholas issued a commandment in 1067 A D which is inscribed on the walls of the inner sanctuary of the temple of Venkateshwar at Tirumakudal in the district of Chingleput. It provided for the expenses of the festivals of the diety and together with it a school and a hospital for the students. The hospital is described as under. It was named Shree Veer Choleshwar Hospital containings 15 beds There were a physician, a surgeon, two male and two female nurses, one servant, one gate-keeper, a washerman and a potter. Their salaries were also fixed One Kodani Ramashwatham Bhattar was engaged as the physician and he was given his remuneration in kind (a certain amount of corn). Next in order the remuneration in kind was fixed for the surgeon, nurses and others. The male nurses' duty was to bring herbs and firewood and to prepare medicines. The duty of female nurses was to administer

the doses, feed the patients and do the necessary cooking. The washerman's duty was to wash the clothes of the patients and the potter's duty was to prepare the necessary pottery for the hospital. The quantity of oil required to light the lamps at night was also fixed. Besides this set-up, there are instructions about special preparations also.

A later inscription dated 1262 A. D is found on stone-pillar of Malakapur in the Andhra country It contains references to Kakatiya queen Rudramma and to her father Ganapati's preceptor Vishweshwara's activities This Vishweshwara was a Śaivite preceptor of Gaud Desha and the inscription informs us that several villages to the south of the Krishna were donated to him by Kakatiya Ganapati and Rudramma The income accruing from these villages was divided into three parts and Vishweshwara ear-marked one-third of it for maternity home, one-third for a hospital and the remaining for a school. It is not definitely known whether this maternity home and the hospital were built by Vishweshwara or his predecessors but they were linked with the local Śiva temple

Now we shall quote a few verse from the earliest medical treatises of specialized hospitals and their management

Surgical Hospitals

व्रणितस्य प्रथममेवागारमन्विच्छेत्; तच्चागारं प्रशस्तवास्त्वादिकं कार्यम् । प्रशस्तवास्तुनि दृढे शुचावातपवर्जिते । निवाते न च रोगाः स्युः शारीरागन्तुमानसाः ।

सु. सू. १९, ३-४

"One suffering from wounds should be first taken to the surgical ward, and that ward should be built according to the rules of the architectural science In a ward built thuswise, which is auspicious, clean and protected from the sun and the wind one is free from diseases—psychic or somatic or diseases caused by external fac ors".

अतोऽन्यच्च कर्म चिकीर्षता वैद्येन पूर्वमेवोपकल्पयितव्यानि भवन्ति तद्यथा—यन्त्रशस्त्रक्षाराग्निशलाकाशृङ्गजलौकालाबूजाम्बवौष्ठपिचुप्रोतसूत्रपत्रपट्टमधुघृतवसापयस्तैलतर्पणकषायालेपनकल्कव्यजनशीतोष्णोदककटाहादीनि, परिकर्मिणश्च स्निग्धाः स्थिराः बलवन्तः ।

"The physician desiring to perform any of the surgical measures should keep in readiness beforehand the following appurtenances viz , appliances, instruments, caustic alkalies, fire, probes, horns, leeches, sucking gourd, Jambavaustha, swabs, suturing thread, leaves, bandages, honey, ghee, fat, milk, oil, soothing lotions, ointment, paste, fan, cold and hot water, basin etc., and attendants who are affectionate, steadfast and strong"

इदानीं तावत्सम्भारान्विविधानपि समासेनोपदेक्ष्यामः; तद्यथा—दृढं निवातं प्रवातैकदेशं सुखप्रविचारमनुपत्यकं धूमातपजलरजसामनभिगमनीयमनिष्टानां च शब्दस्पर्शरसरूपगन्धानां सोदपानोदूखलमुसलवर्चःस्थानस्नानभूमिमहानसं वास्तुविद्याकुशलः प्रशस्तं गृहमेव तावत्पूर्वमुपकल्पयेत् । च. सू. १५, ६

"Here, therefore, we shall instruct in brief concerning several accessories. It is thus. The expert architect should first design a good house which is strong and is warding off the wind except on one side, affording comfortable moving space, not surrounded by high places, not penetrable to smoke, heat, moisture, dust and to undesirable noise, contact, taste, sights and odour and is furnished with a water-storage *room*, pharmacy *room*, latrine, bath *room* and kitchen".

गीतवादित्रोल्लापकश्लोकगाथाख्यायिकेतिहासपुराणकुशलानभिप्रायज्ञाननुमतांश्च देशकालविदः पारिषद्यांश्च । च सू. १५, ७

"Those who are well-versed in singing, playing of musical instruments, panegyrics, verses, stories, legends, modern history, mythology, who are quick in understanding, who are of approved character, who are versed in the knowledge of clime and season and who are good members of society".

चन्दनोदकशीतेषु शीते धारागृहेऽपि वा ।
हिमाम्बुसिक्ते सदने दाहार्तः संविशेत्सुखम् ॥ च चि ३-२६१

"The fever-patient afflicted with a sensation of burning should lie down at ease in a specially consturcted water-cooled chamber or an apartment cooled by frequent spraying of ice-cold water or cold sandal-water".

धारागृहं भूमिगृहं सुशीतं, वनं च रम्यं जलवातशीतम् ।
वैडूर्यमुक्तामणिभाजनानां स्पर्शाश्च दाहे शिशिराम्बुशीताः ॥ च. चि. ४-१०६

"Apartments with arrangement for shower bath, cold underground chambers, resort to pleasant woods cooled by moist breezes, the application of vessels inlaid with azure, pearls and precious stones made cool by putting cold water in them".

शयनाच्छादनैरुष्णैरुष्णैश्चान्तर्गृहैः सुखैः ।
मारुत प्रबलः शीघ्रं प्रशाम्यति मदात्यय ॥ च चि २४. १३५

"By the warmth of the bed and the cover and the warmth of happiness and cheer of the interior apartments, alcoholism of the Vāta-type gets subdued effectively"

तोयदाना च शब्दा हि शमयन्ति मदात्ययम् ।
जलयन्त्राभिवर्षीणि वातयन्त्रवहानि च ॥

कल्पनीयानि भिषजा दाहे धारागृहाणि च ।
फलिनीसैव्यलोध्राम्बुहेमपत्र कुटन्नटम् ॥ च. चि २४, १५८-१५९

"The rumblings of thunder alleviate the effects of intoxication Various devices of showering water and blowing breezes, and rooms equipped with cascades, should be devised by the physician for the cure of burning due to alcoholism (The body should be painted) with perfumed cherry, cuscus grass, lodh, fragrant sticky mallow, fragrant poon, cinnamon leaves and nut-grass"

Military Hospitals

स्कन्धावारे च महति राजगेहादनन्तरम् ।
भवेत्सन्निहितो वैद्य. सर्वोपकरणान्वित. ॥

तत्रस्थमेनं ध्वजवदृशा ख्यातिसमुच्छ्रितम् ।
उपसर्पन्त्यमोहेन विषशल्यामयार्दिताः ॥

स्वतन्त्रकुशलेऽन्येषु शास्त्रार्थेष्वबहिष्कृत: ।
वैद्यो ध्वज इवाभाति नृपतद्विद्यपूजित. ॥

सु सू ३४, १२-१४

"In a big encampment just after the tent of the king, the physician should be kept present, fully equipped.

The persons afflicted with poison, darts and disease approach

him there without making a mistake—him who stays there being singled out by his flag, fame and name.

The physician who is an adept in his own art and is conversant with other sciences, being honored by the king and experts, looks prominent like a flag."

Mental Hospitals

सर्पेणोद्धृतदंष्ट्रेण दान्तै सिंहैर्गजैश्च नप।
त्रासयेच्छस्त्रहस्तैर्वा तस्करैः शत्रुभिस्तथा ॥

च चि. १, ८३.

"Thus he may also be terrorised by means of snakes whose fangs have been removed, or by trained lions and elephants or by men dressed as bandits or foemen with weapons in their hands".

कशाभिस्ताडयित्वा वा सुबद्धं विजने गृहे।
रुन्ध्याच्चेतो हि विभ्रान्त व्रजत्यस्य तथा शमम् ॥

च. चि १, ८१

"Or having scourged him with light whips, he may be left well secured with ropes in solitary confinement. From such drastic measures, the disorientated mind of the man is restored to normality"

य सक्तोऽविनये पट्टै संयम्य सुदृढ सुखैः।
अपेतलोहकाष्ठाद्ये सरोध्यश्च तमोगृहे ॥

च चि. १, ३०

"If the patient continues to behave in an irresponsible manner then he should be made soft by soft but strong bandages and put in a dark room free from metallic and wooden articles (lest he should harm himself with these).

Obstetric Hospitals

प्राक् चैवास्या नवमान्मासात् सूतिकागार कारयेदपहतास्थिशर्कराकपाले देशे प्रशस्तरूपरसगन्धाया भूमौ प्राग्द्वारमुदग्द्वार वा बैल्वाना काष्ठाना तैन्दुकैङ्गुदकाना भाल्लातकाना वारणानां खादिराणा वा, यानि चान्यान्यपि ब्राह्मणा अथर्ववेदविदस्तेषा, वसनालेपनाच्छादनापिधानसंपदुपेतं वास्तुविद्याहृदययोगाग्निसलिलोदूखलवर्च स्थानस्नानभूमिमहानसमृतुसुख च ॥

च. शा. ८, ३३

"Before the commencement of the ninth month, the physician hosuld get erected a lying-in room on a site free from bones, sands

and broken bits of earthen vessels, in a soil which is excellent with regard to color, taste and savour, facing east or north, with the wood of bael, false mangosteen, putramjiva, marking nut, three leaved caper and catechu or with any other wood which the brahmans who are knowers of the Atharvaveda recommend This should be well-built, well-plastered and well-furnished with doors and windows and in accordance with the principles of architecture, there should be arrangements for a fire-place, water-storage, pounding, lavatory, bath-room and kitchen, and it should be comfortable in that particular season'.

तत्र सर्पिस्तैलमधुसैन्धवसौवर्चलकालविड्लवणविडङ्गकुष्ठकिलिमनागरपिप्पलीपिप्पलीमूलहस्तिपिप्पलीमण्डूकपर्ण्येलालाङ्गलीवचाचव्यचित्रकचिरबिल्वहिङ्गुसर्षपलशुनकतककणकणिकानीपातसीबल्वजभूर्जकुलत्थमैरेयसुरासवा॰ सन्निहिता॰ स्यु, तथाऽश्मानौ द्वौ, द्वे कुण्डमुसले, द्वे उदूखले, खरवृषभश्च, द्वौ च तीक्ष्णौ सूचीपिप्पलिकौ सौवर्णराजतौ, शस्त्राणि च तीक्ष्णायसानि, द्वौ च बिल्वमयौ पर्यङ्कौ, तैन्दुकैङ्गुदानि च काष्ठान्यग्निसंधुक्षणानि, स्त्रियश्च बह्व्यो बहुश॰ प्रजाताः सौहार्दयुक्ता सततमनुरक्ता प्रदक्षिणाचारा प्रतिपत्तिकुशला प्रकृतिवत्सलास्त्यक्तविषादा क्लेशसहिन्योऽभिमता, ब्राह्मणाश्चाथर्ववेदविद, यच्चान्यच्च ब्राह्मणा ब्रूयुः स्त्रियश्च वृद्धास्तत् कार्यम् ॥

च शा ८, ३४

"The following articles should be kept there ready to hand—ghee, honey, rock-salt, sanchal black and bid salts, embelia, costus, deodar, ginger, long pepper, the roots of long pepper, the elephant pepper, Indian penny wort, cardamoms, glory lily, sweet flag, piper chaba, white-flowered lead-wort, asafetida, rape seed, garlic, clearing nut, kana, kanikā, cadamba, linseed, balvaja, birch, black gram and maireya and sura wines Similarly, two grinding stones, two heavy pestles, two wooden mortars, an untamed bull two gold or silver cases for keeping sharp needles, sharp metallic instruments, two bed-steads made of bael wood and faggots of false mangosteens and zachum oil plants, for kindling fire The female attendants should be numerous, being mothers of many children, sympathetic, constantly affectionate, of agreeable behaviour, resourceful, naturally kind-hearted, cheerful and tolerant of hardships There should also be present Brāhmanas who are knowers of the Atharvaveda. Whatever else is thought to be necessary should be kept, also whatever else the Brāhmanas and old dames advise, should be carried out".

अष्टहस्तायतं चारु चतुर्हस्तविकालकम् ।
प्राचीद्वारमुदग्द्वारं विदध्यात् सूतिकागृहम् ॥ भा. प्र. २

चतस्रोऽशङ्कनीयाश्च सावने कुशला हिता: ।
वृद्धा: परिचरेयुस्ता: सम्यक् छिन्ननखा स्त्रिय. ॥ भा. प्र. २

"The labour ward must be eight cubits long and four cubits broad and attractively built, with the entrance facing the east or the north. The patient should be attended by four women who are trustworthy, expert in obstetrics, well disposed, aged and who have clipped their finger-nails close".

अतोऽनन्तरं कुमारागारविधिमनुव्याख्यास्याम —वास्तुविद्याकुशल: प्रशस्तं रम्यमतमस्क निवातं प्रवातैकदेश दृढमपगतश्वापदपशुदंष्ट्रिमूषिकपतङ्ग सुविभक्तसलिलोलूखलमूत्रवर्च:स्थानस्नानभूमिमहानसमृतुसुखं यथर्तुशयनासनास्तरणसंपन्नं कुर्यात् , तथा सुविहितरक्षाविधानबलिमङ्गलहोमप्रायश्चित्त शुचिवृद्धवैद्यानुरक्तजनसंपूर्णम् । इति कुमारागारविधि ॥

च. शा. ८, ५९

"We shall now describe the procedure with regard to the construction of the nursery. A skilful architect should build and furnish the nursery It should be excellent, beautiful, well-lighted, sheltered from draught, admitting of air from only one direction, strong, free from such pests as marauding beasts, animals, fanged creatures, mice and moths, well-planned as regards the places of water-storage, grinding, lavatory, bath and cooking, comfortable during all seasons, and provided with beds, seats and spreads suited to each season Moreover the rites connected with protecting the house from the influence of evil spirits as also those with propitiatory, auspicious, sacrificial and penitential offerings should be performed and the house should be filled with clean and experienced physicians and with those attached to the family Thus has been described the procedure with regard to the construction of the nursery".

Besides these we have descriptions about purgatoriums or recreating homes where the quinary purificatory procedures (पञ्चकर्मविधि) viz , वमन, विरेचन etc , were undergone Then there were स्वेदनगृह or sudatoriums and also health-homes

कुटीप्रावेशिकस्यातो विधि समुपदेक्ष्यते ।
नृपवैद्यद्विजातीना साधूना पुण्यकर्मणाम् ॥

निवासे निर्भये शस्ते प्राप्योपकरणे पुरे।
दिशि पूर्वोत्तरस्यां च सुभूमौ कारयेत् कुटीम्॥
विस्तारोत्सेधसम्पन्नां त्रिगर्भां सूक्ष्मलोचनाम्।
घनभित्तिमृतुसुखां सुस्पष्टां मनसः प्रियाम्॥
शब्दादीनामशस्तानामगम्यां स्त्रीविवर्जिताम्।
इष्टोपकरणोपेतां सज्जवैद्यौषधद्विजाम्॥ च चि. १, १/१७-२०

"We shall set down the procedure regarding the immurement therapy. In an area resided in by princes, physicians, the twice-born communities, saintly men and men of virtuous deeds, free from alarm, salubrions, close to a city, where the necessary appurtenances may be had, one should, having selected a good site, cause a retreat to be built with its face towards either the east or the north. It should be of the following description—high roofed and commodius; built in three concentric courts, furnished with narrow ventilator; thick walled; congenial in all weathers; well lighted; pleasing to the mind; proof against noises and other disturbing agents, untenanted by women, equipped with all the requisite appurtenaces, and having physicians, medicines and Brāhmanas ready at call".

From the descriptions given above, it becomes evident that particular care was taken in selecting the site for hospitals, a site which gave protection from excessive wind, irritating noise, and dust, and uncomfortable light. Even the modern hospitals have something to learn from this ancient institution especially with regard to precaution against irritating sounds

The building too was constructed under the supervision of expert structural engineers (वास्तुविद्याविशारदाः) who were clever at the arrangement and division of apartments (स्थानविभागवित्).

Although the original conception of hospital construction was of an aristocratic type, it was modified according to needs.

A striking feature in this picture of ancient hospitals is the seasonal consideration. Arrangements were made so as to keep the rooms cool in summer and warm in the cold season The methods

employed then may seem crude to the world accustomed to air-conditioning, but they were the rudiments of ideal construction and the indigenous ways of achieving the desired result, astonish us. There were special places for the voidance of urine and feces and bath-rooms were provided. The standard of cleanliness achieved was very high

प्रशस्तवास्तुनि गृहे शुचावातपवर्जिते ।
निवाते न च रोगाः स्युः शारीरागन्तुमानसाः ॥ सु. सू. १९, ४

सदा नीचनखरोम्णा शुचिना शुक्लवाससा शान्तिमङ्गलदेवताब्राह्मणगुरुपरेण भवितव्यमिति ।
सु. सू. १९, २३

"In a ward built thuswise, which is auspicious, clean and protected from the sun and the wind, one is free from diseases—psychic or somatic or diseases caused by external factors.

The patient should be always clean, with close clipped finger nails, wearing white raiment and devoted to the auspicious rites of Śānti and Mangala and to honoring the gods, the Brāhmanas and elders".

The hospitals were well equipped with various devices and instruments. A list of some of these Yantras is given below.

यन्त्राणि

हस्तमेव प्रधानतमं यन्त्राणाम्

[यस्मादृते यन्त्राणामप्रवृत्तिः]

१	२	३	४	५	६
२४ स्वस्तिकयन्त्राणि	२ संदंशयन्त्रे	२ तालयन्त्रे	२० नाडीयन्त्राणि	२८ शलाकायन्त्राणि	२५ उपयन्त्राणि
[अष्टादशाङ्गुल-	षोडशाङ्गुलौ	द्वादशाङ्गुले	अनेकप्रकाराणि	नानाप्रकाराणि	१ रज्जु
प्रमाणानि मसूराकृतिभि	त्वङ्मांससिरा-	कर्णनासानाडी-	अनेकप्रयोजनानि	नानाप्रयोजनानि	२ वेणिका-
कीले अवबद्धानि	स्नायुगतशल्यो-	शल्याहरणार्थम्	एकतोमुखानि	यथायोगपरिणाह-	३ पट्ट-
मूलेऽङ्कुशवदावृत्त-	द्धरणार्थम्	मत्स्यतालवत्	उभयतोमुखानि	दीर्घाणि	४ चर्मान्त-
वारङ्गाणि]	संदंशः	(१) एकताल-	स्रोतोगतशल्यो-	गण्डूपद-	५ वल्कल-
अस्थिविदष्टशल्य-	१ सनिग्रहः	(२) द्वितालके	द्धरणार्थम्	सर्पफण-	६ लता-

१ २ ३ ४ ५ ६

उद्धरणार्थम् २ अनिग्रह.

व्यालमृगमुखमुखानि

१ सिंह-
२ व्याघ्र-
३ वृक-
४ तरक्षु-
५ ऋक्ष-
६ द्वीपि-
७ मार्जार-
८ शृगाल-
९ मृगैर्वारुकमुख-
मुखानि

पक्षीमुखमुखानि

१ काक-
२ कङ्क-
३ कुरर-
४ चास-
५ भास-
६ शशघाती-
७ उलूक-
८ चिल्लि-
९ श्येन-
१० गृध्र-
११ क्रौञ्च-
१२ भृङ्गराज
१३ अञ्जलिकर्ण
१४ अवभञ्जन-
१५ नन्दीमुख-
मुखानि

रोगदर्शनार्थम्
आचूषणार्थम्
क्रियासौकर्यार्थम्
स्रोतोद्वारपरिणाहानि
यथायोगदीर्घाणि

(१) भगन्दर—
{ । एकच्छिद्रम् ॥ द्विच्छिद्रम् }
(२) अर्शो-
{ । एकच्छिद्रम् ॥ द्विच्छिद्रम् }
(३) व्रण-
(४) बस्ति-
(५) उत्तरबस्ति-
{ । पुंसाम् ॥ स्त्रीणाम् }
(६) मूत्रवृद्धि
(७) दकोदर
(८) धूम-
{ । वैरेचनिकम् ॥ स्नैहिकम् ॥। प्रायोगिकम् }
(९) निरुद्धप्रकश-
(१०) सन्निरुद्धगुद-
(११) अलाबू-
(१२) शृङ्ग
यन्त्राणि

शरपुङ्ख-
वडिशमुखे [द्वे द्वे]
[एषण-
व्यूहन-
चालन-
आहरणार्थम्] (८)
मसुरदलमात्रमुखे
द्वे (२)
[किंचिदानताग्रे
स्रोतोगतशल्यो-
द्धरणार्थम्]
कार्पासकृतोष्णी-
षाणि (६)
[प्रमार्जनक्रियासु]
दर्व्याकृतीनि
खल्लमुखानि (३)
[क्षारौषधप्रणि-
धानार्थम्]
जाम्बववदनानि (३)
अङ्कुशवदनानि (३)
[षडेव-अग्निकर्मसु-
अभिप्रेतानि]
कोलास्थिदलमात्र-
मुखम्-खल्लतीक्ष्णौष्ठम् (१)
[नासार्बुदहरणार्थम्]
कलायपरिमण्डलम्
उभयतो मुकुलाग्रम् (१)
[अञ्जनार्थम्]
मालतीपुष्पवृन्ताग्र-
प्रमाणपरिमण्डलम् (१)
[मूत्रमार्गविशोधनार्थम्]

७ वस्त्र-
८ अष्ठीलाश्म-
९ मुद्गर-
१० पाणितल-
११ पादतल-
१२ अङ्गुलि-
१३ जिह्वा-
१४ दन्त-
१५ नख-
१६ मुख-
१७ बाल-
१८ अश्वकटक-
१९ शाखा-
२० ष्ठीवन-
२१ प्रवाहण-
२२ हर्ष-
२३ अयस्कान्त-
मयानि
उपयन्त्राणि
२४ क्षार-
२५ अग्नि-
भेषज

यन्त्रकर्माणि

१. निर्घातनम्-विचाल्यनिर्हरणम् (घट्टनम्)
२. पूरणम्-बस्तिनेत्रप्रभृतिभिस्तैलादिना
३. बन्धनम्-रज्ज्वादिना
४ व्यूहनम् ऊर्ध्वीकरणम्
५. वर्तनम-विस्तृतस्य वर्तुलीकरणम्
६. चालनम्-स्थानात् स्थानान्तरनयनम् (शल्यकम्पनम्-अन्ये)
७ विवर्तनम्-कर्णवायोर्निष्कासयितुमिष्टस्य कर्णलग्नस्य पुनर्निर्वर्तनम् (यन्त्रस्य भ्रामणमन्तरे वा)
८. विवरणम्-प्रकाशनम् (प्रसारणम्)
९. पीडनम्-व्रणस्य
१०. मार्गविशोधनम्
११. विकर्षणम्-विगृह्यकर्षणम् (प्रतिबद्धशल्यस्य मोचनम्)
१२ आहरणम्-आनयनम्
१३. आञ्छनम्-ईषन्मुखानयनम्
१४ उन्नमनम्-अध स्थितस्य ऊर्ध्वनयनम्
१५. विनमनम्-निम्नी (नम्री)-करणम्
१६ भञ्जनम्-आमर्दनम्, समन्ततो मर्दनम्
१७. उन्मथम्-प्रनष्टस्य शल्यस्य मार्गे शलाकादिभिरालोडनम्
१८. आचूषणम्-विषदुष्टस्तन्यरुधिरेषु शृङ्गालाबूभ्यां मुखेन वा।
१९ एषणम्-गण्डूपदमुखेन गतिव्रणोत्सङ्गशल्यादीनाम्।
२०. दारणम्-द्विधाकरणम्
२१. ऋजूकरणम्-कुटिलशल्यस्य
२२. प्रक्षालनम् तोयादिभिः
२३. प्रधमनम् नाड्या चूर्णक्षेपणम्
२४. प्रमार्जनम्-प्रोञ्छनम्

That the hospitals were primarily meant for the diseased need not be reiterated, but some departments of the general hospitals or hospitals specializing in certain branches, like purgatoriums were frequented by healthy persons also thrice a year to undergo the course of purgative, revirilification and rejuvenation.

तस्यां संशोधनै शुद्धः सुखी जातबलः पुनः।
रसायनं प्रयुञ्जीत तत्प्रवक्ष्यामि शोधनम् ॥२४॥ च. चि. १,(१) २४

"Therein (in the retreat constructed) being cleansed with the purificatory measures and on having regained his happiness and normal strength, he should undergo the vitalization procedure. We shall first describe the cleansing procedure"

A few quotations will throw an interesting side-light on the beds, its accessories, cleanliness and decorations of the rooms.

तस्मिन् शयनमसंबाधं स्वास्तीर्णं मनोज्ञं प्राक्शिरस्कं सशस्त्रं च कुर्वीत ॥
सु. सू. १९, ५

सुखचेष्टाप्रचारः स्यात् स्वास्तीर्णे शयने व्रणी।
प्राच्यां दिशि स्थिता देवास्तत्पूजार्थं च तच्छिरः ॥६॥ सु. सू. १९, ६

तस्मिन् सुहृद्भिरनुकूलैः प्रियंवदैरुपास्यमानो यथेष्टमासीत ॥

सु सू. १९, ७

"The ward must be equipped with beds that are free from discomfort and well spread with a cloth and with its head towards the east, and with instruments kept ready. *** The surgical patient feels comfortable in his movements if the bed is well made and spread with a cloth The gods have their dwelling in the east and hence his head should lie towards the east as a sign of obeisance ***There he should lie freely attended by friends who are amiable and pleasant-spoken".

Clothes etc.

सदा नीचनखरोम्णा शुचिना शुक्लवाससा शान्तिमङ्गलदेवताब्राह्मणगुरुपरेण भवितव्यमिति

सु. सू १९,२३

"The patient should be always clean, with close-clipped finger nails, wearing white raiment and devoted to the auspicious rites of Sānti and Mangala, and to honoring the gods, the Brāhmanas and the elders".

Room Decoration

तस्मात्सततमतन्द्रितो जनपरिवृतो नित्य दीपोदकशस्त्रस्रग्दामपुष्पलाजाद्यलंकृते वेश्मनि सपन्मङ्गलमनोऽनुकूला: कथा. शृण्वन्नासीत ।

सु सू १९,२५

"The patient should stay keeping himself constantly vigilant, surrounded by men and in a house adorned with lamps, water pots, instruments (arms), flower garlands, loose flowers and roasted paddy and he should engage himself in listening to attractive, auspicious and cheering stories."

Great care was taken in prescribing the diet. Weekly regimen containing the items of each meal was carefully prescribed.

The convalescence stage was given great importance and the process of संसर्जन or rehabilitation was carefully undergone

अथ खल्वातुरं वैद्य. संशुद्धं वमनादिभिः ।
दुर्बलं कृशमल्पाग्निं मुक्तसंधानबन्धनम् ॥
निर्हृतानिलविण्मूत्रकफपित्तं कृशाशयम् ।

अल्पदेहं प्रतीकारासहिष्णुं परिपालयेत् ॥
यथाऽण्डं तरुण पूर्णं तैलपात्रं यथैव च ।
गोपाल इव दण्डी गाः सर्वस्मादपचारतः ॥
अग्निसंधुक्षणार्थं तु पूर्वं पेयादिना भिषक् ।
रसोत्तरेणोपचरेत् क्रमेण क्रमकोविदः ॥
स्निग्धाम्लस्वादुहृद्यानि ततोऽम्ललवणौ रसौ ।
स्वादुतिक्तौ ततो भूयः कषायकटुकौ ततः ॥
अन्योऽन्यप्रत्यनीकाना रसानां स्निग्धरूक्षयोः ।
व्यत्यासादुपयोगेन प्रकृतिं गमयेद्भिषक् ॥
सर्वक्षमो ह्यसंसर्गो रतियुक्त स्थिरेन्द्रियः ।
बलवान् सत्त्वसंपन्नो विज्ञेयः प्रकृतिं गत ॥

च सि. १२, ३–९

"When after being duly purified by the procedures of emesis etc., the patient is in a debilitated condition, emaciated, weakened in his digestive power, has his joints loosened, is purged of the morbid accumulations of flatus, urine, mucus and bile, the stomach and the intestines have become contracted, the body has become vacuous and accordingly unable to bear any further strain, he should be protected by the physician from all kinds of risk, just as a tender egg is protected or a vessel brimful of oil, or the kine by the cowherd armed with staff.

The physician who is conversant with the order and sequence of therapeutic procedures, should put the patient on a liquid diet beginning with thin gruel and leading upto meat-juices for the purpose of re-stimulating his gastric fire

To this end, he should prescribe the use first of unctuous, acid, sweet and pleasant articles, then of articles of acid and salt tastes, and later, of sweet and bitter tastes, and last of all articles of astringent and pungent tastes. In this manner by the use of two antagonistic tastes at a time, and by the alternate use of unctuous and dry articles, the physician should restore the patient to his normal health

When the patient is able to tolerate all the tastes, when there is no retention of excretory matter, when the zest for life

has returned, the sense-organs have regained their firmness, when strength has returned and the mind is fully composed, it should be known that he is restored to normality'.

In the last of the above-quoted verses the attainment of the 'normal' is defined A patient could be discharged only when he was completely rehabilitated and attained the normal condition The procedure of discharging a patient as given in Caraka is very interesting

बलवर्णोपपन्नं चैनमनुपहतमनसमभिसमीक्ष्य सुप्रजीर्णभक्तं शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतमनुरूपालङ्कारालङ्कृतं सुहृदां दर्शयित्वा ज्ञातीनां दर्शयेत्, अथैनं कामेष्ववसृजेत् च. सू. १५ १७

' On finding that he has regained his vitality, complexion and cheerfulness of mind, and after he has slept happily, digested his food well, taken a full bath and painted the body with sandal, has put on garlands and untorn clothes and has adorned himself with befitting ornaments, he should be shown round to his kinsmen after being presented to his friends. Thenceforward, he should be left to resume his normal activities"

From what has been cited above we find that there were certain salient features in the institution which conferred individuality on it and which may well be copied by our modern institutions We find that Psychic therapy was offered to the patient and health preservation was given equal importance with disease-curing As a matter of fact Āyurveda has always laid more stress on prevention than cure and accordingly prophylactic and preventive hospital work was more emphasised. Friends and other people relieved the patient of the tedium of hospital life by lively conversation and story-telling. Absolute cleanliness was observed and caste distinction so far as hospital treatment was concerned was an unknown thing Any one from a Brāhmana to a Sūdra was admitted without distinction or favouritism. The hospitals were primarily run for the benefit of the poor people who could not afford the luxury of a private physician or the sometimes costly treatment. The hospitals were fully equipped with all the known appurtenances and apparatuses and young

physicians, with a progressive spirit and selfless devotion to alleviating the miseries of the suffering mankind were engaged.

The construction of a hospital was considered to be an act bestowing great merit on the donor. We *find that* some hospitals were so huge as to admit hundreds of patients

The standard of medical attainment required in the doctors was very high and day and night attendance was provided for the patients

The standard of cleanliness was so high that even visitors were required to put on a clean garment while entering the hospital Kings took great interest in the inspection of hospitals, and personal talk with the patients four times a month was a matter of his routine

From Mahāvamśa we gather that villages were endowed for the maintenance and efficient running of the hospital and its staff. The hospitals were not only the refuge of the diseased alone. Pregnant women, blind, invalid and aged persons also were looked after in the hospitals

The high degree of specialization in hospital work, the special features like refrigeration and other amenities of hospital life, the absence of caste distinction, the greater emphasis on prevention, the scrupulous and fastidious observance of cleanliness, the size of the institutions, the quality of the personnel employed, day and night attendance, efficient managemant and maintenance, all these really astonish us and make us think with admiration of those days when India gave the lead to the world in all those aspects of civilization which we are often erroneously led to ascribe to the West and to the modern age

CHAPTER IX

PHARMACY

Pharmacy and Pharmaceutics form a very important and substantial part of medicine As the proverb goes, the proof of the pudding is in the eating and the efficacy of the medical science depends in a large measure on the nature of the medications administered The richness of the medical advancement therefore has to be judged

largely by the richness in the variety as well as the quality of the pharmacopia and pharmacy.

1 Vedic period

Veda is spoken of as having six limbs, viz , phonetics, grammar, etymology, astrology, canons of ritual and prosody.

वेदाङ्गानि षडेतानि शिक्षा व्याकरणं तथा ।
निरुक्तं ज्योतिष कल्पः छन्दो विच्चितरीत्यपि ॥

Out of these, कल्प or the canons of ritual is defined as क्रम कर्म प्रयोगाणां कल्प तत्र प्रचक्षते i. e. the order of rituals is spoken of as Kalpa

Āyurveda was considered to be on a par with the Vedas, and as in the Vedas we get a section on Kalpa (कल्प) in Āyurveda too, Kalpa meaning the canons of pharmaceutics.

In Vedic period we find that single herbs are prescribed They also prescribed minerals and animal substances, but the prescriptions were not compound This is the pre-historic period At that time simple prescriptions were the order of the day throughout the world. It is probable that magic and black art were practised to some extent in the Misra Deśa (Egypt) which is called the Syāma, Śyāva or the black country It is likely that the word Syāma might be the origin of the words kimia, alchemy and chemistry. The secret prescription for the preservation of mummies is an instance to prove their advanced knowledge in chemical pharmacy We are getting more and more enlightenment on Mohenjo-daro and from the findings that have come to light we learn that Śilājit (mineral pitch) and other drugs have been found there even after thousands of years of oblivion This definitely shows that this special branch of knowedge had developed in India also.

The art of preserving dead bodies was not unknown in ancient India. In Rāmāyana, Ayodhyā-kānda, we find that the corpse of king Dasaratha was preserved in medicated oil In Visnu Purāna we find that the corpse of Nimi was preserved by being embalmed with fragrant oils and resins.

In Kāśī-khanda, there is the description of the corpse of a Brāhman's mother being preserved in the following manner. The corpse was washed and then embalmed in यक्षकर्दमे, i e. specially medicated balm and enveloped severally with Netra-vastra (flowered muslin), silk cotton, coloured cloth and Nepalese blanketing The corpse was conveyed in a copper coffin from Rāmeśwara to Kāśī.

2. The golden period of Āyurveda, 600 B. C to 600 A. D.

Pharmacy had reached the scientific stage at this period, as is evinced by the master-classics of Caraka and Suśruta. They evolved the all-comprehensive concept Caraka declares —

नानौषधिभूत जगति किञ्चिद् द्रव्यमुपलभ्यते।

च. सू. २६,१२

"There is no substance in the world which is not medicine".

They knew the uses of practically all the known substances, as is proved by the enumeration in the following verses

" Again they are classified differently in three groups—animal, vegetable and mineral

Honey, milk, bile, fat, marrow, blood, flesh, excrement, urine, skin, semen, bone-sinews. horns, nails, hooves, hair, down, and inspissated bile—these are the substances used in medicine from the animal world.

Gold, ores, the fine metals, sand, lime, red and yellow arsenic, gems, red ochre and antimony are the mineral products used in medicine

The vegetable group is divided into four classes (the direct fruiters, creepers, flowery fruiters and herbs) Root, bark, pith, exudation, stalk, juice, sprouts, alkalies, milk, fruit, flower, ash, oils, thorns, leaves, buds, bulbs, and off-shoots are the plant products used in medicine." (Caraka Sūtra I, 68-72)

In addition to these classifications, clear instructions were given regarding the kind of country, season and clime of culling of

herbs, selections of herbs and the methods of storage.

Regarding country, we have deatailed descriptions in Caraka Kalpa I-8.

त्रिविध: खलु देश —जा_ल:, आनूप , साधारणश्चेति ।

"Place or clime is of three kinds Jāngala (arid) Land, wetland and ordinary land". Then follows a description of three kinds of land.

Regarding the season and time of culling the herbs we have in Caraka, Kalpa sthāna I, 10 " Of them such drugs should be culled as were put forth in their proper season and have attained their fulness of growth, taste, potency and smell.. .." etc

In this verse detailed descriptions are given as to how and when the herbs should be culled.

Minute instructions regarding the selection of drugs are given in Caraka Cikitsā-sthāna I, (1), 38–40.

" The best of habitats for medicinal plants is the Himālayas, the most majestic of mountains It is the fruits grown in the Himālayas that are therefore to be properly culled every season, rich with juice and potency, mellowed by the sun, wind, shade and water, unnibbled at by bird or beast, unspoiled and unmarked with cuts or diseases. We shall now describe the modes of administration and the excellent effects of these fruits "

Very valuable instructions are given in Caraka Kalpa-sthāna I-11 regarding storage of herbs

It says that the herbs should be stored in houses with doors opening to the east or the north, and that the rooms should be windless, proof against fire, water, moisture, smoke, dust, mice and quadruped.

In order to ascertain the action of the drugs on the human body, the great sages evolved the five determinants viz., taste (रस), quality (गुण), potency (वीर्य), post-digestive effect (विपाक) and specific action (प्रभाव).

This system enabled them to study completely all the drugs necessary for therapeutics. These drugs were chiefly administered through the natural channel of the mouth and hence the arrangenent of Rasa or tastes came into prominence, the sense of taste playing an important part in oral administration of drugs. This arrangement and metaphysic of taste in six categories is a speciality of Āyurveda and it has been so arranged as to fit well arithmetically to the Tridosa theory The properties and actions of inedible drugs were experienced by senses other than that of taste and so a comprehensive scheme of twenty or more kinds of properties was evolved which could be tested by other sense-organs Some drugs acted more powerfully than usully expected and so वीर्य or potency of drug became one of the determining factors Another pecularity of Āyurveda is its theory that the drugs while entering the body submit themselves to the process of digestion As a background of this theory, the concept of Āyurveda that diet and drugs fall in the same category is worthy of attention The Upanisads consider food also as medicine (अन्न भेषजम्). The difference between diet and drugs is not fundamental, taste is predominant in diet (रसविशेष) while potency is predominant in drugs (वीर्यविशेष), and it is but a natural corollary that just as diet gets digested in the system, so drug also is digested in the system. It is on this sound fundamental theory that Āyurveda forbids the administration of another drug before the first drug is digested. Thus comes विपाक or post-digestive effect, the form that a drug is turned into after being digested and its action on the body, these form the subject matter of विपाकज्ञान. Last but not the least comes the specific action (प्रभाव) of a drug Even in this modern scientific age not to talk of the so-called empirical age of knowledge, no scientific explanation can be given for the specific properties of certain drugs, because they are beyond the ken of the present stage of science. When the knowledge of specific action attains perfection, there will be no need of research but so long as there is room for research, we must admit that the knowledge is incomplete.

These five-fold deliberations on drugs cover the whole field in a comprehensive way As Āyurveda has conceived diet and drug as one, the properties and the actions of the substances

that comprise our diet have been subjected to the same process of study and exposition as those of the drugs. This is really a speciality and pecularity of Āyurveda

The Varieties of Preparations

Caraka in the first chapter of Kalpa-sthāna declares thus regarding the varieties of preparations:

" Taking into consideration that drugs differ with respect to land, season, source, flavour, taste, potency, post-digestive effect and specification and also that men differ with respect to their body, morbid tendency, constitution, age, vitality, gastric fire, proclivities, homologation and stage of disease, we shall here describe six hundred purgative preparations that are pleasant in their variety of smell, colour, taste and touch of drugs, although the extent of the possible preparations from these drugs is innumerable " (Caraka, Kalpa 1, 1-6)

The various processes known to modern pharmacy are nearly all represented in the aphoristic list given by Caraka.

करण पुनः स्वाभाविकाना द्रव्याणामभिसंस्कार । संस्कारो हि गुणान्तराधानमुच्यते । ते गुणास्तोयाग्नि-सन्निकर्षशौचमन्थनदेशकालवासनभावनादिभि कालप्रकर्षभाजनादिभिश्चाधीयन्ते ॥

च. क १, २

" Preparation is the process performed to modify the natural properties of substances. That process again is that which modifies radically the properties of substances This modification is brought about by dilution, application of heat, clarification, emulsification, storing, maturing, flavouring, impregnation, preservation and the material of receptacle. '

This shows that the art of pharmacy had reached a very high level in those days The ten arts described by Sukrācārya comprise practically all the processes known to modern pharmacy

A full fledged culinary art could only be possible in India, and the works on सूदशास्त्र and पाकशास्त्र (science of cooking) bear testimony to our statement Even today, India would perhaps stand first in the world so far as the art of cooking is concerned.

The manufacture of sugar was a sort of monopoly in India. When the soldiers of Alexander saw sugar for the first time, they called it sweet chalk. Sugar began to be exported to the West in greater quantities after the twelfth century of the Christian era, but even then it was imported by those countries as a medicine and was available in the market at a very high price.

Thirdly the use of spices native to the tropical zone is a distinguishing feature of India Cloves, cinnamon, cardamom, ginger, saffron etc. were more responsible for foreign invasions of India than any political or cultural motives of invasion. Italy, Arabia, Portugal, Holland and England fought wars, devised strategies and organized plunders to capture this trade of spices

Fourthly the sense of smell in the oriental is more sensitive than that of the occidental and this has played no small part in the pharmaceutics of our country. Nature as well as human characteristics vary in different countries. The Himalayas produce more of sweet-smelling flora while the Alps abound in flora charming only to look at

Fifthly a Vaidya always used to be the presiding officer of the royal kitchen.

These forces combined to evolve medicated food which was medicine and food in one. Besides, the practice of administering some medicine to princes and the aristocrats varying in accordance with their tastes and pursuits of pleasure, gained favour. The abundance of sugar resulted in devising of varied preparations of wine

India was well conversant with the utility of salt Caraka enumerates 15 kinds of salt, such as सैन्धव, सौवर्चल, काल, विड, पाक्य, आनूप, कूप्य, वालुक, एल, मौलक, सामुद्र, रोमक, औद्भिद, औषर, पाटेयक and पांशुज. They prepared various kinds of alkalies and alkaline salts (क्षार) from vegetable, animal and mineral products.

The preparations of medicated Ghita (घृत) were common in India in those days and even today it is a special feature of the Indian pharmacy In addition to these special factors, the vastness

of the country, the variety of seasons, the progressive period of civilization, and the increase of pleasure pursuits etc, gave a great impetus to the progress of pharmacy

The Field of Pharmacology

" And of that material this is the test: that it is of such and such nature, of such quality, of such efficacy, is born of such a season, gathered in such a manner, preserved in such a way, medicated thus, and in such dosage, administered in such and such a disease, to such a person, either eliminates or allays such and such a humor. And if there be any other administered medication in similar manner, should it also be examined." (Caraka Vimāna VIII-87)

Caraka classifies medicine into two kinds:

भेषजं द्विविध च तत्
स्वस्थस्योजस्करं किञ्चित् किञ्चिदार्तस्य रोगनुत् ।

च चि. १-(१), ४

' Now medicine is of two kinds: one kind is promotive of vigour in the healthy, the other destructive of disease in the ailing."

Thus the drugs are of two kinds; one that goes for positive health and the other belongs to the curative group The group of drugs for positive health are sub-divided into two kinds

स्वस्थस्योर्जस्करं यत्तद् वृष्य तद्रसायनम् ।

"One is (वृष्य) or the virilific and the other is (रसायन) or the vitalizer."

On going through the description of these two processes, we are surprised to know how high the ideals and the practical life of men of those days were

While explaining the word रसायन (Rasāyana), Ātreya describes the properties of a Rasāyana drug

"Long life, heightened memory and intelligence, freedom from disease, youth, excellence of lustre, complexion and of voice optimum strength of body and senses, utterances that always get

fulfilled, the reverence of people, body-glow, all these does a man obtain by the use of vitalizers. The vitalizers are so called because they help to replenish the vital fluids of health." (Caraka Cikitsā I, 7-8)

What a noble conception of health ! The virilifics were used for the purpose of producing progeny of the highest calibre. Progeny was cosidered to be the preserver of the traditions of ideals and aspirations of men The use of virilifics was recommended solely for this purpose Moreover, they gave positive health, immunity against inroads of diseases and retarded aging

These two superb concepts of Āyurveda were held in such a high esteem that these obtained recognition as two special branches of the octopartite Āyurveda.

Ātreya has classified the drugs into fifty classes according to their properties and each class contains ten drugs (Caraka Sūtra IV, 8) and this is the simplest, easiest and most systematic classification

Among the four requisites for curing a disease, drugs occupy a place second only to the physician

" The physician, the drugs, the attendant and the patient constitute the four basic factors of treatment" (Caraka Sūtra IX, 3).

Caraka enumerates the necessary qualifications of a good drug as under:-

" Abundance, applicability, usability in multifarious modes and richness of quality—these four are said to be the tetrad of desiderata in drugs". (Caraka Sūtra. IX, 7).

Drug action is fully described in Caraka. For instance in Caraka Samhitā Vimāna-sthāna, chapter I, 16 we find concise but full description of long pepper (पिप्पली)

"Long pepper, pungent though in taste, is sweet in post-digestion, heavy, neither overmuch unctuous nor overmuch hot, is deliquescent and esteemed as medicine. It is at once productive of beneficial and baneful effects. If administered in the proper time and measure, its action is at once beneficial. But if continued for over a

long period, it results in morbid cumulative effect, as due to its heavy and deliquescent qualities it arouses Kapha It aggravates Pitta on account of its hot property and is not able to allay Vāta because of its meagreness of unctuous and hot qualities. Nevertheless it makes a good vehicle. In view of these considerations long pepper should not be used in excess (Vimāna I, 16).

Similar descriptions of salts and alkali are given. We find detailed actions and properties of various kinds of milk in Caraka Sūtra-sthāna chapter I, 105–113 A lengthy but apt description of actions of wines (मद्य) is given in Caraka Cikitsā sthāna chapter XXIV, verses 29 to 73.

Speaking about the preparations as regards their properties and actions, Caraka says

"That should be known as the proper medication which requires to be taken in small dose which is quick in action and is curative of even an excessive degree of morbidity, which is easy to take, which is light in digestion, palatable, pleasing, curative of the particular disease, not harmful even if complications arise, not very depressant and is possessed of the most agreeable smell, color and taste." (Caraka, Siddhi sthāna, VI, 15-16)

The prescriptions of drugs were arranged in such a way as to contain the above qualities. The processes for these preparations were explained and rules for nomenclature of these preparations also were framed in order to bring about a certain uniformity. Rules were also framed regarding the use of drugs containing just the opposite properties in these preparations, if it was found mecessary to add such a drug for the sake of taste, appearance or smell.

"It has been laid down that a compound preparation is named after the basic drug which forms its principal active ingredient.

In the prescription of a compound where the emetic nut etc., form the basic or principal drug, wines etc., occupy the secondary role as constituents, vehicles or excipients They followed the main drug in the prescription, even as the attendants follow the king.

Even the antagonism of this potency does not vitally impair the main effects of the principal drugs, while admixture of drugs of similar potency intensifies its action.

As laid down, the use of articles that are of antagonistic potency to the disease is allowed for the purpose of imparting to the medication pleasant colour, taste, touch and odour suitable to the conditions of a disease'' (Caraka Kalpa XII, 43-46)

In the modern method of writing a prescription the letter 'R', a symbol for 'recipe', is always found at the beginning. This sign or symbol is called superscription. As a matter of fact the symbol 'R' is the symbol of the planet 'Jupiter'. Āyurveda enjoins on the patient to chant some sacred hymn while taking the medicine. The sacred hymn as given in Caraka, Kalpa-sthāna I, 14 is as under:

ॐ ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानला ।
ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु ते ॥
रसायनमिवर्षीणां देवानाममृतं यथा ।
सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥

It is better to use symbols rationally than blindly. The chanting of a hymn would seem ridiculous to us is this modern age, but we must probe behind the apparently absurd practice and try to find out the concept on which such a chant is based This can be understood only if we study the other ideologies of the period.

Minuteness and singleness are the two qualities of mind Mind cannot work at two places at a time. So one must concentrate on the work on hand otherwise the work cannot be a success On this reasoning the chanting of a hymn becomes helpful in transferring the attention of the mind busy in other affairs to concentrate on the medicinal dose Therefore Ātreya says:-

विधूय मानसान्दोषान् कामादीनशुभोदयान् ।
एकाग्रमनसा पीतं सम्यग्योगाय कल्पते ॥ च. सि ६, १७

"If a person after cleansing his mind of its impurities like passion and other inauspicious sentiments and concentrating his mind

on the treatment, takes this dose, it brings about the most desirable results."

The second stage or step in a prescription is the writing of it, it consists of the basis or the chief ingredient, adjuvant and corrigent. The nomenclature of the prescriptions is based on the names of the chief ingredient followed by the word आदि or "and others" to suggest the compounding of other ingredients, e g नागरादि चूर्ण In English, 'Co', the shortened form of 'compound', is used for this e. g 'Pulvis glycyrrhiza co'. This similarity in the nomenclature of prescriptions both in the East and the West show that science is one but ignorance can lead to manifold differences

In therapeutics, the mere knowledge of the properties and actions of the drugs in the prescription is not the end in itself. Therapeutics is an art or more properly it is an artistic science Caraka says

"The art of prescription depends upon the knowledge of dosage and time, and on this art, in return, depends success; hence the skilful physician stands ever superior to those possessing merely a theoretical knowledge of drugs" (Caraka Sūtra. II, 16)

He further adds:

"Though treating with the right prescriptions yet if the physician be ignorant of the knowledge of place etc, he cannot achieve success in treatment There exist many differences in the nature of men as regards age, vitality, constitution etc" (Caraka Cikitsā XXX, 320)

The preparations should be made in accordance with the doses. We generally believe that standardization is the last word in modern medical science, but we must not forget that accuracy in measurement is the first step in scientific progress. "Logical reasons for everything and accuracy" was the motto of the scientific age of India which began about 600 B C, and it is for this very love for accuracy that the science of logic (न्याय) and Sānkhya (सांख्य) came to be written. In an age when even the sequence of words in a sentence was strictly regulated and the words could not be used without a definite purpose, the laxity in

accuracy of measurement is unthinkable Let alone the accuracy and exact measure of medicinal doses, even food was to be taken in measured quantities. While narrating the principle of hygiene, the first chapter on the subject begins with "मात्राशी स्यात्" i. e "you shall eat food in measured quantities" The word मात्रा is derived from मीयते अनेन i. e. "by which it is measured," while the English word 'dose' is derived from दा to give. The English word simply "gives" while the Sanskrit word "measures' This proves that accuracy in measuring is emphasized more in the Āyurvedic term.

A few quotations pertaining to this accuracy of measurements from various Āyurvedic treatises will not be out of place here.

मात्राशी स्यात् । च सू. ५, ३

"You shall eat food in measured quantities."

मात्रामूलम् चिकित्सितम् । का. स. चि ३, १०१

"All treatment depends on dosage".

न मानेन विना युक्तिर्द्रव्याणां ज्ञायते क्वचित् । शा. प्र. १ १४

"There can be no compounding of drugs without taking into view their measure of dosage"

मात्राप्रमाण प्रतिपुरुषमवेक्षितव्यं भवति ॥ च सू १५, १०

"The dosage of medicines is dependent upon individual patient".

नाल्पं हन्त्यौषधं व्याधिं यथाऽऽपोऽल्पा महानलम् ।
दोषवच्चातिमात्रं स्यात्सस्यस्यात्युदकं यथा ॥
संप्रधार्य बलं तस्मादामयस्यौषधस्य च ।
नैवातिबहु नात्यल्पं भैषज्यमवचारयेत् ॥

च चि. ३०, २९३-२९४

"An under-dose of medication cannot cure the disease just as a small quantity of water cannot quench a great fire, and medicine given in over-dose will prove harmful just as excessive watering harms the crops So, after carefully considering the security of the

disease and the strength of the medication, the physician should administer it, neither in too large a dose nor in too small a dose.'

द्रव्यप्रमाणं तु यदुक्तमस्मि-
न्मध्येषु तत् कोष्ठवयोबलेषु ।
तन्मूलमालम्ब्य भवेद्विकल्प्यं
तेषां विकल्प्योऽभ्यधिकोनभावः ॥ च. क १२, ८६

"The dosage of drugs given in the section is with reference to moderate-bowelled persons and of average age and strength This should be regarded as the standard for pharmaceutical purposes and larger or smaller doses have to be prepared keeping that standard in view".

समीक्ष्य दोषौषधदेशकालसात्म्याग्निसत्त्वादिवयोबलानि ॥
च सि ३. ६

"(. should be administered) after a full investigation of the morbid humors, the medications, clime and season, homologation of the patient, his digestive power, psychic conditions, age and vitality"

The अनुपान or after-potion concept of Āyurveda is in accord with the theory of humors The dose of medicine was to be followed by some after-potion prescribed as a corrective to the medication in accordance with the constitutional tendency of the patient or the humoral imbalance of the disease-condition.

Toxicology is one of the chief branches of Āyurveda. We need not reiterate that the knowledge of toxicology in India was far superior to that of other countries When Alexander invaded India (323 B C), he had ordered that whenever any treatment for poisoning was necessary, only an Indian physician should be called This is but one proof of the superiority of toxicology in India विषकन्या or poison girls are no fable They were reared to be used against enemies It was the practical application of the theory of immunization in the body by gradual and constant administration of poison India abounded in poisonous animals and vegetation Kings were always under constant vigilance against poisoning, and so a physician was always in attendance to protect the king against food poisoning etc.

During wars, poisoning was resorted to for killing individuals as well as for mass murders. The knowledge of snake poison was also profound. The snakes were, and still are, plenty in India and hence the knowledge about snakes and toxicology came to be special branches of study The classification, recognition, description etc, of serpents is astonishing. Snake poison was used as a medicine also Ātreya has prescribed it for the incurable condition of Tridosa Udara, mostly a malignant growth.

The science of toxicology was the result of varied experiments The poisonous drug or poisoned food was tasted by the senses, fire, by mixing them with water and other substances, and also by administering it to beasts and birds. We find that about 25 beasts and birds were thus made use of in such experiments

The list of terms describing actions of drugs surprises us even today We find more than 500 terms used in this connection

Ātreya, while fully recognising the physical, pharmaceutical and physiological incompatibilities, goes further and describes the following 18 points which should be considered in deciding the incompatibility or otherwise of a drug.

यच्चापि देशकालाग्निमात्रासात्म्यानिलादिभिः ।
संस्कारतो वीर्यतश्च कोष्ठावस्थाक्रमैरपि ॥
परिहारोपचाराभ्यां पाकात् संयोगतोऽपि च ।
विरुद्धं तच्च न हितं हृत्संपद्विधिभिश्च यत् ॥ च सू २६, ८६-८७

"That substance is unwholesome which is incompatible from the point of view of country, season, gastric fire, measure, homologations, Vāta and other body humours, preparation, potency, bowel tendency, state of the patient, rules of eating, things to be avoided or observed, cookery combination, palatability, richness of quality and rules of eating." Food as well as medicine should not be incompatible with eighteen points

Channels of Administration

A general principle is laid down that medicine should be administered by the channels through which it can reach the seat of

disease at the earliest. In the world of today the channels of administering a drug have increased, but they all fall within the above comprehensive precept.

"In the disease of stomach, the medicine administered by the mouth, in diseases of the head nasal medications, and in diseases affecting the colon the medications given by the rectum, act most readily. In local diseases arising in the various regions of the body and in acute spreading affections and pimples and similar lesions, local applications suitable to the part afflicted, will prove specially efficacious." (Caraka Cikitsā XXX, 294-295)

Time for administering drugs

The time for the administration of drugs should be fixed according to morbidity, constitution and age or season. Āyurveda gives the following times, ten in number, for administering medicine.

अत ऊर्ध्वं दशौषधकालान्वक्ष्याम । तत्राभक्त प्रागभक्तमधोभक्तं मध्येभक्तमन्तराभक्तं सभक्त सामुद्गं मुहुर्मुहुर्ग्रासं ग्रासान्तरं चेति दशौषधकाला ॥

सु उ ६४, ६५

अभक्त . ..... On empty stomach

प्रागभक्त. . . .Pre-prandial

अधोभक्त .. . Post-prandial

अन्तराभक्त .. . In-between the meal

मध्येभक्त .... In the middle of the meal

सभक्त ...... Mixed with the meal

सामुद्ग... .... Given in the beginning and at the end of the meal

मुहुर्मुहु . Repeatedly

ग्रास ..... .With each morsel of food

ग्रासान्तर ..... In-between morsels

This is followed by detailed exposition as to why the medicines are to be taken at particular periods

The brief survey of 'pharmacy' as it was in theory and practice in ancient India would suffice to give an idea of the

development of the science in its multiple aspects, some of which have not been excelled by modern science The rich heritage left to us needs but proper research so that we can proudly hold it before the scientific world and declare it as one of our richest contributions to science.

CHAPTER X

FEES, PRESENTS AND REMUNERATION TO MEDICAL MEN

Although the ideal purpose of this noble art of healing was the philanthropic service to humanity, it was many a time practised for the sake of livelihood also. Caraka lays down—

स चाध्येतव्यो ब्राह्मणराजन्यवैश्यै । तत्रानुग्रहार्थं प्राणिनां ब्राह्मणै:, आरक्षार्थं राजन्यै, वृत्त्यर्थं वैश्यै, सामान्यतो वा धर्मार्थकामपरिग्रहार्थं सर्वैः ।

च सू. ३०, २९

"This science is to be studied by the Brāhmanas, the Ksatriyas and the Vaiśyas. By the Brāhmanas with a view to benefiting all creatures, by the Ksatriyas as subserving their role of protectors and by the Vaiśyas as a means of livelihood, and in general, by all, with the object ot attaining virtue, wealth and pleasure."

Similarly Suśruta says-

तदिदं शाश्वत पुण्य स्वर्ग्यं यशस्यमायुष्यं वृत्तिकरं चेति ॥

सु सू अ १ १९

"This science of life is permanent and yielding merit, heaven, fame, longevity and livelihood."

Although people practised medicine for livelihood, yet no mere commercial spirit was allowed to prevail in this noble art. In this connection Caraka says that –

कुर्वते ये तु वृत्त्यर्थं चिकित्सापण्यविक्रयम् ।
ते हित्वा काञ्चनं राशिं पांशुराशिमुपासते ॥

च चि. १/४, ५९

"Those who for the sake of a living, make merchandise of medicine, bargain for a dust-heap, letting go a heap of gold."

Even to the practitioner who never wished to have any remuneration, this noble art was never fruitless

क्वचिदर्थः क्वचिन्मैत्री क्वचिद्धर्मः क्वचिद्यशः ।
क्वचिदभ्यासयोगश्च चिकित्सा नास्ति निष्फला ॥

"Practice of medicine is never fruitless, it sometimes gives money, sometimes religious merit, sometimes renown, or sometimes the opportunity for study."

That the art of medicine was practised for livelihood even in very olden times, can be seen from the following hymn of the Ṛgveda

कारुरहं ततो भिषगुपलप्रक्षिणी नना ।
नानाधियो वसूयवोऽनुगा इव ॥ ऋ ९, ११२, ३

"I am a poet, my father is a physician and my mother pounds corn. Thus we follow different vocations with a desire for wealth like kine"

Then there was a golden period when all the Dwijas—Brāhmanas, Ksatriyas and Vaiśyas, practised this art with different motives As long as mercy was the dominant ideal of civilization, the missionary spirit guided the profession Princes and ministers renounced their worldly power, wealth and position to serve humanity. A number of intellectuals devoted their whole lives to this humane work without any expectation of remuneration Not only that but they travelled to foreign lands to relieve ailing humanity, and thus laid the foundation of missionary medical work Such references of missionary Sādhus and Sanyāsins are found from various books and in countries far beyond the limits of political India—in Ceylon, Siam, Burma, China, Bokhara, Persia, Arabia etc Thus generally the Brāhmanas practised this art with higher motives. Ksatriyas learnt and practised this art for the sake of self-protection just befitting their natural disposition and throughout the ancient era of our national life full of great battles, they evolved military surgery out of necessity and scientific curiosity. As time went on there was a great need for more and more physicians and the Vaisyas naturally came forward, thus fulfilling the double purpose of compassion and livelihood As practitioners of the ancient art of

healing, the physicians have been holding a very high position in the eye of society.

The above-mentioned facts go to show that the medical art was practised neither solely for money nor was always free of cost. The charging or otherwise of the fees depended upon the circumstances of the physician and the patient The physician–patient relations engendered a dominant spirit of love and service on the part of the physician and the spirit of appreciation and liberality on the part of the patient. This is proved by the following injunction of Āyurveda requiring evey practitioner of medicine to give his treatment free as also his medicines free in the following circumstance .

द्विजगुरुदरिद्रमित्रप्रव्रजितोपनतसाध्वनाथाभ्युपगतानां चात्मबान्धवानामिव स्वभेषजैः प्रतिकर्तव्यम्, एवं साधु भवति ।

सु सू २,८

"The physician should treat with his own medicines and like one's own relations the following persons The Brāhmana, the preceptor, the poor, the friend, the recluse, the sage and the helpless, whoever of them that approaches him for treatment. This tends to good consequence."

Still the princes and princely persons and every man of means never failed to adequately appreciate the medical services. The problem of monetary remuneration varied according to the value attached to money in various civilizations of different periods and places

We read in the story of Jīvaka that he received fees amounting to 16000 coins and presents from a patient which represents a sum far in excess of the fees received by the modern doctors. The man who received such a big fee from a wealthy man, treated other people without expecting any remuneration Although the physician was expected not to bargain for his fees, it was made incumbent on the patients to discharge their obligation towards the physician.

चिकित्सितस्तु संश्रुत्य यो वाऽपंश्रुत्य मानव ।
नोपाकरोति वैद्याय नास्ति तस्येह निष्कृतिः ॥ च, चि. १/४, ५५

"Whoever, having been treated by a physician, does not recompense him, whether or not there be a previous understanding for remuneration, that man is beyond redemption."

Caraka puts the position in strong terms that the fees may or may not have been fixed, but the patient must pay the due, as otherwise, he cannot absolve himself from the obligation of the physician

From the story of Jīvaka we can gather that sometimes the physician treated a case with a contract to get the fees only if the case was cured Also there are instances where the fee is settled beforehand as well as when the fee is not settled at all.

If a quarrel arose in the matter of fee, the question was according to Kautilya referred to a committee of experts for final decision

यथा वा कुशलाः कल्पयेयु तथा वेतनं लभेत । कौ. अ. ३, १३

"That is the fee to be paid which is determined by the experts".

Although the physician had his high ideal and noble code of morality, the society was never ungrateful and the men of means never failed to venerate the Vaidya by giving him remuneration in cash or kind. People like Bhīsma honored the physicians who were called in to treat and gave them much wealth although their services were not actually accepted The State maintained physicians, some as court physicians, some as village physicians, some as veterinary physicians, some as military physicians and some as travelling physicians They were either paid in cash or were given a plot of land and allotted daily rations.

As the physician behaved so generously, society was not blind to the obligations of these incarnations of Aświns.

किं पुनर्भिषजो मर्त्यैः पूज्याः स्युर्नातिशक्तित । च चि. १/४, ५०

"What need, then, is there to say, that physicians can never be honoured too much by mere mortals who are subject to death!"

There was an unwritten tradition that after a victory on the battlefield, after recovery from a long or serious illness and after happy delivery, everyone whether a king or a commoner, expressed his thankfulness to the physicians by giving them presents and rewards.

In short, according to Caraka, this science of Āyurveda was promulgated for acquiring religious merit as well as for the sake of wealth, and with spiritual release as its final goal (धर्म-अर्थ-काम-मोक्ष).

CHAPTER XI

THE VAIDYAS

It may be asserted with a fair degree of certainty that the institution of the Vaidya, the physician, is as eternal as medicine itself. It is not confined to a civilised state of society alone. Even when man was in the most primitive stages of his development, there must have been one or the other of his species that came to the rescue of his mate or offspring or members of the tribe or clan in an hour of pain and travail His remedies might have acquired any shape from that of consoling sounds to herbs and incantations or coarse methods of medical and surgical manipulations

In India where history begins with the appearance on the scene of the Indo-Āryan clans, the institution of the physician is found to be well recognised and established ever since the days of the Ṛgveda. The Aświns loom large in the Ṛgveda as the physicians of the gods and the divine institution may safely be taken to reflect its counter-part in mundane society, the mundane physicians in a context which denotes that the profession had not yet become hereditary but was open to any one to pursue (Ṛg 9-112-2)

कारुरहं ततो भिषगुपलप्रक्षिणी नना।
नानाधियो वसूयवोऽनुगा इव॥

" The bard I am. My dad is a leech, mummy lays corn upon the stones. Striving for wealth with varied plans we follow our desires like kine."

We find again in the following verse the specific reference to the physician, the Bhisak, who is credited with the learning and the possession of disease remedies. Rg. 10 97-6

यत्रौषधी समग्मत राजान समिताविव।
विप्र स उच्यते भिषग्रक्षोहामीवचातन ॥ ६ ॥

"He who hath store of herbs at hand, like kings and a crowd of men, physician is that sage s name, fiend-slayer, chaser of disease"

Even in that early age of civilised society, medicine had already become a complex science and art and presupposed certain degree of *knowledge and intelligence that was possible for the highest* stratum of society Thus it was the Brāhmana, the natural teacher and priest of the society that was also the physician. The sages held the Soma herb supreme among the plant kingdom and its juice opened their vision to immortal truth. The verse in the Rgveda sings thus (10-97-22)

ओषधय सं वदन्ते सोमेन सह राज्ञा।
यस्मै कृणोति ब्राह्मणस्त राजन् पारयामसि ॥२२॥

" With Soma as their sovereign Lord
The plants hold colloquy and say,
O, King, we save from death the man
Whose cure a Brāhmin undertakes".

The Atharva veda is necessarily the source of the Āyurveda, for in it we find the preoccupation with the remedies for diseases, evil spirits and other ailments of man There the physician is still the magic man priest and therapeutist rolled into one But the various branches of medical aid have attained their distinctive ramifications. There is treatment by herbs, by organic body-juices, by incantations and we have surgical extractions and the countering of poisons

Again here is a physician assuring his patient that he will procure all the remedies that mortal physicians are aquainted with.

यावतीषु मनुष्या भेषजं भिषजो वि
तावतीर्विश्वभेषजीरा भरामि त्वामभि ॥२६॥

अथर्व. ८, ७, २६

Already in the Vedic age, four different branches or techniques of treatment were well defined.

The Ātharvaṇī, the Āṅgirasī, the Daivī and the Mānuṣī are the four kinds corresponding to magical charms, body-juices or organo-therapy, the divine or psycho-therapy and lastly the human or drug therapy.

आथर्वणीराङ्गिरसीर्दैवीर्मनुष्यजा उत ।
ओषधय प्रजायन्ते यदा त्वं प्राग जिन्वसि ॥ अथर्व. ११-४-१६

In the post-vedic period which is the golden age of Āyurveda, the position of the Vaidya was at the height of its glory In the Caraka Samhitā we have a complete picture of the physician, his equipment of learning and therapeutic accessories, his dress and manners, his standard of ethics and his general position in society as guide and leader.

Dress

Like his modern counterpart, the ancient physician of India was conspicuous by his clean and well-washed clothes, his short-clipped hair and nails and his general demeanor of smartness and geniality. Suśruta describes him thus:

" The medical graduate should enter into the medical profession resorting to the close clipping of his hair and nails, cleanliness, white raiment, holding of an umbrella and handstick, wearing of the shoes, and avoidance of gaudy clothes, and imbued with a spirit of helpfulness, brotherhood and sincerity towards all creatures".
S. Sūtra 10 3.

It is noteworthy that even in England for many centuries, the physician held a gold-tipped cane in his hand while visiting his patients.

Manners And Ethics

The physician was expected to be a paragon of gentlemanly qualities. He should not be given to braggartism. Even though possessed of learning and skill in his science, he should not be loud in proclaiming it to the world. Caraka lays down·

ज्ञानवतापि च नात्यर्थमात्मनो ज्ञाने विकत्थितव्यम्, आप्तादपि हि विकत्थमानादत्यर्थमुद्विजन्त्यनेके ॥
च. वि ८, १३

"Even though possessed of knowledge one should not boast and speak of it over much. For though a man be virtuous otherwise, boastfulness makes him hateful to people"

His general attitude must be genial, gentle, modest and sincere. He was to harbour no ill will against any one and should look upon the destitute, the poor and the helpless as his own kith and kin and be ready to offer help to such

His attitude to women was particularly aloof and detached. When he entered a patient's house he was to keep his head bent and not be curious about the things and persons about him His mind must be devoted to the welfare of the patient alone If he had to enter to treat a woman, he should never go unaccompanied, and he should neither laugh nor smile nor exchange irrelevant words with her No gifts offered by her in the absence of the husband are to be accepted. Even if he discovers her attachment to him and her amorous overtures, he should not respond Neither should he divulge them to others

The Kāśyapa samhitā is emphatic on the subject It also describes the attitude he should have towards another physician that may happen to be interested in the patient.

न चातुरकुलेषु स्त्रीभि प्रेष्याभिरपि सहोपहास गच्छेत्। न चासामपूजापुरस्कृतं नाम गृह्णीयात मान्यस्थानेनैव तु ब्रुयात्। न च ताभि सव्यवहारमतिप्रणयं वा कुर्यात्, न च भर्तुरविदितं स्त्रीभ्य: किञ्चिदा-दद्यात्, न चाविदित प्रविशेत् न च रहसि स्त्रिया सह ब्रूयादासीत वा, न चैनां विवृता प्रेक्षेत विहसेद्वा, प्रणयन्ती चोपेक्षेत, न च प्रकाशयेत्।
का. सं वि ८

अथान्यो भिषगभिषदेत्तस्मै क्षमेत, साम्ना चानुनयेत। पुन पुन. कुत्सयन्तं तु विगृह्यादितो ग्रन्थेनाऽवकिरेत्। न चास्य वाक्यावकाश दद्यात्। ब्रुवतोऽपि प्राक्त च ब्रूयात्—नैतदेवमिति। परिहसेत्, अपशब्दांश्चास्य विगृह्णीयात्, अर्थे कृच्छ्रे चैनमवतारयेत्, न चैनमवश परुषयेत्, स्तोत्रगर्भैरेवैनं धर्षयेदिति ॥
का. सं. वि ९

"In the household of the patients, he should never engage himself in joke with women, even with female servants He should not utter their names without prefixing terms of reverence, he should always speak giving the place of honor. He should not try to have any transaction with or great attachment to them. He should accept

nothing from the woman without the knowledge of her husband. He should never enter without informing beforehand. He should neither talk nor sit with a woman in privacy. He should never look at her when she is uncovered or should not laugh at her. He should be indifferent towards her if she shows her love but should never bring it to light.

If any other physician comes in, he should forgive him and should win him over by friendly conversations If he finds fault with him again and again, he should be challenged to debate and should be overpowered, from the very beginning, by the authority of other texts He should not be given an opportunity to speak If he begins to speak, one should bawl out 'It is not so' One should ridicule him and should catch hold of his faulty words and should involve him into difficulties. One should not treat him roughly losing control but should overpower him only by words of seeming praise"

Vāgbhata sums up admirably the picture of a true Vaidya, his attitude and equipment in the following verses

आहूत एव यो याति सुवेषः सुनिमित्तत ।
गत्वाऽऽतुरार्थादन्यत्र न निधत्ते मन क्वचित् ॥
व्याधीन्परीक्षते सम्यङ निदानादिविशेषतः ।
हेपणीया च तद्वार्ता न प्रकाशयते बहिः ॥
सहसा न च तस्यापि क्रियाकालमहापयन् ।
जानाति चोपचरितुं स वैद्य सिद्धिमश्नुते ॥

अ सं. सू. २, १४–१६

"He who visits the patient only on invitation, well dressed and having perceived the good omens, who having entered reposes his mind on nothing else than the patient, who examines the patient and his malady in the light of the etiological factors, who never divulges any shameful features of the patient's life and who knows the proper time and stage of treatment and uses it, he indeed is the true physician that achieves success in his treatment"

Professional Ethics

The medical profession was pursued as a means of living originally by the third class of Aryan society i e the Vaiśyas. The

Brāhmana and the Ksatriya learnt the science, the former for researches in the higher spheres of the knowledge and for the relief of humanity purely as a mission of compassion, the latter for the advancement of the science and for the protection of oneself and his dependants from disease

Yet all the four castes were entitled to study the science of Āyurveda for general enlightenment in the matter of purity, health, happiness and longevity

धर्मार्थं सर्वैः ॥ का स वि १०

" All may learn the science for the sake of a righteous and pure life. "

Though the professional Vaidya was making a living out of his profession and often fixed up the fees due to him in any particular undertaking, he yet had a code of ethics to observe. He treated the poor and the destitute, the maimed and the travellers and mendicants free of charge Even in cases where there was no previous agreement as regards the fee, it was obligatory on the part of the patient to pay up his fees and discharge his debt to the physician There was a widespread sentiment which obtains even today that among the debts that are particularly sinful if not paid, the physician's debt is one

The ideal, a part from the exigencies of the physician's profession as regards fees, was always to keep in view the principle of compassion and service for the fellow-men and Caraka lays down the ideal in unrivalled grandeur in the following verses.

भिषगप्यातुरान् सर्वान् स्वसुतानिव यत्नवान् ।
आबाधेभ्यो हि सरक्षेदिच्छन् धर्ममनुत्तमम् ॥

धर्मार्थं चार्थकामार्थमायुर्वेदो महर्षिभिः ।
प्रकाशितो धर्मपरैरिच्छद्भिः स्थानमक्षरम् ॥

नार्थार्थं नापि कामार्थमथ भूतदया प्रति ।
वर्तते यश्चिकित्साया स सर्वमतिवर्तते ॥

कुर्वते ये तु वृत्त्यर्थं चिकित्सापण्यविक्रयम् ।
ते हित्वा काञ्चनं राशिं पांशुराशिमुपासते ॥

दारुणै कृष्यमाणानां गदैर्वैवस्वतक्षयम् ।
छित्वा वैवस्वतान्पाशान् जीवितं यः प्रयच्छति ॥

धर्मार्थदाता सदृशस्तस्य नेहोपलभ्यते ।
न हि जीवितदानाद्धि दानमन्यद्विशिष्यते ॥

परो भूतदया धर्म इति मत्वा चिकित्सया ।
वर्तते यः स सिद्धार्थः सुखमत्यन्तमश्नुते ॥ च. चि. १/४, ५६-६२

The Vaidya besides these accomplishments was required also to be a good polemic If he were to meet and be interrogated by a fellow of the profession on any point of theory and practice, he must be able to meet him in discussion and if the opponent persists *in carping at him*, he should deal with him severely and subdue him by reproaches and repulses in satirical terms.

अर्थे कृच्छ्रे चैनमवतारयेत्, न चैनमवश परुषयेत्, स्तोत्रगर्भैरेवैनं धर्षयेदिति ।

का स चि

The Vaidya was enjoined to seek the aid of other members his class in diagnosis of different cases and in the determining prescriptions and their pharmaceutical preparation He must n quarrel with the fellows of his profession. A general spirit geniality and kindliness and a supreme *ambition to advance* welfare of the people were demanded of him.

Kāśyapa says:

न चान्यभिषग्भिर्विरोधं गच्छेत् । संयुक्तश्च तैरौषधं प्रकल्पयेत । प्रगल्भो निःशङ्क उपस्थितपदे विस्पष्टं विचित्रं सूपनयवद् ग्राहकमविरुद्ध धर्म्यं सदा ब्रूयात् । प्रजानांहि स्वस्तिकामो भिषगिह चामुत्र च नन्दत इति ॥ ८ ॥

का. सं वि ८

Lastly we observe that the one great preoccupation of the ancient physician was to find out whether a particular case that came to him was curable or incurable A whole science of the signs and symptoms that prognosticated the favourable and the unfavourable trend of disease was laid out in order to enable physician to avoid the path to infamy and reproach by handling cases that were incurable by any measure. Many factors must have been behind such a dread

of incurable cases. The fear of unpopularity and consequent fall in patronage was evidently one factor But even more persuasive was perhaps the dread of state punishment or penalty if a physician was found to have been responsible for the death of a patient. A wise physician sometimes undertook treatment of even incurable cases only after declaring it to be such before the relatives of the patients and tried severe methods and measures with the permission of the relation and the state officials, in order to leave no stone unturned in saving the patient's life, while absolving himself of the responsibility of his failure

On this subject of prognostics, there is a striking resemblance in the spirit behind the growth of the science between the works of Indian writers like Caraka and the Greek author of Medicine, Hippocrates.

Hippocrates says thus in the book of Prognostics:

"It appears to me a most excellent thing for the physician to cultivate Prognosis, for by foreseeing and foretelling in the presence of the sick, the present, the past, and the future, and explaining the omissions which patients have been guilty of, he will be the more readily believed to be acquainted with the circumstances of the sick; so that men will have confidence to entrust themselves to such a physician And he will manage the cure best who has foreseen what is to happen from the present state of matters For it is impossible to make all the sick well; this, indeed, would have been better than to be able to foretell what is going to happen, but since men die, some even before calling the physician, from the violence of the disease, and some die immediately after calling him, having lived, perhaps only one day or a little longer, and before the physician could bring his art to counteract the disease; it therefore becomes necessary to know the nature of such affections, how far they are above the powers of the constitution, and, moreover, if there be anything divine in the diseases, and to learn a foreknowledge of this also. Thus a man will be the more esteemed to be a good physician, for he will be the better able to treat those aright who can be saved, from having long anticipated everything, and by seeing and announcing beforehand those who will live and those who will die, he will thus escape censure."

"In as much as this work is entitled the Book of Prognostics, so it turns on the prescience that is to say, the fore-knowledge of the physician, which Hippocrates recommends to physicians for three reasons: first, for the confidence of mankind, which it will conciliate to the physician; then because it will free the practitioner from all blame, if he has announced beforehand the fatal result of diseases; and further, as being a very great instrument in effecting the cure.

But he who would wish to know properly beforehand those who will recover from a disease, and those who will die, and those in whom the disease will persevere for many days, and those in whom it will last for a few, should be able to comprehend and estimate the doctrine of all the signs, and weigh in his mind and compare together their strength The Hippocratic foreknowledge rests not only on the observation of the signs, but also on the understanding of them

First. to attract the confidence of one's patients; second free the physician from blame by enabling him to announce befor s the issue of the disorder about which he is consulted, and th g give him a decided advantage in conducting the treatment by t n ring him for remarkable changes in the diseases before the rit And, in like manner, I may be allowed to remark the ma ce ship who shows himself prepared for all changes of the wea naturally attract the confidence of those entrusted to his charge, and whatever may be the result, he will be freed from blame if his ship should be damaged in a storm which he had previously predicted; and surely his knowledge of impending commotions in the sea and sky, will be of advantage to him by enabling him to make preparations for them".

One can see from the Section of Prognostics (Indriya sthāna, Caraka) that dreams and sights and sounds, the complexion and voice and many other such traits show variations long before the attack of disease And some of these symptoms appearing after the onset of disease prognosticate sure death or recovery. There is a great elment of mystical lore in it. But there is much that may be verifiable by observation and experiment and that is a great aid to the physician

who undertakes the treatment Adam, a recent writer, writing upon the subject makes the following observation:

"Looking then to the importance of general Prognostics, I have often wondered why this branch of Semeiology is no longer cultivated by the profession Did not the ancient physicians follow the best possible plan when they first described the general phenomena of diseased action and then applied them to particular cases? Surely they did right in first taking a comprehensive view of the whole subject described before attempting to examine the different parts of it in detail. This, in fact, constitutes the great superiority of the ancient savants over the modern, that the former possessed a much greater talent for apprehending general truths than the latter, who confine their attention to particular facts, and too much neglect the observation of general appearances. I trust no one will be offended if I venture to pronounce regarding the present condition of our professional literature, that (to borrow an illustration from the logic of Kant) it is altogether Cyclopic that is to say, it wants the eye of philosophy, for, although we have learned to examine particular objects with greater accuracy than our forefathers did, the sphere of mental vision, so to speak, is more confined than theirs, and that not embrace the same enlarged views of general subjects. Surely n, we might gain a useful lesson by endeavouring to combine their more comprehensive views with our own more accurate and minute observation"

CHAPTER XII

THE VAIDYA AND SOCIETY

It is a truism to state that the degree of honor accorded to the learned professions represents the degree of the refinement of the civilization of a people. Among the learned professions, that of the healer, the medical man stands supreme, being vital to the health, happiness and survival of the race. From the earliest history of man the healer has donned the robes variously of the priest, prophet and physician, as befitted the spirit and degree of refinement of the age.

In the early dawn of human history when the eye of man beheld spirits, gods and demons who were credited with making trees, waters and rocks and hills their habitation and with powers for good or bad to exercise over man, religion and medicine were scarcely distinguishable from each other Every ill-humor of the body or the mind was attributed to the evil influence of some invisible spirit, and exorcism or propitiatory rite was all the therapeusis demanded. The priest, naturally, was the right dispenser of healing and healing formed an integral part of the ritual of religious worship

In the Rgveda, the earliest available records of civilized human life, the knowledge of healing, as a science comprising both religious and lay forms of therapeusis, had reached a high degree of progress. Besides the healer and the healing science were already developed as an institution and the healer, the Bhisak or the physician was held in high honor among the gods as well as among men The hierarchical order of the gods in the tradition of a race [illegible] sents the hierarchical order among its men. Already at [illegible] patients, second of human history the gods had their priests and th[illegible] nnounce befor[illegible] cians. The Aświns were twins and expert in medici[illegible]ted, and th[illegible] They healed and mended the injuries to the gods in th[illegible]ment by[illegible] conflict with the demons There grew up in human societ[illegible] the[illegible] terparts of the divine healers and the sect called Atharvan[illegible] ma[illegible]ce after Atharvana, the seer and founder of the Atharvaveda, we[illegible] lar as healers and exorcists in the Vedic and post-Vedic times

The Aświns though originally minor gods were later raised to the high status of the other gods and regarded worthy of being offered oblation in sacrifices by virtue of their proven powers in the healing art

अश्विनौ देवभिषजौ यज्ञवाहाविति स्मृतौ ।
यज्ञस्य हि शिरश्छिन्नं पुनस्ताभ्यां समाहितम् ॥
प्रशीर्णा दशनाः पूष्णो नेत्रे नष्टे भगस्य च ।
वज्रिणश्च भुजस्तम्भस्ताभ्यामेव चिकित्सित· ॥
चिकित्सितश्च शीतांशुर्गृहीतो राजयक्ष्मणा ।
सोमाभिपतितश्चन्द्रः कृतस्ताभ्यां पुन· सुखी ॥

भार्गवश्च्यवनः कामी वृद्धः सन् विकृतिं गतः ।
वीतवर्णस्वरोपेत· कृतस्ताभ्यां पुनर्युवा ॥
एतैश्चान्यैश्च बहुभि· कर्मभिर्भिषगुत्तमौ ।
बभूवतुर्भृशं पूज्याविन्द्रादीना महात्मनाम् ॥ च. चि. १-(४), ४१-४५

"T .e Aświns, who are the physicians of the gods are celebrated as the resuscitators of sacrifice, for it is they that reunited the severed head of sacrifice It is these two, again, that successfully treated Pūsan when his teeth had become loosened, Bhaga when he had lost his eyesight and Indra when his arm had become stiffened. These two, moreover, cured Soma the Moon-god of consumption and restored him to his happiness when he had fallen from his state of good health. When Cyavana, the son of Bhrgu, had become decrepit with loss of voice and body lustre, as the result of old age, but nkered still for sense pleasures, it is the Aświn-pair that made voung again On account of these and many other miracles of hese two, the greatest of physicians came to be regarded r by great personages such as Indra and others"

he Caraka Samhitā recites their wonderful feats and even nvantari known as the God of medicine, the Aświn the real gods and originators of the Science of Medicine honor accorded to them in the Vedas and the number of mposed and sung in their honor are indications of the status accorded in Vedic society to their mortal counterparts

The period succeeding the Vedic one, retained its respect for the healer though by then already, impostors known by the name of Kuvaidyas or Kuhakas from which the modern term "Quack" is derived had made their appearance in society and were increasing in their number The Caraka Samhitā which belongs to that period between the Vedas and the Smrti and Mahābhārata devotes a lot of attention to drawing the distinction between the real physician and the pretentious quack. It accords the greatest homage to the real one known as the bringer of life (प्राणाभिसर) and condemns in elaborate manner the destroyers of life (प्राणहन्तार·), whose ways and manners are fully described in impressive words in a whole chapter (C. Sūtra. XXIX).

That reflects the true conditions obtaining by then in society. By then, the profession of the healer must have become attractive, lucrative and enviable one of social distinction Caraka offers sincere and respectful obeisance to the true physician, the bringer of life. Having described the two kinds of medical practitioners—the true and the false, Caraka concludes thus·

> भिषक्छद्म प्रविश्यैवं व्याधितास्तर्कयन्ति ये ।
> वीतंसमिव संश्रुत्य वने शाकुन्तिका द्विजान् ॥
> श्रुतदृष्टक्रियाकालमात्राज्ञानबहिष्कृत ।
> वर्जनीया हि ते मृत्योश्चरन्त्यनुचरा भुवि ॥
> वृत्तिहेतोर्भिषङ्मानपूर्णान् मूर्खविशारदान् ।
> वर्जयेदातुरो विद्वान् सर्पास्ते पीतमारुताः ॥
> ये तु शास्त्रविदो दक्षाः शुचयः कर्मकोविदाः ।
> जितहस्ता जितात्मानस्तेभ्यो नित्यं कृत नमः ॥ च सू २९, १०-१३

"Those who, putting on the garbs of the physician, thus their patients just as the bird-catchers in the forest (gull) t seconda, by camouflaging themselves in nets, such persons, outcastes befor rs science of healing, both theoretical and practical, of time d thing measure, are to be shunned, for they are the messengers t byst n on earth The discriminating patient should avoid these unheirit laureates, who put on the airs of physicians for the sake of aance they are like serpents that have gorged on air But salutata constantly proffered to those others who are learned in the scien skilful, pure, expert in performance, practised of hand and self-controlled"

The stress laid on the avoidance of the cases which showed symptoms of incurability indicates the dread of failure in treatments that the medical man entertained in that age. Loss of reputation, loss of monetary emoluments and worse results such as perhaps the censure and punishment by the State where death was recognised to be due to wrong methods of treatment, must have loomed large in the minds of medical practitioners This gave rise to an elaborate science of diagnosis and investigation in the light of the patient's dreams and premonitory symptoms and of the casual circumstances attending upon, surroundings of the patient, the messenger he sends

to fetch the physician and such other conditions like omens on the physician's path. This is elaborately described in the whole section devoted to it known as इन्द्रियस्थान 'prognostics'. Throughout as well as at the outset of the treatise Caraka insists on avoiding the undertaking of cases showing symptoms of incurability. Such cases are known as 'Pratyākhyeya' those that deserve to be refused. Not that incurable cases were refused treatment absolutely, on the other hand we find the physician declaring the patient before his relatives to be incurable and with the permission of the state and his relations, heroic measures were resorted to, to alleviate the disease.

He mentions that declaring certain cases to be such yet the physician may undertake to treat them with view to alleviate the evil, so as perhaps to assuage the pain or prolong the life as long as possible.

संपूर्णरूपं क्षयजं दुर्बलस्य विवर्जयेत् ।
नवोत्थित बलवतः प्रत्याख्यायाचरेत् क्रियाम् ॥ १४९ ॥ च चि १८

क्रियातिवृत्ते जठरे त्रिदोषे चाप्रशाम्यति ॥ १७५ ॥

ज्ञातीन् ससुहृदो दारान् ब्राह्मणान्नृपतीन् गुरून् ।
अनुज्ञाप्य भिषक् कर्म विदध्यात् संशय ब्रुवन् ॥ १७६ ॥

अक्रियाया ध्रुवो मृत्यु क्रियाया संशयो भवेत् ।
एवमाख्याय तस्येदमनुज्ञातः सुहृद्गणै· ॥ १७७ ॥ च चि. १३

"The patient suffering from cough born of consumption with all the symptoms of consumption fully developed and who is debilitated should be considered incurable but if the cough is of recent origin and the patient is strong the treatment should be undertaken despite declaring it to be of the incurable type".***"When the abdominal disease due to the gathering of fluid has gone beyond the stage of treatment or if the humoral tri-discordance has not got subdued, the physician should summon the patient's kinsmen, well-wishers, wives, Brāhmins, state authorities, the caste and elders and speak to them about the precarious condition of the patient If not treated, the patient s death is certain. But if treated by poison therapy he may have a chance to survive Having spoken thus and being permitted by the patient's well-wishers to proceed, (he must administer poison .. ....)"

There is nothing more reasonable perhaps that even the modern counterpart of the old time Vaidya can do under such circumstances.

The Smriti And The Classical periods

Having witnessed the priest-prophet beginnings of the medical man and his later evolution in the post-vedic or samhitā period into a fully established lay healer akin to the one of the modern times, we find a deterioration in his status consequent presumably upon a deterioration of his high ethical and intellectual standards set up in the hayday of Āyurveda. Particularly this applies to the art of surgery which dwindled into a handcraft unworthy of man of learning and of intellectual equipment It is reasonable to conclude that medicine began to advance and gradually encroached upon the field that was formerly held by surgery so much so that most cases formerly regarded as amenable to surgical measures were claimed by the physician in his peculiar domain. There must have been a tendency to make as much of surgery as possible superfluous and the remaining inevitable measures of incision and excision of wounds and such other minor traumatic conditions, relegated to the simple craftsman such as the barber. Even in Europe until the eighteenth century, the barber surgeon was the prevailing institution. Even in the achievements of the modern medicine, this tendency is apparent More and more diseases such as syphilis and gonorrhea, surgical tuberculosis, and diphtheria have been taken out of the domain of surgery by the inventions of the sulpha group of drugs, radiology and other methods of therapeusis

We find proof of this kind of transition where the Cikitsaka, the therapeutist, because of his handling impurities like the pus, flesh and blood was regarded as unworthy of attendance at religious sacrifices and ceremonial dinners.

Manu lays down:

चिकित्सकान्देवलकान्मांसविक्रयिणस्तथा ।
विपणेन च जीवन्तो वर्ज्याः स्युर्हव्यकव्ययो. ॥

म. अ. ४. २४९

"Those who earn their living by therapeutic service or from church property or meat dealing or by trade should be avoided in all religious as well as in obsequial ceremonies."

पूयं चिकित्सकस्यान्नं पुंश्चल्यास्त्वन्नमिन्द्रियम् ।
विष्ठा वार्धुषिकस्यान्नं शस्त्रविक्रयिणो मलम् ॥

म. अ. ४–२२०

Again he says: "The food given by a therapeutist is just like pus, that by a harlot is like semen, that by a usurer is like fecal matter and that by a wine dealer is like refuse"

चिकित्सककृतघ्नाना शिल्पकर्तुश्च वार्धुषेः ।
षण्ढस्य कुलटायाश्च उद्यतामपि वर्जयेत् ॥ म. अ ४–२४९ (२)

"The food offered by a therapeutist, an ungrateful person, a sculptor, a usurer, a eunach and by a harlot should not be accepted".

It is evident that the medical profession during this period had fallen from its pristine glory and nobility The reasons are obvious. The learning and the practical clinical training disappeared and it became a mere trade and craft descending from parent to offspring as was the case with other trades like smithy, carpentry and agriculture In such circumstances, the love of knowledge, research and high ethical principles could scarcely be expected to prevail The Bhisak so exalted in the Caraka and other samhitās becomes a mere Cikitsaka, a therapeutist. The tenets of non-infliction of pain (अहिंसा), must have discouraged surgical measures, dissection and other means involving the handling of flesh, blood and other unseemly things They must have ultimately depended on a few time-honored herbal and mineral recipes incidentally opening up a field of research in metals The great buddhist Nāgārjuna was a veteran in the field of mercury preparations and an alchemist But Āyurveda, as a science of life, with its vast list of animal products in its materia-medica and dialectics must have disappeared The tenets of Vedic religion became more and more dogmatic and the observances of external purity and piety gained ascendancy over the liberalism of thought and spirit that obtained previously. As a sign of the general deterioration of thought and observance, the

handling of bodily impurities of blood and flesh incidental to the practice of surgery was regarded as disreputable. The high purpose of surgical therapeusis was lost sight of and only the unseemliness of the method kept in view This surely signifies a general decay in the cultural and scientific life of the race when mere forms were remembered and worshipped. The noble purpose of philosophy and science was clouded by the clamorous adoration of the external forms of religion and the catch-phrases of science substituted for its spirit and meaning For, in no otherwise, can we understand the fall and neglect of such a branch of knowledge as Āyurveda, which men of the previous age had held to be supreme even above the other Vedas

This must have led Caraka whom we have placed somewhere in the second century B C. when the Vedic religion and culture was reasserting itself to have rescued the disappearing science from oblivion and compiled his immortal samhitā to reinstate the great science of medicine in the national life That is why in the classical period of India that is for the centuries from the second or first century B C despite the injunction of the Smrtis, Vaidya reasserted his position of social importance in India The references to the place of the Vaidya in the structure of the village and the towns, and the growing recognition of the significance of the medical science prove his re-instatement before Indian life was once again plunged into confusion and consequent dislocation by foreign invaders or conquerors namely the mohammedans.

The following few references culled from classical writers bear testimony to the above conclusion

अन्यानि शास्त्राणि विनोदमात्रं प्राप्तेषु वा तेषु न तैश्च किंचित् ।
चिकित्सितज्योतिषमन्त्रवादाः पदे पदे प्रत्ययमावहन्ति ॥३॥

"All other arts and sciences are only for amusement. There is nothing worthwhile to be gained from them But the sciences of healing, astrology and thaumaturgy are corroborated at every step."

भ्रान्ता वेदान्तिन किं पठथ शठतयाद्यापि चाद्वैतविद्या
पृथ्वीतत्त्वे लुठन्तो विमृशथ सततं कर्कशास्तार्किकाः किम् ।

• वेदैर्नानागमै किं गलपयथ हृदय श्रोत्रिया· श्रोत्रशूलै-
र्वैद्यं सर्वानवद्यं विचिनुत शरणं प्राणसप्रीणनाय ॥६॥

"O ye deluded philosophers! why do you still persist obstinately in the quest for unity? O ye, angular logicians! why do you still go about investigating with your noses in the dust? O ye theologians! why do you afflict the heart with scriptural recitations which pierce the ears like needles? Leave these varieties and seek refuge in medicine, the one perfect science for the sake of giving happiness to all life."

It was a popular maxim that a physician was a necessary element in any complete civic unit.

धनिक श्रोत्रियो राजा नदी वैद्यस्तु पञ्चम· ।
पञ्च यत्र न विद्यन्ते न तत्र दिवसं वसेत् ॥

"In a country where there is no man of wealth, no Brāhmana well versed in the Vedas, no king no river and fifthly no physician, one should not live even for a day".

Here below is the Caraka's ideal of a physician—

य इमे कुलीना पर्यवदातश्रुता परिदृष्टकर्माणो दक्षा शुचयो जितहस्ता जितात्मान सर्वोपकरणवन्तः सर्वेन्द्रियोपपन्ना प्रकृतिज्ञा प्रतिपत्तिज्ञाश्च ते ज्ञेया प्राणानामभिसरा हन्तारो रोगाणा;

' They are well-born, of wide learning, of wide practical experience, skilful, pure, practised of hand, self controlled, fully equipped with all the appurtenances (of healing), in full possession of their faculties, conversant with the normal course of nature, able to take prompt and appropriate decisions these are to be known as the saviours of life and destroyers of diseases".

The highest honor that a medical man aspired to was to become the king's physician. The qualifications needed for such title were many and difficult Caraka lays down the qualifications thus:

सर्वरोगविशेषज्ञ सर्वकार्यविशेषवित् ।
सर्वभेषजतत्त्वज्ञो राज्ञ प्राणपतिर्भवेत् ॥ च वि ६, १९

हेतौ लिङ्गे प्रशमने रोगाणामपुनर्भवे
ज्ञान चतुर्विधं यस्य स राजार्हो भिषक्तमः ॥ च सू. ९, १९

"The man who is aquainted with the characteristics of all diseases, versed in all therapeutic measures and conversant with the true properties of all drugs, is worthy of being made the custodian of the king's life. He who possesses the fourfold knowledge of etiology, symptomatology, therapeutics and prophylaxis of diseases is the best of physicians and deserves to be honoured by the king. (He is fit for being the royal physician)".

There can be no doubt that a true and learned physician must have earned the respect and patronage of society in all the ages past as he does at present and will continue to do for all time He is the natural friend and guide of society and even the state has to consult him in conditions of grave dangers to racial survival arising from serious disease and lack of social hygienic and sanitary sense. He is the expert on health and his example and precept are valuable education to the society Medicine may be practised as a trade till some new social revolution takes place when all medical aid becomes an organ of the state, but a spirit of humanity and broad sympathy with the ailing fellowman will ennoble and endear even the practitioner who makes more than a living from his profession But the stupendous fortunes to the making of which medicine is now an easy means must come to an end It takes the soul out of the most humane of professions and makes it almost a censurable avocation. Under enlightened conditions of social life, the healer is bound to reclaim his leadership as in the primitive society He was then the priest and magic man, later on the prophet and the miracle worker of health, the inspiritor of the individual as well as of society, a guide and leader into the higher realms of physical and psychic soundness and integrity He guides and helps humanity across the rough seas of disease and decrepitude into the heaven of health and long life Let us repeat the noble lines from Vāgbhata in praise of the supreme healer.

रागादिरोगान्सततानुषक्तानशेषकायप्रसृतानशेषान् ।

औत्सुक्यमोहारतिदाञ्जघान योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥ अ. हृ सू. १, १

"Obeisance to that incomparable physician who destroyed the entire brood of psycho-somatic diseases such as passion and the like that perpetually afflict all embodied creatures and that give rise to the urge of desire, delusion and depression."

CHAPTER XIII

STATE AND MEDICINE

As the food, water and clothes make the primary necessity of every individual so also the healthful living occupies a very important place. Now in as much as public health depends upon every individual, it is no less dependent on the state also Therefore it is, that medical aid forms an essential part in the administration of the State

For the preservation of health, the State has first to look after the sanitation of the country by laying down rules as to where the rubbish of garbage should be thrown, where and how the gutters and the drainage system should work, where and how the quality of food and drink as well as that of vegetables should be preserved and how the infections should be avoided. Kautilya suggests the following line in this behalf

दैवान्यष्टौ महाभयानि–अग्निरुदक व्याधिदुर्भिक्ष मूषिका व्यालास्सर्परक्षासीति–तेभ्यो जनपदं रक्षेत्।

"There are eight kinds of providential visitations They are fire, floods, pestilential diseases, famine, rats, tigers, serpents and demons From these shall the king protect his kingdom"

पांसुन्यासे रथ्यायामष्टभागो दण्ड·। पङ्कोदकसन्निरोधे पादः। राजमार्गे द्विगुणः। पुण्यस्थानोदकस्थानदेवगृहराजपरिग्रहेषु पणोत्तरा विष्टा दण्डा। मूत्रेष्वर्धदण्डा।

"Whoever throws dirt in the street shall be punished with a fine of one-eighth of a Pana; whoever causes mire or water to collect in the street shall be fined one-fourth of a Pana. Whoever commits the above offences in the king's road shall be punished with double the above fines Whoever excretes feces in places of pilgrimage, reservoir of water, temples and royal buildings shall be punished with fines rising from one Pana and upwards in the order of offences."

शिवीप्रतिक्रान्तमत्यर्थमरत्निं वा प्रवेश्य गाढप्रसृतमुदकमार्गं प्रस्रवणं प्रघातं वा कारयेत्। तस्यातिक्रमे चतुष्पञ्चाशत्पणो दण्डः।

"From each house a water course of sufficient slope at a distance of 3 Padas or 1½ Aratnis from the neighbouring site shall be so constructed that water shall either flow from it in a continuous line or fall from it (into the drain) Violation of this rule shall be punished with a fine of 54 Panas."

खातयेावानप्रणाळीनिश्रेण्यवस्करभागैर्बहिर्बाधायां भोगनिग्रहे च परकुड्यमुदकेनोपघ्नतो द्वादशपणो दण्ड । मूत्रपुरीषोपघाते द्विगुण· ।

प्रणाळीमोक्षो वर्षति अन्यथा द्वादशपणो दण्ड· ।

"If a pit, steps, water-course, ladder, dung-hill or any other parts of a house offer or cause annoyance to outsiders, or in any way obstruct the enjoyment of others or cause water to collect and thereby injure the wall of neighbouring house, the owner shall be punished with a fine of 12 Panas. If the annoyance is voidance of feces and urine, the fine shall be double the above. The water course or gutter shall offer free passage for water, otherwise the fine shall be 12 Panas."

विमासविक्रयिणश्च वामहस्तद्विपादवधो नवशतो वा दण्डः ।

"When a person sells rotten flesh, he shall either have his two legs and one hand cut off or pay a fine of 900 Panas."

व्याधिभयमौपनिषदिकै प्रतीकारै. प्रतिकुर्यु । औषधैश्चिकित्सका· शान्तिप्रायश्चित्तैर्वा तापसा । तेन मरको व्याख्यात ।

पशुव्याधिमरके स्थानान्यर्थनीराजन स्वदैवतपूजनं च कारयेत् ।

"Such remedial measures as will be treated of hereafter, shall be taken against pestilences Physicians with their medicines, and ascetics and prophets with their auspicious and purificatory ceremonials shall also overcome pestilences. The same remedial measures shall be taken against epidemics"

"With regard to cattle diseases, not only the ceremony of waving lights in cow-sheds shall be half done but also the[n] and of family gods be carried out." [at give]

These being the preventive precautions and me[…] state has secondly, to pay attention to the curative meas[…]

this purpose, the state has to establish and maintain hospitals, provide physicians—civil, militarys and veterinary, and surgeons, and also nurses and midwives The health of animals was as important to the state as that of the people and for that purpose, every effort was made to render medical aid to them also. There were hospitals for the aged, the poor and the helpless, the children and the animals, and maternity hospitals for the pregnant women

बालवृद्धव्याधितव्यसन्यनाथाश्च राजा बिभृयात् ।
स्त्रियमप्रजाता प्रजातायाश्च पुत्रान् । कौ अ.

" The king shall provide the orphans, the aged, the infirm, the afflicted and the helpless with maintenance. He shall also provide subsistence to helpless women when they are carrying and also to the children they give birth to "

The state took great pains in growing, preserving and dispensing medicinal herbs, and severe punishments were inflicted on those who injured or showed cruelty to plants or to animals

क्षुद्रपशूना काष्ठादिभिर्दुःखोत्पादने पणो द्विपणो वा दण्ड.। शोणितोत्पादने द्विगुण । कौ. अ.

"For causing pain with sticks etc , to minor quadrupeds, one or two Panas shall be levied; and for causing bleeding to the same, the fine shall be doubled. '

पुरोवनस्पतीना पुष्पफलच्छायावना प्ररोहच्छेदने षट् पण: । क्षुद्रशाखाच्छेदने द्वादशपण । पीनशाखाच्छेदने चतुर्विंशतिपण:। स्कन्धवधे पूर्वस्साहसदण्ड । समुच्छित्तौ मध्यम । कौ. अ.

"For cutting off the tender sprouts of fruit trees, flower trees or shady trees in the parks near a city, a fine of 6 Panas hall be imposed, for cutting off the minor branches of the same tree, 12 Panas; and for cutting off the big branches, 24 Panas shall be ied Cutting off the trunks of the same, shall be punished with water, tercement, and felling the same shall be punished with from one st amercement "

स्त्रि ver every protection was offered to men and animals तस्यातिक्रमे चतुष्carnivorous animals and serpents.

दण्डविष्टिकराबाधैः रक्षेदुपहता कृषिम् ।
स्तेनव्यालविषग्राहैः व्याधिभिश्च पशुव्रजान् ॥ कौ. अ.

"He shall protect agriculture from the molestation of oppressive fines, free labour, and taxes, herds of cattle from thieves, tigers, poisonous creatures and cattle disease."

The state enacted laws for the sale of drugs, spirit and liquor, and for the post-mortem examinations and for the sexual contacts Kautilya mentions that:

कुटुम्बिनः कृत्येषु श्वेतसुरामौषधार्थं वारिष्टमन्यद्वा कर्तुं लभेरन् ।

"On special occasions, people shall be allowed to manufacture white liquor, Arista used in diseases and other kinds of liquor."

विषहतस्य भोजनशेषं पयोभिः परीक्षेत । हृदयादुद्धृत्याग्नौ प्रक्षिप्तं चिटचिटायदिन्द्रधनुर्वर्णं वा विषयुक्तं विद्यात् ॥ दग्धस्य हृदयमदग्धं दृष्ट्वा तस्य परिचारकजन वा दण्डापारुष्यादतिमार्गेत ॥

"In death due to poison, the undigested portion of meal may be examined in milk Or the same extracted from the belly and thrown on fire may, if it makes 'cita-cita' sound and assumes the rainbow colour, be declared as poisoned. Or when the belly remains unburnt, although the rest of the body is reduced to ashes, the dead man's servants may be examined as to any violent and cruel treatments they may have received at the hands of the dead."

वसति भोगापहारे भोगमष्टगुण दद्यात् अन्यत्र व्याधिपुरुषदोषेभ्य: ।

'When in her own house, prostitute deprives her paramour of his enjoyment, she shall be fined eight times the amount of the fees, unless the paramour happens to be unassociable on account of disease and personal defects"

तीर्थसमवाये चासा यथाविवाहं पूर्वोढा जीवत्पुत्रा वा पूर्वं गच्छेत् । तीर्थगूहनाग worship
पुत्रवतीं धर्मकामा वन्ध्यां साधुं नीरजस्का वा नाकामामुपेयात् । न चाकामः पुरुष कुष्ठिनी
स्त्री तु पुत्रार्थेश्वपूर वोपगच्छेत् । asures, the

"If many or all of them (wives) are at the s ires For

menses, he shall lie with that woman among them after the menstrual bath whom he married earlier or who has a living son. In case of his concealing the fact of her being in menses or neglecting to lie with any of them after her menses, he shall pay a fine of 96 Panas. Of women who either have sons or are pious, or barren or bring forth only a dead child or are beyond the age of menstruation, none shall be associated with against her liking. If a man has no inclination, he may not lie with his wife who is either afflicted with leprosy or is a lunatic. But if a woman is desirous of having sons, she may lie with men suffering from such disease."

The state levied tax on herbs and drugs, and prescribed punishments for abortion, poisoning, rape and sexual crimes.

सूत्रवस्त्रताम्रवृत्तकंसगन्धभैषज्यसीधुपण्याश्चत्वारिंशत्करा: ।

"Those that trade in cotton threads, clothes, copper, brass, bronze, sandal, medicines and liquor shall pay 40 Karas".

न च प्राकाम्यमकामायां लभेत ।

"No man shall have sexual intercourse with any woman against her will."

मैथुने द्वादशपणः तिर्यग्योनिष्वनात्मनः ।
दैवतप्रतिमानां च गमने द्विगुणस्स्मृतः ॥

"When a senseless man has sexual intercourse with beasts he shall be fined 12 Panas, when he commits the same act with idols of goddesses he shall be fined twice as much"

Even the kings honored the medical profession and according to circumstances they gave presents to the physicians and nurses, and rewarded them in cash and kind, after long and serious illness, after victory in a battle and after a happy delivery.

lev
the first am Thus the physician and his profession were highly regarded
the middlemo in no way lagged in helping them and thus contributed
uplift and to the elightened condition of the state laws by
Morecal aid available in its true sense.
against poison,



CHAPTER XIV

QUACKS

At all times there have been quacks in every profession. But the most dangerous of them is the quack in the medical profession, as into his hands is entrusted the responsibility for life or for death The society of the times depicted in Caraka, had a wholesome dread of the medical quack and these quacks must have been quite numerous considering elaborate manner Caraka describes them in, referring to their pretentious manners, speech and equipment Setting out the difference between the good and learned physician and the ignorant quack, Caraka declares that in the hands of the former, diseases melt away like the "fairy city" while in the hands of the quack hundreds of lives are lost

At the time of Caraka, the conditions of society seem to have been very favourable for the existence and flourishing of quacks They seem to have gone about decked in the conventional garments of physicians and to have displayed lavishly all the appurtenances of the medical profession Caraka refers to these quacks in varied circumstances, and the following extracts indicate the vehemence with which Caraka thought it necessary to condemn the quack and warn society against his attentions and mischief

तस्मान्न भिषजा युक्त युक्तिबाह्येन भेषजम् ।
धीमता किंचिदादेयं जीवितारोग्यकाङ्क्षिणा ॥

च सू १, १२७

"Therefore the intelligent man, who desires health and long life, should not take any medicine prescribed by a physician who is a stranger to the art of application."

कुर्यान्निपतितो मूर्ध्नि सशेषं वासवाशनिः ।
सशेषमातुरं कुर्यान्नत्वज्ञमतमौषधम् ॥

च. सू. १, १२८

"One may survive the fall of a thunderbolt on one's head, but one cannot expect to escape the fatal effects of medicine prescribed by an ignorant physician."

वरमाशीविषविषं क्वथितं ताम्रमेव वा ।
पीतमत्यग्निसन्तप्ता भक्षिता वाऽप्ययोगुडाः ॥
न तु श्रुतवता वेशं बिभ्रता शरणागतात् ।
गृहीतमन्नं पानं वा वित्तं वा रोगपीडितात् ॥

च सू. १, १३१–१३२

"It is better for the person who has put on the garb of the physician to quaff the venom of the cobra or to swallow heated iron balls than to extort food, drink or money from a man who is afflicted with disease and has sought his aid.

गन्धर्वपुरवन्नाशं यद्विकाराः सुदारुणाः ।
यान्ति यच्चेतरे वृद्धिमाशूपायप्रतीक्षिणः ॥ १४ ॥
सति पादत्रये ज्ञाज्ञौ भिषजावत्र कारणम् ।

च सू. ९, १४

"If the other three factors being given, serious diseases, demanding attention and treatment, are sometimes seen to vanish like a city of illusion and at other times to get aggravated, the cause is to be found in the physician who is wise in the first instance and ignorant in the second instance"

वरमात्मा हुतोऽज्ञेन न चिकित्सा प्रवर्तिता ॥
पाणिचाराद्यथा चक्षुरज्ञानाद्भीतभीतवत् ।
नौर्मारुतवशेवाज्ञो भिषक् चरति कर्मसु ॥

च. सू ९. १५–१६

"It is better for the quack to offer himself up in the fire than enforce his treatment on the patient. Like a blind man groping about with his hands in fearful uncertainty, or like a (rudderless) canoe left to the mercy of the winds, the ignorant physician proceeds in his work full of uncertainty and fear"

यदृच्छया समापन्नमुत्तार्य नियतायुषम् ।
भिषङ्मानी निहन्त्याशु शतान्यनियतायुषाम् ॥

च सू ९, १७

"Emboldened by meeting with providential success in his treatment of a patient destined to survive (both the disease and his

ministrations) the pretentious quack hastens to death a hundred others whose tenure of life is not so definite'".

भिषक्छद्मचरा सन्ति सन्त्येके सिद्धसाधिता ।
सन्ति वैद्यगुणैर्युक्तास्त्रिविधा भिषजो भुवि ॥ च सू ११, ५०

"Regarding the three kinds of physicians, three kinds of medical practitioners are found in the world; firstly, the impostors in physician's robes; secondly, the vain-glorious pretenders; and thirdly, those endowed with the true virtue of the healer."

वैद्यभाण्डौषधैः पुस्तैः पल्लवैरवलोकनैः ।
लभन्ते ये भिषक्शब्दमज्ञास्ते प्रतिरूपकाः ॥

च. सू ११, ५१

"Those who by parading their medical paraphernalia, books, models, smattering of medical texts and knowing looks acquire the title of physician, are the first kind, viz, the ignoramuses and impostors"

श्रीयशोज्ञानसिद्धानां व्यपदेशादतद्विधाः ।
वैद्यशब्दं लभन्ते ये ज्ञेयास्ते सिद्धिसाधिता ॥

च. सू ११, ५२

"Those who by laying claim to association with persons of established wealth, fame knowledge and success, while they themselves have none of these things, arrogate to themselves the designation of physicians, are the vain-glorious pretenders".

भिषक्छद्म प्रविश्यैवं व्याधितांस्तर्कयन्ति ये ।
वीतसमिव संश्रित्य वने शाकुन्तिका द्विजान् ॥
श्रुतदृष्टक्रियाकालमात्राज्ञानबहिष्कृता ।
वर्जनीया हि ते मृत्यश्चरन्त्यनुचरा भुवि ॥ च सू २९, १०-११

"Those who putting on the garbs of physicians, thus gull their patients, just as the bird-catchers in the forest (gull) the birds by camouflaging themselves in nets, such persons, outcastes from the science of healing, both theoretical and practical, of time and of measure, are to be shunned, for they are the messengers of death on earth."

Having warned against inviting their services, Caraka goes to describe the ignorance and hollowness of these pretenders and of how they avoid the presence and contact of the really learned physician, lest they be found out

The quacks of medicine as those of all other professions, possess only the externals of the profession, and try to impress the ignorant by a smattering of the professional clap-trap of maxims and platitudes. They never have access to the sources of the science, nor practice in the application of remedies They learn to mouth a few seemingly wise slogans and catch-phrases and make a show of skill that they do not possess They make up their lack of wisdom by braggadocia and bluster The following extracts from Caraka on these aspects of the quack are illuminating.

वृत्तिहेतोर्भिषङ्मानपूर्णान्मूर्खविशारदान् ।
वर्जयेदातुरो विद्वान् सर्पास्ते पीतमारुता॰ ॥

च सू २९, १२

"The discriminating patient should avoid these unlettered laureates, who put on the airs of physicians for the sake of a living, they are like serpents that have gorged on air '

शब्दमात्रेण तन्त्रस्य केवलस्यैकदेशिका: ।
भ्रमन्त्यल्पबलास्तन्त्रे ज्याशब्देनेव वर्तका ॥

च सू॰ ३०, ७४

"The men of little learning, the weaklings, are put into a flutter by the very sounds of the medical scriptures, like a bevy of quails at the mere sound of the bow-string"

पशु॰ पशूना दौर्बल्यात् कश्चिन्मध्ये वृकायते ।
स सत्य वृकमासाद्य प्रकृतिं भजते पशु: ॥

च सू. ३०, ७५

" Sometimes an animal (which is not a wolf) taking advantage of the weakness of others of its kind, plays the wolf, meeting however with a real wolf, the creature reverts to its true nature '

तद्वदज्ञोऽज्ञमध्यस्थ: कश्चिन्मौखर्यसाधन ।
स्थापयत्याप्तमात्मानमाप्तं त्वासाद्य भिद्यते ॥ च. सू ३०, ७६

"In the same manner an ignoramus given to blatant displays, establishes himself as an exponent in the midst of others who are equally ignorant; meeting, however, with a true exponent, he is non-plussed "

वभ्रुर्गूढ इवोर्णाभिरबुद्धिरबहुश्रुत. ।
किं वै वक्ष्यति संजल्पे कुण्डभेदी जडो यथा ॥

च. सू. ३०, ७७

"The ignoramus possessed of little learning (but full of pretentions) is like a pole cat hidden in its own bristles, what can such a one, comparable to a low-born idiot, say in a debate?"

सद्वृत्तैर्न विगृह्णीयाद्भिषगल्पश्रुतैरपि ।
हन्यात्प्रश्नाष्टकेनादावितरांस्त्वाप्तमानिन ॥

च ३०, ७८

"The physician should not engage in dispute with godly men, though they be of little learning, with a view to discomfit them; but one should not scruple to demolish by means of the eight-membered questionnaire, the others, who pose as experts "

दम्भिनो मुखरा ह्यज्ञाः प्रभूताबद्धभाषिण· ।
प्राय , प्रायेण सुमुखा· सन्तो युक्ताल्पभाषिणः ॥ च. सू. ३०, ७९

" The pretentious and obstreperous wiseacres are generally given to much and loose talk. The godly are generally fair-spoken and are circumspect and of few words.'

It is interesting to note that the term applied to such a charlatan and ignorant cheat in Sanskrit is a Kuvaidya or Kuhaka; the latter meaning a cunning or sinful man. The English term of 'quack' having the same or similar connotation suggests its evolution from the original 'Kuhaka'. कुहक गुणहीन परमविश्वासकारको मायावी । The English synonyms like pretender, charlatan etc, are reflected in this definition of the quack.

It is easy to infer the circumstances that gave rise to the abundance of quacks. The medical profession was among the professions held in great esteem in society. As we have already seen, the

physician held a high place in the society and was regarded as the guide and friend of the people. His emoluments in the profession were evidently considerable and aroused the envy of ambitious individuals who aspired for such a status but had not the equipment for it. Such naturally turned into quacks and acquiring the external accomplishments of manner, speech and professional catch phrases, imposed on the ignorant and gullible and made their fortunes. Such indeed are the quacks in every age, and the attention devoted by Caraka to them and their methods, and the passion with which he condemns their evil, are evidences of the prevalence in undesirable numbers of the members of this deceitful tribe

It is interesting to read Caraka describing the cunning tactics of the quack in snaring patients into his net, but, how he disappears at a critical stage of the patient

"Tricking themselves out in the height of medical fashion, they walk the streets with a view to picking up practice. Immediately on hearing that somebody is ill, they swoop down on him from all quarters, and in his hearing speak loudly of their medical attainments If a doctor is already in attendance on him, they make repeated mention of his failings. They try to ingratiate themselves with the friends of the patient by suave manners, knowing whispers and officiousness. They make it known that they accept little (by way of remuneration). On being entrusted with a case they look out on all sides repeatedly, trying to cloak their ignorance

Finding themselves unable to check the course of the disease, they give it out that it is the patient himself who is wanting in the necessary appurtenances, in attendants and in self-control When they realise that the patient is at death s door, they make themselves scarce and seek another neighbourhood In the presence of uncultured people they brag about their adroitness in the most unadroit manner and like the ignoramuses that they are, they run down the learning of the savants But if they sight a company of the learned, they slink away from a distance, like a roadster at the sight of a dark wood. If by any chance they happen to have conned a stray maxim, they constantly quote it in season and out of season. They can

brook neither being questioned nor questioning others They dread questions as if they were the devil. People such as these, reck not for either teacher, disciple, co-student or disputant". (Caraka Sūtra 29, 9)

We may conclude this study of the quack in the medical profession by the popular saying that obtained currency in much later times than Caraka wherein the quack is dubbed the elder brother of Yama, the god of death. In the West quacks are facetiously known as 'The Arms of the Honourable company of Undertakers,' which is akin in spirit to the Indian saying referred to above which runs thus:—

वैद्यराज नमस्तुभ्यं यमराज सहोदर ।
यमस्तु हरति प्राणांस्त्वं प्राणांश्च धनानि च ॥

'Salutations to you, O, elder brother of Yama ! Yama takes away only our lives; but you take away our lives as well as our wealth."

The institution of quackery flourishes wherever there is a rigorous standard demanded of the genuine man of the profession, which is not within the easy acquisition of all people Strenuous years of study and practice and then again approval by the state are needed for the profession. Naturally a host of impostors arise who secretly carry on their trade among the ignorant and the gullible. Caraka says that such quacks flourish and go about at large only at the connivance of the king (state). Thus a great responsibility rests on any civilized state i e., to see that such ignorant and pretentious cheats are not allowed scope to work havoc among the common people. The ancient state in India, judged by the secret methods of the quack as portrayed in Caraka, seems to have fulfilled its responsibility in this respect in a laudable measure.

SOME ASPECTS OF LIFE IN CARAKA'S TIMES

INTRODUCTION

It was the great German Poet-philosopher Goethe that said, "If you would understand an author, you must understand his age" Most people will agree with us when we say that the meaning and spirit of this greatest of medical classics will become more intelligible and vitally interesting against the background of the context of life and things, and the ideas, the forms of thought, sentiment and behaviour that obtained and developed in their age Though this is a work on medicine, it is not without interest to the general man, for medicine is one of those vital subjects that have a bearing on various general aspects of life It has a light to throw on the food and clothing, the methods of education, the place of man and women in society, the pleasures people resorted to, on sex and marriage, the habits and addictions, the social pleasures and the religious practices pertaining to that age

It is thus that the material for writing history is culled from the works on art, literature and particularly medicine. Even as the chronicles of general history provide data for the medical historian, similarly the chronicles of medical history and science throw conside rable light on the facts and features of general life and history.

It needs the diligent and patient mind of the researcher to exhaustively investigate these ancient texts of medicine in the light of a historical perspective, to paint a complete picture of the social, economic and religious aspects of life in Caraka's age We have contented ourselves under the present circumstances to pick up only the salient features obtained from incidental references in Caraka and to draw a probable picture of the conditions of life warranted by such references It is hazardous to aver that our conclusions are exactly and completely true of the state of things obtaining several millenniums ago. yet we are certainly able to suggest the direction in which the truth might lie and thus guide the interested reader in his further and more detailed investigations in the realm We are thus in a position to declare that a more intense investigation, in the light of and with the object in view we have suggested in these pages, is

bound to bear fruit and yield the historian rich material for depicting the social, economic, religious and cultural aspects of life in the India of more than two thousand years ago. We are sure that the following outline of the picture of life then, built upon the salient features mentioned in the Caraka Samhitā and allied works, will greatly interest the general reader.

CHAPTER I

THE CEREMONIALS OBSERVED IN CHILDHOOD

The man's journey from cradle to grave consists of so many interesting stages of activity that a picture of this journey as it was in ancient India will give us a clear and connected view of life the ancients actually lived, the manners and customs and the ideas and ideals which motivated people's activities

Soon after the child was declared born into this world and he had passed through accoucheuse's routine procedure of cleansing and the severing of the umbilical cord—the last connecting link of the fetus with the mother s body, the first socio religious ceremony he had to pass through was Jātakarma (जातकर्म) ceremony. (च शा ८, ४६)

For the first ten or twelve days special precautionary and protective measures were taken including शान्ति, स्वस्ति etc., i e peace, benedictory rites etc , for the child as well as for the mother. (च. शा. ८, ४७)

On the tenth day the naming ceremony or नामकरणसंस्कार was performed The procedure followed was as under:—

The mother and the new born child bathed in water treated with fragrant drugs; put on thin clean garments, light and variegated ornaments and received the blessing of Brahmins After this the child was given two names by the father, one denoting the constellation under which it was born and the other of intended meaning. The name was not selected in a haphazard way but it had to conform to several prescribed rules, one of which being, the name conforming

to the constellation at birth, was in order to enable to cast his horo scope from the mere name of the child (च शा. ८, ५०)

After this ceremony a thorough examination was made of each individual part of the child's body to determine the life-span of the child. This was based on the physiognomical and anthropological measurements

Hair, skin, head, forhead, joints, ears, eye-brows, eyes nose, mouth, tongue, palate, voice, lips, jaws, neck, chest, collar, spine, breast, thighs, arms, fingers, navel, buttocks, wrist, ankles etc., were examined to arrive at the appraisement of the measure of the life span of the new born child. (च वि ८-५१)

The mother s milk was considered to be the best for a child but human nature was not very different then from now and it seems the custom of having a wet-nurse (धात्री) at least in the aristocratic class was prevalent Great care was taken in selecting a wet-nurse A minute and thorough examination was carried out not only as regards the age, caste, colour, family, race, character etc , of the woman but even of the size and shape of the breasts and the nipples and of her milk.

The detailed care and attention they paid to the selection of the wet-nurse indicates the importance they attached to the influence of the nurture on the qualities of the future man

The life span is a continuously progressive process of development but for practical purposes it can be divided into fairly well-marked divisions Caraka describes three broad divisions of life viz , childhood (बाल्य), middle age (मध्य) and senescence (जीर्णावस्था) (च वि. ८, १२२)

The first stage or chilhood (कुमारावस्था) lasts upto 16 years, followed by adolescent stage or यौवन lasting upto 30 years. The second is the middle or मध्य stage lasting for a period of 30 years from the age of 31 to 60 years. Then follows the third and the last stage of senescence or जीर्णावस्था which gradually carries the man to the grave.

Childhood

In princely and aristocratic families special residential nursery quarters were devised. They were constructed to accommodate

old and experienced people and medical men residing with the child in order to take care of his health and upbringing.

The nursery was provided with toys. Scrupulous cleanliness was observed regarding the bed, clothes etc. Fumigation was one of the means to ensure health and cleanliness and ventilation arrangements were not at all neglected. The child was to put on jewels (मणि) or herbs on his body as a protective and prophylactic measure. The prevalence of the Atharva concepts and manners in the society of the period is clearly indicated by this practice of putting on talismans (च शा ८, ६२)

The articles worn by the child as talismans were gems tips of the right horns of a live rhinoceros, deer, gayal and bull, herbs like the Aindrī etc, the herbs Jīvaka and Ṛsabhaka, as also all such articles as the Brāhmana, specialised in the Atharvaveda, recommended

In addition to the utmost cleanliness prescribed for the child's surroundings, extra care for perfect and healthy development of mind and body was taken Special branch of medicine was evolved to treat and take care of the child in health and disease It was one of the parts of Octopartite Āyurveda (अष्टाङ्ग आयुर्वेद).

Special medications were prescribed to increase the resistence power and vitality of the child. (च शा ८, ६६)

The child was not to be frightened by the elders in the name of imaginary goblins or ghosts.

The child was thus reared through childhood to youth under ideal conditions—physical and psychological

In the sixth or the seventh month after the child's birth, the child had to undergo the ceremony of ear-boring, the ceremony of Karnavedha (कर्णवेध) This was an essential religious ceremony for both the male as well as the female child to undergo Suśruta describes the ceremony thus

"In the sixth or the seventh month of the child's age, in the

bright fortnight, in an auspicious day, Karana, Muhūrta and constellation, having performed the auspicious ceremonies of Mangala and benedictory rites, and seating the child on the lap of the father, the wet-nurse or other attendant, on pacifying and cheering the child by holding up to its view the toys and other play-things, the physician should bore the ear in the centre which is by nature meant for boring and which is revealed by the exposure to the sun's rays He must use a needle for a small hole and a probe for a larger one The boy child must be bored in the right ear first, while the girl child should be bored in the left ear first." (Suśruta Sūtra. 16, 3)

CHAPTER II

THE ROUTINE OF DAILY LIFE

Man gets up rather early in the morning and finishes his शौचक्रिया or the purificatory process of excretion and bath. Then follows his daily procedure This he modifies in every season, his diet, dress and behaviour. Twice or thrice in a year he undergoes the cleansing process of his internal system by cleansing all the internal passages possible of approach and then he takes a regular course of medications of Rasāyana and Vājīkarana whose action is rehabilitation or वयःस्थापन i e prevention of aging of the body, senses, organs, mind and vital strength which helps him to live for the longest possible span of life for him immunizing him against adverse environmental circumstances.

His moral and spiritual life can best be inferred from the passage of आचाररसायन given in the text. (च. चि. १/४, ३०-३५)

Thus he fully enjoyed the life fulfilling the four fold purpose thereof viz., धर्म, अर्थ, काम and मोक्ष. The peculiarly oriental luxurious life he lived was unrivalled elsewhere and yet the mode of living made the people around him happy. भूतदया or the universal spirit of kindness always remained dominant in his activities. He had three springs or एषणा of life. Firstly his own bodily existence, secondly

wealth and thirdly परलोक or the life hereafter. But all these motivating factors were kept in equibalance He knew how to live happily for himself and he believed in making others happy The Karma (कर्म) theory is nothing but the spiritual or moral law equivalent to the physical law of actions and reactions being always equal and opposite. Karma (कर्म) is the action done and when any thing is done, the reaction is bound to follow He was ever conscious to obey these laws which he himself had conceived and found them working in nature.

The essence of the concept of Āyurveda for the man is given in Sūtra-sthāna chapter XXX.

Life In General

To understand the rationale of each endeavour and activity of man's life in ancient India, one should view it in its proper setting of the concept of life the Āryans held as well as the purpose and province of Āyurveda or the science of life evolved by the Āryans. 'Āyus' or life, to the Āryans, was not merely the mass of material body or the body with a sparingly considered mind tolerated as inseparable addenda, but to them life was the specific conglomeration of body, senses, the mind and spirit (शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम् । च सू. १, ४२)

Again life was not just a purposeless accidental phenomenon to be wondered at, to be frittered away as it came, but it had a special purpose of achieving virtue, wealth, enjoyment and salvation, to go one step higher on the ladder of creative evolution. With such a vast field for progressive activity and purpose, it was essential to maintain life not only in a disease-free condition, but in perfect positive health of body mind and spirit so that the desired success in the fourfold purpose of life could be fully attained

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम् । च सू १, १५.

The province and purpose of the science of life was primarily to teach how to lead a good, long and happy life Thus greater importance was attached to the healthy condition of all the constituents of man viz., body, senses, mind and spirit to enable him to lead a good, benevolent and happy life. As such the science of life gave primary consideration to the maintenance of positive health and

only secondarily it considered the curative measures which were needed occasionally to alleviate the temporary setbacks to health.

(Caraka Cikitsā. 1. 4)

Although general rules were prescribed for the maintenance of normal health and for the treatment in diseased condition, great stress was laid on the individual and his peculiar constitution. The word Swastha (स्वस्थ) is significant of this recognition of individuality denoted by the term स्व which means one's own peculiar constitution.

The general rules laid down were to be applied with necessary modifications and alterations according to the individual constitution which a man acquired from his very birth or even from previous to it i. e from the moment the conception took place in the mother's womb

समपित्तानिलकफाः केचिद्गर्भादिमानवाः ।
दृश्यन्ते वातलाः केचित्पित्तलाः श्लेष्मलास्तथा ॥ च सू ७, ३९

And so the regimen of conduct and food for the maintenance of health should be devised in accordance with his constitution.

विपरीतगुणस्तेषां स्वस्थवृत्तेर्विधिर्हितः ।
समसर्वरसं सात्म्यं समधातोः प्रशस्यते ॥

च सू ७, ४१

Personal Hygiene

Daily routine—The greatest importance is attached to diet which ought to be taken in proper measure both in quantity and quality. The first of the four chapters devoted to personal hygiene begins with the following aphorism मात्राशी स्यात् (च. सू ५, ३) ' One must eat in measure ' To understand the problem of diet and nutrition as described in Āyurveda, one must be acquainted with the peculiar concept of Āyurveda of grouping food and drug in one category. The only difference between food and drug being that the former has more of mass while the latter has more of potency.

वीर्यप्रधानमौषधं द्रव्यं तथा रसप्रधानमाहारद्रव्यं च ।

The detailed description of food and factors concerned with it will be given later on. Food is described and considered in the same way as the drug i. e. the materia medica of food is equally important with the materia medica of drugs

The following articles of diet have been recommended as wholesome and fit to be included in the daily diet

षष्टिकाञ्छालिमुद्गांश्च सैन्धवामलके यवान् ।
आन्तरीक्षं पयः सर्पिर्जाङ्गलं मधु चाभ्यसेत् ॥ च सू. ५, १२

No definite time of rising in the morning is mentioned in Caraka, but the general trend as found in other texts seems to get up early in the morning After pe forming the daily morning ablutions the person must strengthen the tone of his various senses, organ of sight by daily use of collyrium, organ of smell by a course of nasal drops, organ of taste by oil-gargles, organ of hearing by oil ear-drops and skin by oily massage of skin of head, body and feet. By strengthening the skin the resistence power to external injury increases and stabilizes the power of the whole body especially its musculature.

The vigour and vitality of man underwent following variations in different seasons. In the beginning and the end of the period of absorption and liberation respectively the body vitality is at its lowest. In between these periods it is moderate and in the end of the former and beginning of the latter the body vitality is at its highest

This statement of Āyurveda will be an interesting study to research scholars to compare the incidence of disease in different seasons or months in India In the cold season, the gastric fire gets stronger and the climate is cold, so one should have one s food, clothing, residence, sex-relations etc, in accordance with it In the summer all these are to be changed in order to suit the increased atmospheric temperature. Rainy season has its own peculiarities Thus man should practise varied measures of personal hygiene in different seasons.

There are special instructions laid down for adjustment from one season to the next. This withdrawal from one habituation to the

other was done in a special way as may not disturb the working of the body

Physical exercise is advised to be practised by every man according to his constitution and strength A special system of psycho-somatic exercise was evolved and practised by yogis to develop the controlling power on involuntary musculature of the body in addition to the stabilizing power and tone of voluntary musculature

There is an interesting classification of psychic and somatic urges of the body experienced by man in his daily life Prohibitive injunctions were laid down to ensure non-suppression of the somatic or natural urges viz, urges for micturition, voiding feces, seminal ejaculation, flatus vomiting, sneezing, eructation, yawning, and of hunger, thirst, tears, sleep and deep breath. Equal stress was laid on the suppression of psychic urges which were injurious to his mental and spiritual well-being

These psychic urges requiring to be suppressed were grief, greed, fear, anger vanity, imprudence, jealousy, excessive attachment, malice and any activity of mind, speech or body which would hurt another creature, specially falsehood, theft, adultery and violence.

Another important fact in Āyurveda is that unless the body is kept scrupulously clean and free from toxic or morbid material, the procedures for revitalizing and strengthening it, will not be efficacious as the dirty cloth will not take proper colour.

निर्मले वासपि सुपरेकल्पिते ग्ज्ञन समुदितगुणनिपातादेव रागमभिनिर्वर्तयति । च शा ८, १७

Thus cleanliness was given supreme importance. Here below we give various items of daily hygiene recommended by the writers of Āyurveda

दन्तधावन .. or teeth-cleansing
जिह्वानिर्लेखन or tongue-scraping
आस्यधारण... or mouth flavoring.
परिमार्जन ..or friction-cleansing.
स्नान... ....bath or the general washing.
पादादिशौचाधान...or cleansing of feet etc., after all excretory processes.

All these are more or less the specialized procedures evolved particularly in India in view of its climatic. and other needs Cleanliness

of the body, externally as well as internally as also of the mind was regarded as the complete process of personal hygiene in those days

A person was enjoined to put on clean apparel, to use fragrant articles and garlands and to decorate himself with jewels and ornaments He put on shoes, carried an umbrella and stick; he put on a light turban and remained ever vigilant in the care of his body

There were three classes of activity which were regarded as violations of rules of health. They were called प्रज्ञापराधाः or volitional transgressions. Of them over-use, under-use or misuse of the mind, directly or indirectly, led to vitiation of mental or spiritual health This all-comprehensive concept of प्रज्ञापराध led to the evolution of ethical, social and humanitarian codes of Conduct Caraka laying supreme stress on psychic health, appended a Sadvitta (सद्वृत्त) or the right life to Swasthavrtta (स्वस्थवृत्त) or personal hygiene This inculcated discipline of mind and senses and regulation of the moral life so as to accord with the happiness and good, not of the individual merely but of the society as a whole.

Personal hygiene as enjoined in Āyurveda is thus physical, social and universal in its conception and application, and comprehends a physical, mental and ethical frame-work of life. It is an entire way of life that Āyurveda expounds embodying philosophy, ethics and morality, as also individual and universal health.

The whole of the 8th chapter of Sūtrasthāna is devoted to details of how a man should live in society. It gives a clear picture of the rules and modes of social behaviour.

The general rules were the same as are observed today. We shall narrate in brief some of the customs prevailing at that period.

Gods, cows, Brāhmins, preceptors, elders, adepts, teachers, guilds and king were held in great respect.

The sacrificial fire was held sacred and meticulous care in observance of cleanliness was enjoined in the performances of the ceremonies Special incantations in honour of fire, wind, water, Viṣṇu

and Indra were to be sung. The man was desired to be devoted to sacrifices (होता, यष्टा...बलीना उपहर्ता). Offerings to the manes were given. A dead body was treated with great respect. One should be given to salute acquaintances in the public places and squares of the town. Tutelary tree, temple, totem tree, crematorium and the scaffold were to be held in esteem. Hospitality to guests was one of the prime duties enjoined on a house-holder Company of persons who were irreligious, disloyal to the king, arrogant, depraved, who practised feticide and who were mean and wicked, was prohibited. Drinking, gambling and prostitution were prohibited Putting on the body of incanted herbs or jewels as a protective measure was widely practised Man's daily cleansing consisted of bathing twice a day, hair-clipping thrice a fortnight, and his dress regulations, his general behaviour as regards speech, social manners, thought and nature, his social code regarding dinner, manners, sex-hygiene, holidays and days of work, all these are minutely described

The universal, progressive and catholic spirit of Caraka becomes quite manifest when one finds at the end of the chapter VIII, Sūtra-sthāna, verse 34.

यच्चान्यदपि किंचित् स्यादनुक्तमिह पूजितम् ।
वृत्तं तदपि चात्रेय सदैवाभ्यनुमन्यते ॥

'Whatever other observances there may be that are not spoken of here, provided they are good are always to be welcomed in the opinion of Ātreya"

The Springs of activity or the pursuits of life derived their origin from the three goals which a man aspired to achieve. They were the pursuit of life, the pursuit of wealth and the pursuit of the other world (प्राणैषणा, धनैषणा, परलोकैषणा. च. सू ११ ३)

From among these pursuits, the pursuit of life is given priority. This required main attention in the constant preservation of positive health and the immediate correcting whenever there is the slightest disturbance, of the bodily health

Next importance was attached to wealth A life devoid of

wealth was considered a wretched life and so every man was asked to do some work and earn his livelihood and if possible opulence The rules of selection of work or profession tell us of the social concept of good and bad profession

Agriculture was considered the best of professions, next came the rearing of cattle, next to it in order of preference came trade and the last was service A man was to select any of these professions, or any other that was not disapproved of by the righteous (च सू. ११, ५)

Ancient society seems to have been rather strict as regards the selection of one's profession Caraka lays down a definite statement as under:—

वृत्त्युपायान्निषेवेत ये स्युर्धर्माविरोधिनः ।
शममध्ययनं चैव सुखमेवं समश्नुते ॥ च सू. ५, १०४

'One should have recourse to such means of livelihood as is not contrary to the dictates of religion and one should be devoted to peace and studies Doing this, one attains happiness "

The third and the last pursuit was परलोक or the other world There existed many and diverse schools of philosophy, some exclusively materialistic, others spiritualist and some that were believers in nature or natural occurrence, others in a creator and some in parental creation and so on

The development of so many diverse concepts, each supported by plausibe reasoning, is significant of the high intellectual level of the times It resulted in one permanent benefit to the world for it evolved the first postulates of scientific method.

Caraka taking up the question of the other world or the survival of the spirit evolves the principles of scientific investigation and describes each method of knowledge giving it its proper value and place

The concept of the other world (परलोक) is based on the concept of continuity of the soul, and the influences of action in past lives on future periods of life This view of life taken at its face value would, it be thought, negative the necessity of any human effort or endeavour

to counteract what is predestined as a result of previous actions

But here Caraka puts forward another theory where past deeds are classified into three categories, mild, moderate and strong or severe. Manly endeavour can counteract the mild type of Karma i. e past deeds and can get over them safely, and thus justifies the necessity of therapeutic endeavours and activities of Āyurveda.

दैवं पुरुषकारेण दुर्बलं ह्युपहन्यते।
दैवेन चेतरत् कर्म विशिष्टेनोपहन्यते ॥ च वि ३, ३३

He, no doubt, admits man s inability to counteract the stronger effect of past actions which he has to inevitably suffer in this life.

Personal Regimen

The six well-defined seasons with their climatic variations are peculiar to India and this pecularity has been given full cognisance in the science of life, Āyurveda. This classification is an interesting study to the student of physical geography as the description gives many suggestive data regarding directions of wind, rains etc , and how the seasonal variations are brought about by these factors The descriptions given in different text-books regarding the flora and fauna and natural scenery observed in each season provide the research scholar with definite clues regarding the region referred to To the medical student as to the common man, these variations had great importance as they led to variations in his bodily functions and vitality and also because they affected the quality and potency of the articles of food and medicine resorted to

There were special directions laid down for adjustment and habituation from observance of one season to another. The ancients knew and valued the science of developing internal homeostasis of the body and to increase the resistance power of the body, i e to develop immunity, against the further incursion of disease or the extremes of different climes, which shows that they travelled to far places of varying climes and seasons and were conversant with the

periodic incidence of various diseases, (च. सू. ६, ५०)

But platitudes and practice never completely coincide In spite of all the vigilance observed in the execution of the rules of personal, daily and seasonal regimen, the ever-active man was liable to commit errors, negligence and indifference and the internal homeostasis would be disturbed

This disturbance of homeostasis was required to be brought to the normal state at least thrice a year.

This is one of the greatest contributions of Āyurveda. It has definite methods and procedures laid down for internal cleansing of the whole body through all its excretory channels. And all the toxic or harmful substances accumulated in the body was got rid of once in every four months. The Āyurvedist is not satisfied with this mere cleansing but he knows that the delicate machinery of the body suffers wear and tear and becomes deteriorated in its functional capacity. With this in view there have been formulated marvellous procedures of revitalization for regaining the perfect homeostasis, and in rejuvenating the body and in increasing its powers of resistance to disease and of retarding the process of aging, the five verses in the seventh chapter of Sūtrasthāna give a vivid picture of this cleansing and revitalizing procedure (सू ७, ४६-५०)

For detailed descriptions of these procedures, the reader may refer to Sūtra XIII for oleation therapy, Sūtra XIV for sudation therapy and Sūtra XV and XVI for purificatory therapy.

There are stronger measures as well as mild ones prescribed for different classes of people The courses of medication in that group of drugs which were termed Rasāyana (रसायन) were prescribed for a particular period and strict regimen was to be observed regarding diet and behaviour during this period One feels astonished when one finds that emblic myrobalans that were picked up directly from the tree were highly valued Here we get the empirical concept of vitalizing element (vitamins of modern science) in the selection of fresh emblic myrobalans And here is a description of the action of this special course of Rasayana.

दीर्घमायुः स्मृतिर्मेधामारोग्यं तरुणं वयः ।
प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम् ॥
वाक्सिद्धिं प्रणतिं कान्तिं लभते ना रसायनात् ।
लाभोपायो हि शस्तानां रसादीनां रसायनम् ॥

चि. १-(१) ७-८

"Long life, heightened memory and intelligence, freedom from diseases, youth, excellence of lustre, complexion and voice, optimum strength of body and sense, utterance that always gets fulfilled, the reverence of people, body-glow—all these does a man obtain by the use of vitalizers The vitalizers are so called because they help to replenish the vital fluids of the body."

CHAPTER III

DRESS AND CLOTHING

The most obvious feature of any stage of social advancement is the dress and clothing represented by it In the time delineated in the Caraka Samhitā, there is already in use a surprising variety of clothing both for purposes of therapeusis and general habiliment Both in the Caraka and Suśruta Samhitās the material used in dress and in bandaging of wounds is drawn from skins, silk, linen and other vegetable fibres, bark cloth, woollen cloth etc

अत ऊर्ध्वं व्रणबन्धनद्रव्याण्युपदेक्ष्यामः, तद्यथा—क्षौमकार्पासाविकदुकूलकौशेयपत्रोर्णचीनपट्टचर्मान्तर्वल्कलालाबूशकललताविदलरज्जुतूलफलसन्तानिकालौहानीति ।

सु सू १८,१६

शीतेषु संवृतं सेव्यं यानं शयनमासनम् ।
प्रावाराजिनकौषेयप्रवेणीकुथकास्तृतम् ॥

च. सू. ६, १५

All cloth was classified into two categories that which is of a hot potency and that which is of cold potency. Skins, wool etc, were regarded as of hot potency while silk, cotton and linen etc., were of silk potency. We give below the words used to represent the various skin or othe... used in clothing.

1. क्षौम ... . Linen.
2 कार्पास....... ...Cotton cloth.
3. आविक... .... . Wool cloth.
4. दुकूल... ....Bark fabric
5 कौशेय. .. .. Silk cloth.
6. पत्रोर्ण......... Plant-wool
7. चीनपट्ट . ....China silk.
8 चर्म... . ...Skin.
9. अन्तर्वल्क. ... ... Inner bark or pith.
10. तूलफल.. ... Silk cotton etc.
11. प्रावार. .. .. Rugs etc.
12. प्रवेणी.... .... Jute and other fibres

All clothing was also classified as light and heavy and utilised suitably to the needs of therapeusis as well as of habiliment in accordance with season and circumstance We find also that garments were coloured in accordance with the prescriptions of religion and social convention Thus a general practitioner of medicine was always required to wear clean and white raiment while the student who went to a preceptor to be initiated into the science was required to wear a brown-colored garment.

नीचनखरोम्णा शुचिना शुक्लवस्त्रपरिहितेन ... विशिखानुप्रवेष्टव्या । सु सू. १०, ३

मुण्ड कृतोपवासः स्नात कषायवस्त्रसंवीतः....... उपतिष्ठस्व । चि. वि ८, ९

The Kuthaka (कुथक) is a woollen blanket of variegated colors The arts of weaving and dyeing were already highly developed though there is no mention of tailored clothing. There is mention of sewing in the sense of mending torn cloth (सूचीपिप्पलिक कन्थासीवनहेतोः च. शा ५, १२)

The mendicant is expected to carry housewife for mending his blanket. As regards the mode of dressing, it is evident there was generally a two-piece suit, one lower cloth and one upper cloth. Though a man may divest himself of the upper garment in the course of his daily avocations, yet when he is in society or

approaches his preceptor for study or when he performs religious and sacrificial ceremonies, he must wear the upper garment.

अथ शुचये कृतोत्तरासङ्गाय......गुरुरुपदिशेत् सु सू ३,५४

The following may be regarded as the general items of dress prevalent then

1. कौपीन...... Underwear or the genital strip
2. कटीवेष्टनम् ....The waist cloth or the nether garment.
3. उत्तरीयम्... The upper garment.
4 कन्था ....A thick cloth folded and worn on the shoulder specially by mendicants
5. शिरोवेष्टनम्....Turban or head-covering.

The physician, of course, was required to carry a stick and to wear shoes in addition to the sartorial equipment. (सु सू. १०, ३)

The use of skins of animals to sit upon was a common usage in those times. Even the scriptural texts prescribe the deer skin for the Brāhmin and other animal skins of lesser gradation for the Ksatriya and Vaiśya But on special occasions such as celebrating the birth of a son, Caraka prescribes special skins for seating He prescribes the white bull-skin for the Brāhmin, the skin of a tiger or other ferocious animal for the Ksatriya and the skin of a spotted deer (रुरु) or sheep for the Vaiśya. (च शा. ८, १०)

As regards the preference in colors, pure white was the color of general dress of all classes The yellow or the brown colors were prescribed on special and ceremonial occasions and on persons under religious vows such as the Brahmacārī student and the Samnyāsī (the recluse). The red color is conspicuous by its absence in daily life It was regarded as inauspicious. Its appearance in life or in dreams was regarded as an ill omen. (च. शा ४-८; इ. ५, १०-११)

There was seasonal variation in the dress. Thin cotton and silk fabric being worn in the hot months while thick cloth of wool, skin or other warm material was worn in the cold months

Tailoring as an art had not yet made its appearance, for there is no mention anywhere in these samhitās in question of tight *fitting garments such as came into vogue in later days.*

But cleanliness in dress and person was greatly valued and one is warned not to use the garments used by another. Besides, after a bath one should not put on the discarded garments again nor wipe the head or body with the cloth which one has tied while bathing.

न स्नानशाट्या स्पृशेत् उत्तमाङ्गम् । च सू ८, १९

Thus it is evident that a high degree of sanitary sense was prevalent then as regards the use of clothing, combined with an aesthetic appreciation of sartorial form and color

---

CHAPTER IV

THE USE OF WINE .

The chapter on the treatment of intoxication (alcoholism) in the Caraka Samhitā, starting with an eloquent eulogy of the potency of wine, describes thus the benefits it can bestow if taken in due mode.

"That which endows the gods with choicest prosperity in the form of ambrosia, the manes in the shape of 'Swadhā' and the twice-born in the form of "Soma," that which is the splendour, might and the wisdom of the Aświn twins, that which is the power of Indra, that which is the "Soma" prepared in the "Sautrāmani" sacrifice, that which is the destroyer of sorrow, unhappiness fear and distress, which is powerful and which itself turns into and causes love, joy, speech, nourishment and beatitude, that which has been praised as the joyful wine by the Gods, Gandharvas, Yaksas, Rāksasas and mortals, should be taken in the enjoined manner.' (Caraka Cikitsā XXIV, 7 10).

Subsequently the chapter describes the manner in which a person should address himself to the task of quaffing the precious liquid.

"Having attended to the internal and external needs of the body and having bathed and painted himself with fragrant sandal, a person must wear clean clothing along with ornaments and fragrances suitable to the season. Then decking himself with garlands of variegated flowers and with jewels and ornaments, he should worship the Gods and the Brāhmanas and touch the most auspicious articles Seating himself comfortably in a sitting or lounging position on a well made bed with pillows, in a spot scattered with flowers that are best suited to each season and fumigated with fragrant smoke he should drink wine always in vessels of gold or silver or vessels set with precious stones or other vessels clean and well shaped He should drink while being shampood by clean, loving, beautiful, young and well trained women dressed in fine clothes, jewels and flowers suitable to the season He should eat while drinking, green fruits and salted fragrant flesh and other sauces agreeable to the wine and proper to the season, and the fried flesh of many kinds of creatures of the land, water and the air and many kinds of puddings made by expert cooks He should drink, having before prayed to the gods and having first received their grace and having poured the libations of wine on the earth mixed with water for the desiring spirits" (Caraka Cikitsā XXIV, 11-21)

Such eulogistic reference to the potency of wine and so elaborately painted method of courtship of wine could not be regarded as the outcome of mere scholarly powers of portrayal without its foundation in real daily life of the times depicted. On the contrary that indicates the common prevalence of the pleasure resorted to by the small and the great each in the measure and the mode that were possible within their means The great amount of detail in regard to the method of indulging in wine and the close observation of its effects in the various stages of intoxication and the social and therapeutic uses to which wine can be put all bear unmistakable testimony to the common prevalence and opportunity of the use of wine

The pharmacological sources of wine are described in the very beginning of the treatise and no less than eighty varieties of wines and brews are described therein Edible grains such as wheat, barley and rice and the roots, leaves and flowers fruits and bark of

plants as also sugar, gur etc, are the sources mentioned of these wines and brews (Caraka, Sūtra XXV, 49).

Wine is classified into the varieties that are provocative or alleviative of the three pathogenic factors of Vāta, Pitta and Kapha and each individual, be he in health or in disease, is to take wine in the proper mode suitably to his constitutional and pathological conditions respectively.

The habitual usage of wine by both men and women is easily descernible in view of the circumstances in which wine is contra-indicated Women when they are pregnant are prohibited from taking wine and intoxicants.

Yet in spite of the common prevalence of the use of wine, as it has been in all times, the ideal was to abstain from its use altogether. Caraka declares (Cikitsā XXIV-206) that he who abstains from drink lives free from distempers both of the body and of the mind.

From the point of view of medicine, the proper and measured use of wine has been greatly valued The benefits accruing from such a use have been laid down in very emphatic manner after first condemning its use in improper measure and describing the ill effects that flow from such abuse This is one of the most striking passages in the book and illustrates the liberal and scientific spirit of the treatise

"For all men all that which is contributive of well-being in this life and the other, and bliss in that higher life of liberation, is established in the perfect tranquility of mind Wine causes great agitation to such a tranquil mind, like the strong wind that shakes the trees on a bank Ignorant men who are addicted to and are blinded by intoxication and overcome by passion and ignorance, consider the intoxicated state, which is a greatly morbid and diseased condition, to be a state of happiness. These men, enslaved and blinded by alcoholism, are deprived of wisdom and Sāttwic qualities and are lost to all goodness. Wine is also the cause of great delusion, fear, grief, anger and death as well as insanity, toxicosis, fainting, epilepsy

and convulsions. When a man is deprived of his very memory, then every thing that follows upon it is necessarily evil. Thus those who know the evils of drink condemn the habit of drink strongly. True and undoubted indeed are these great evil effects, described about wine, if it is unwholesome or taken in excess or taken disregarding the prescribed regulations

But wine, by nature, is regarded as similar to food in its effect. It is productive of disease if taken in improper manner, and is like ambrosia if taken in proper manner. Food, which is the life of living creatures if taken in improper manner destroys life; and even poison, which by nature is destructive of life, if taken in proper manner, acts as an elixir Wine taken in proper manner soon gives exhilaration, courage, delight, strength, health, great manliness and joyous intoxication ' (Caraka Cikitsā XXIV, 52-61)

The effects of wine and the intoxication resulting therefrom have been divided into three stages The first stage is one of general exhilaration, when the senses are stimulated and all the mental perceptions are heightened, and lead to a pleasurable termination The second is the stage of delusion when the hold on mental co-ordination is loosened and man becomes a victim to folly and crime The last stage is that of utter stupefaction when man becomes unconscious and falls down prostrate like a broken beam of wood when man, though alive, is like one dead.

Caraka argues that in this stage the drunkard lies frustrated of the very object of his habit of drinking, for the pleasure in whose search the man resorted to wine has ceased to be perceived or enjoyed by him for in that last stage there is no awareness of things either inside or outside Such unwholesome addiction is a sin and leads to physical and mental deterioration and disease (Caraka Cikitsā XXIV, 41–51).

The Brahmacārī who lived a life of celibacy and discipline in his preceptor's home was not allowed the use of wine as also the recluse who renounced the world and strove for liberation. Men who out of an innate purity and strength of mind lived a life of discipline

and eschewed wine and meat and resorted to wholesome diet and cleanly habits, were regarded as immune from disease, whether endogenous or exogenous specially from insanity. (Caraka Cikitsā IX-96).

निवृत्तामिषमद्यो यो हिताशी प्रयत· शुचि ।
निजागन्तुभिरुन्मादैः सत्ववान् न स युज्यते ॥

The therapeutic uses of wine were many and varied. Wine was also used as an anesthetic It was used too in parturition and after-delivery

व्यपगतगर्भशल्या तु स्रियमामगर्भां सुरासीध्वरिष्टमधुमदिरासवानामन्यतममग्रे सामर्थ्यत: पाययेद्गर्भकोष्ठशुद्ध्यर्थमर्तिविस्मरणार्थं प्रहर्षणार्थं च । च. शा. ८, ३१

Another but very reprehensible use of wine was a vehicle for poison to be administered to one's foes. In this as already stated elsewhere, women known as "Visa-kanyās" (विषकन्या.) that is those that acquired immunity to poison by long usage, were used as companions in whose company the victm might be beguiled to partake of the wine with a sense of security

Thus we may safely conclude that though the ideal of abstention from drink was upheld with great devotion the use of wine along with its occasional abuse was a popular custom in the times described in the Caraka Samhitā. There was luscious love of life and the pleasures it held, and each individual strove to the utmost to live a long and rich life heedful of the evils that excess in anything brought upon his health and spiritual well-being Consequently moderation and not total abstension was the motto of life.

CHAPTER V

THE PRACTICE OF SMOKING

Smoking seems to have been a common daily procedure in India in olden times as is given in details in Caraka Samhitā In the code of right conduct it is mentioned as an essential item. It was a smoking, curative and stimulant, luxurious and lightening, agreeable and enjoyable. No tobacco was used but a recipe of articles mainly of fragrant group was used. According to the constitutional organisation

of the body i. e Vāta or Kapha, some articles were added to the recipe for counteracting the effects of the disturbance of the respective constitution. As smoking was the procedure dependent on fire or heat, it is not indicted in the cases of Pitta constitution because then it enhances pitta tendency It seems that smoking procedure was administered to women also because Caraka mentions a gravida to be one of the cases for contra-indication which means to convey that except a gravida all women can have resort to smoking

Its Uses Were—

1 Daily habit for recreation and relaxation.
2 To get rid of slight disturbance of Vāta or Kapha Unctuous (स्नैहिक) smoke for Vāta, and errhines (वैरेचनिक) and dry smoke for Kapha
3 Remedial—As a treatment of respiratory troubles to soothe coughing and to help the expectoration from the respiratory passage

It is very interesting to find that the shape and size of the cigar described is just similar to the present day cigar

पिष्ट्वा लिम्पेच्छरेषीका तां वर्ति यवमध्यमाम् । अङ्गुष्ठसमिता कुर्यादष्टागुलसमा भिषक् ॥
च सू ५, २३

"It should then be plastered over a piece of reed and moulded into a cigar resembling the shape of a barley grain and having the thickness of the thumb and a length of eight fingers' breadth"

It was not smoked directly but through a pipe The pipe material was either gold or silver or other metal according to the financial or social status of the smoker, but the real interesting thing is that there were bulges in the pipe i. e. halts for the smoke to check the speed and to filter the smoke

The times most suitable are meticulously described explaining the indications.

प्रयोगपाने तस्याष्टौ कालाः संपरिकीर्तिताः ।
वातश्लेष्मसमुत्क्लेशः कालेष्वेषु हि लक्ष्यते ॥

स्नात्वा भुक्त्वा समुल्लिख्य क्षुत्वा दन्तान्निघृष्य च।
नावनाञ्जननिद्रान्ते चात्मवान् धूमपो भवेत्॥

च सू. ५, ३३-३४.

" Eight specified times are laid down for habitual smoking, because during these periods, the rise of Vāta and Kapha is observed That is, after taking the bath, after taking the meal, after tongue scraping, after sneezing, tooth cleansing nasal toilet and the use of eye salve and at the end of sleep, the self-controlled man should resort to smoking. '

The number of smoking differs according to the purpose for which it is used, even how many puffs are to be taken is also given

परं द्विकालपायी स्यादह्नः कालेषु बुद्धिमान्।
प्रयोगे, स्नैहिके त्वेक, वैरेच्यं त्रिचतु पिबेत॥ च सू ५, ३६

" A wise man should practise habitual smoking twice a day The unctuous smoke should be smoked once a day and the errhine smoke thrice or four times a day "

तस्य तु पेयाः स्युरापानास्त्रिस्त्रयस्त्रय ।

च सू. ५, ३५३

" Smoking should be done thrice, in three puffs each time"

Moreover that the smoke was enjoyed luxuriously is indicated by the description given and by the signs and symptoms described for successful smoking

Besides this, the actions and benefits of smoking as well as the indications and contra-indications of smoking are given in details The complications arising from untimely or excessive smoking together with their treatment are also mentioned copiously.

The ancient writers have paid full attention to the method of smoking through the mouth or the nose, and separating each, reasons are given for the resort to a particular mode Thus the whole subject of smoking has been treated with scientific detail and insight.

CHAPTER VI

COMPANY

Man is a social creature Caste, guilds, unions etc, are the attempts of man to satisfy the social instinct. What these groups are to society, friends are to the individual. It is truly said that a man is known by the company he keeps A man therefore should be very careful in the selection of his friends as these friends are not only an indication to the man's inner qualities but they very often mould a man's character

But it is not always expedient to have a fixed set of friends for all occasions Man's activities are diverse and the company for fundamentally diverse activities should be different in order to create harmony and receive stimulus

Caraka Samhitā contains many instructions regarding the selection of one s company He does not preach the orthodoxy of having a company of particular persons for all occasions One has to select the company of those who are of homologous nature and at the same time fitted for the purpose In a learned assembly, one can have scholars, but at a wine party, they would certainly be out of place At such parties, the company should consist of those who can compete in drinking bouts and enhance the pleasure of drinking. For the purpose of increasing virility persons who augment the sensual atmosphere would be the fittest For a company not meant for any particular occasion, one should select persons who help in the development of his life The citations from Caraka given below will give an idea of the life of those days and the company one chose for the different activities and pleasures.

Company in General

पापवृत्तवचःसत्त्वाः सूचकाः कलहप्रियाः ।
मर्मोपहासिनो लुब्धाः परवृद्धिद्विषः शठाः ॥
परापवादरतयश्चपला रिपुसेविनः ।
निर्घृणास्त्यक्तधर्माणः परिवर्ज्या नराधमाः ॥

बुद्धिविद्यावय शीलधैर्यस्मृतिसमाधिभिः ।
वृद्धोपसेविनो वृद्धा स्वभावज्ञा गतव्यथा ॥
सुमुखा सर्वभूतानां प्रशान्ता शसितव्रता ।
सेव्याः सन्मार्गवक्तारः पुण्यश्रवणदर्शनाः ॥

च सू. ७. ५६–५९

"Those who are sinful of conduct, speech and disposition, back-biters, quarrelsome, sarcastic and niggards, those who are envious of others' prosperity, and cheats; those who delight in scandal-mongering and are fickle-minded, those who have a foot in the enemy's camp, those who are without compunction, and apostates—all such, the scum of humanity, should be shunned. While those who are mature in understanding, learning, years, character, courage, memory and one-mindedness, those who frequent the company of such, those who are endowed with insight into the nature of things, those who are free from all ailments, those who are well-disposed towards all creatures, those who are tranquil of heart, those who are commendable of character, the teachers of the right path and those who hear and see only that which is meritorious, are to be sought"

Virilific Company

कृतैककृत्याः सिद्धार्था ये चान्योऽन्यानुवर्तिनः ।
कलासु कुशलास्तुल्या सत्त्वेन वयसा च ये ॥
कुलमाहात्म्यदाक्षिण्यशीलशौचसमन्विताः ।
ये कामनित्या ये हृष्टा ये विशोका गतव्यथा ॥
ये तुल्यशीला ये भक्ता ये प्रिया ये प्रियंवदा ।
तैर्नरः सह विस्रब्धः सुवयस्यैर्वृषायते ॥

च चि. २/३, २१–२३

"The man that has, as his intimate companions, men given to the same activities as himself men who have attained their objects, who are mutually helpful, skilled in the fine arts, who are similar in mind and age, who are endowed with noble lineage, magnanimity, skill, character and purity, who are ever desirous of enjoyment and are cheerful, free from sorrow and depression of spirits, who are akin to him in disposition and who are loving and beloved and pleasant in speech, such a man gets increased in his virility."

Wine party Company—

सुखशीला सुसम्भाषाः सुमुखाः संमता सताम् ।
कलास्वबाह्या विशदा विषयप्रवणाश्च ये ॥
परस्परविधेया ये येषामैक्यं सुहृत्तया ।
प्रहर्षप्रीतिमाधुर्यैःपानं वर्धयन्ति ये ॥
उत्सवादुत्सवतरं येषामन्योन्यदर्शनम् ॥
ते सहाया सुखा पाने तैः पिबन्सह मोदते ॥

च चि. २४, ८०–८२

"The men of excellent character, those that are pleasant of speech, that are amiable in expression, that are applauded by the good, that are not unversed in the arts, that are clean of heart and quick in the grasp of things, those that are mutually helpful and whose coming together is out of sincere friendship, who enhance the pleasure of drinking by their joy, affection and sweet manner and the seeing whom causes mutual increase of joyous spirits: such men indeed make happy company at drink, for, drinking in their company one enjoys delight"

Scholars' Company—

सांख्यै संख्यातसंख्येयै सहासीनं पुनर्वसुः ।
जगद्धितार्थं पप्रच्छ वह्निवेशः स्वसंशयम् ॥

च. सू. १३, ३

"Unto Punarvasu seated in the company of the masters of the numerical metaphysics (Sānkhya) who had counted all the existing categories of truth, Agniveśa put his question having in his view the world's welfare"

The last citation but indirectly indicates the qualities of scholar's company

---

CHAPTER VIII

MARRIAGE AND PROCREATION

Procreation is the result of the sexual act. All religions hold that it is the very purpose of the sexual act, though in practice

sense indulgence may range from planned birth-control to anti-social and licentious behaviour. The ancient Āryan law-givers held very idealistic views regarding the sexual act, which was considered to be the means to an end viz., procreation A distinction, however, was made between sexual maturity and the period fit for the act of reproduction In the male, the 16th year is recognised as the starting period of the sexual impulse but the reproductive age is laid down to be 25 Similarly in the female, the sexual urge starts expressing itself with the appearance of menstruation i e the 12th year, but the age for reproduction is laid down to begin from the 16th year.

नर्ते वै षोडशाद् वर्षात् सप्तत्याः परतो न च ।
आयुष्कामो नर स्त्रीभि. संयोगं कर्तुमर्हति ॥ च चि २ (४), ४०

"It is not proper for a man desirous of long life to copulate with a woman when he is under sixteen or over seventy years of age'

तद्वर्षाद् द्वादशात्काले वर्तमानमसृक् पुन ।
जरापक्वशरीराणा याति पञ्चाशत. क्षयम् ॥ सु शा. ३, ११

"The menstrual discharge which begins from the twelfth year onwards continues till the fiftieth year when the body gets affected by senescence"

तस्या षोडशवर्षाया पञ्चविंशतिवर्षः पुरुष पुत्रार्थं प्रयतेत ।
अ. स शा १, ३

"The man twenty-five years of age should (wed and) approach the young woman of sixteen years of age with a view to make progeny"

Thus we find that the ages of males and females are fixed as under

	Male	Female
Marriage age	21	12
Sexual urge	16-70	12-50
Beginning of Reproductive age	25	16

The idea behind this age limit was that the fertilizing elements both in the male and the female might be fully mature in order

to generate the best progeny.

The most dominant ambition we find in ancient Āryan people was to produce better and still better offspring, especially the male offspring The concept of the immortality of the soul and its continuity through re-birth might have led the ancients to believe in the continued existence of one's own self in one's male child, hence the procreation of a male child was given the greatest sanctity and was considered the moral obligation of every human being Childless condition was considered to be very deplorable and sinful and was looked down upon as a pity

The ideological emphasis on procreation as a religious duty led to the development of the science of Eugenics. The meticulous care of the mother and other factors taken before, during and after the procreation process is significant of the superb understanding of eugenics that the ancients possessed.

This concept is a marvellous example of the combination of Eugenics (Eu-good, Gen-breeding), Eutechnics (eu-good, technic-work, the improvement of occupation) and Eutopias (eu-good, topos-place, the amelioration of environment.

The Āryans studied the science of eugenics in such detail and with so much accuracy that they were able to evolve a specific procedure of procreation where they were quite definite of the success of the procreative act.

The science had progressed one step further than the mere certainty of success of the procedures. It prescribed special procedures for generating progeny bearing a particular sex This procedure should begin from the day the woman begins her pre-gestatory menstrual season In chapter 8th of Śārīrasthāna detailed description and injunctions are given as to how a woman should, during her menstrual period abstain from sexual congress, sleep on the floor and avoid toilet On the fourth day she should be massaged, bathed shampooed and attired in white raiment She should not have over eaten or been famished, she should be free from anger and over-passion Any woman tainted with abnormality should be eschewed Then

follows a detailed description of the posture, the Mantra to be recited, diet, raiment, ornaments etc pertaining to her at mating with her husband.

Special rites are prescribed for those who want a male issue "Of the man and woman whose bodies have been treated in the manner described above and who have paired together, the unvitiated sperm coming into contact with the unvitiated plasma in the unimpaired uterus through the unobstructed vaginal passage, gives rise, of a certainty, to concep tion". (Caraka Sārīra VIII-17) "The factors that determine the different psychological endowments of children are the various mental traits of the parents the impression received by the pregnant woman, the influence of one's own past actions and special mental habits in the previous life " (Caraka Śārīra VIII-16)

The coming into existence of the embryo is attributed to various factors " This embryo comes into existence from the coming together of these various procreative factors like a tent from the assemblage of various materials, or like a chariot from the combination of various parts of the chariot Therefore did we assert this that the embryo is mother-born, father-born, spirit-born, concordance-born and nourishment-born There is over and above, the connecting agent the mind. ' (Caraka Sārīra III-14)

In the fourth chapter of Śārīra-sthāna, the gradual development of the embryo from month to month, the forces that promote there influences which are conducive to the rise and growth of conception and those inhibitive of conceptipn and its subsequent development are described in detail. Factors determining the sex are carefully noted providing a clue to the choice of sex by the control of these factors.

The partner of the sexual act resulting in the ultimate noble goal of procreating of progeny, healthy physically, mentally and spiritually, was not to be procured at random. Caraka's ideals of the selection of a wife exceed those of even the most aesthetic and amourous concepts of a poet specialising in amorous faculty (शृंगार) These ideals depict a biological and instinctive affinity of human

attraction. The author conceives of natural love at first sight. He does not mention caste or creed, but only taboos the marriage in the same clan (तुल्यगोत्र) or with a diseased woman Vāgbhata gives rather a detailed description of the factors regarding the selection of a wife He not only narrates in details the positive factors in the girl as a wife, but also mentions the negative factors in order to red-signal the wrong choice. These are very interesting and instructive and appear to be quite scientific even in modern times These show how careful and accurate were the ancients in their power of observation.

अथ खलु पुमानेकविंशतिवर्षं कन्यामतुल्यगोत्रां तुल्याभिजनामसञ्चारिरोगकुलप्रसूतां रूप-शील-लक्षण-संपन्नामनूनामविनष्टदन्तोष्ठकर्णनासानखकेशस्तनीं मृदुमरोगप्रकृतिमकपिलामपिङ्गलामहीनाधिकाङ्गीं द्वादश-वर्षदेशीयाममरभुजगसरिदचलवृक्षपक्षिनक्षत्रान्त्यप्रेष्यभीषणकनामान्यनुद्वहन्तीमनघामनिन्द्यामनिन्द्येन विधिनोद्वहेत् ।

अ सं शा १, २

"Now the man of the age of 21 years should, according to best rites, marry a virgin who is of alien clan, of equal high birth, born in a family without hereditary diseases, possessed of good form, morality and physiognomic marks, who is not dificient, who has not lost a tooth, lip, ear, nose, nail, hair or breast, who is delicate, not of a diseased constitution, who is neither reddish nor tawny, who has neither superfluous limb nor is deficient of limb, who is about 12 years of age, who does not bear the name either of a god, serpent, river, mountain, tree bird, constellation, low caste or a servant or a name which is not terrifying who is devoid of sin and who is not the object of censure'

Caraka gives the positive qualities necessary in a bride thus·

सुरूपा यौवनस्था या लक्षणैर्या विभूषिता ।
या वश्या शिक्षिता या च सा स्त्री वृष्यतमा मता ॥

नानाभक्त्या तु लोकस्य दैवयोगाच्च योषिताम् ।
तं तं प्राप्य विवर्धन्ते नरं रूपादयो गुणाः ॥

वयोरूपवचोहावैर्या यस्य परमाङ्गना ।
प्रविशत्याशु हृदयं दैवाद्वा कर्मणोऽपि वा ॥

हृदयोत्सवभूता या या समानमनःशया ।
समानसत्त्वा या वश्या या यस्य प्रीयते प्रियैः ॥

या पाशभूता सर्वेषामिन्द्रियाणां परैर्गुणैः ।
यया वियुक्तो निस्त्रीकमरतिर्मन्यते जगत् ॥
यस्या ऋते शरीरं ना धत्ते शून्यमिवेन्द्रियैः ।
शोकोद्वेगारतिभयैर्यां दृष्ट्वा नाभिभूयते ॥
याति यां प्राप्य विस्रम्भं दृष्ट्वा हृष्यत्यतीव याम् ।
अपूर्वामिव यां याति नित्यं हर्षातिवेगतः ॥
गत्वा गत्वाऽपि बहुशो यां तृप्तिं नैव गच्छति ।
सा स्त्री वृष्यतमा तस्य नानाभावा हि मानवाः ॥ च. चि २ (१), ७-१५

"The woman who is good looking, young, endowed with auspicious physiognomic marks, amiable and is skilled in fine arts, **acts as the best virilific**

The qualities of beauty etc., in the woman develop suitably to the nature of the husband. They are found either as a result of their destiny or as a result of the varied tastes of people. She, who is the best of woman for a man, and endears herself to him quickly by virtue of her age, form, speech and gestures either as a result of destiny or the merits of action in this very life, who is the delight of his heart, who returns his love in equal measure, who is akin to him in mind, who is amenable to and is pleased with his advances, who enthralls all his senses by her excellent qualities, separated from whom he feels the world to be desolate, joyless, but for whom he feels his body a burden and as if devoid of its senses, at the sight of whom he is untouched by grief, distress, depression or fear, approaching whom he gains confidence, seeing whom he gets greatly elated, whom he approaches daily with great eagerness as if for the first time, and uniting with whom in sex repeatedly he remains yet unsatisfied, such a woman is the best of virilifics to him, and men indeed are of varied temperaments".

These rules prescribed by medical authorities were accepted by the society in general as will be seen by the code of selection of a wife given in Manu-smṛti.

हीनक्रियं निष्पुरुषं निश्छन्दोरोमशार्शसम् ।
क्षय्यामयाव्यपस्मारिश्वित्रिकुष्ठिकुलानि च ॥

नोद्वहेत् कपिलां कन्या नाधिकाङ्गी न रोगिणीम् ।
नालोमिकां नातिलोमां न वाचाटां न पिङ्गलाम् ॥
नर्क्षवृक्षनदीनाम्नीं नान्त्यपर्वतनामिकाम् ।
न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम् ॥
नातिस्थूलां नातिकृशां न दीर्घां नातिवामनाम् ।
वयोधिकां नाङ्गहीनां न सेवेत्कलहप्रियाम् ॥
अव्यङ्गाङ्गीं सौम्यनाम्नीं हंसवारणगामिनीम् ।
तनुलोमकेशदशनां मृद्वङ्गीमुद्वहेत् स्त्रियम् ॥ म. स्मृ. ३, ७-१०

" One which neglects the sacred rites, one in which no male children (are born), one in which the Veda is not studied, one (the members of) which have thick hair on the body, those which are subject to hemorrhoids pthisis, weakness of digestion, epilepsy, or white and black leprosy

Let him not marry a maiden (with) reddish (hair), nor one who has a redundant member, nor one who is sickly, nor one either with no hair (on the body) or too much, nor one who is garrulous or has red (eyes), nor one named after a constellation, a tree, or a river, nor one bearing the name of a low caste, or of a mountain, nor one named after a bird, a snake, or a slave, nor one whose name inspires terror.

One should not resort to a woman who is very corpulent, very lean, very long (tall), very short (dwarfish), old in age, bereft of any limb and who is quarrelsome

Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a Hamsa (swan) or of an elephant, a moderate (quantity of) hair on the body and on the head, small teeth and soft limbs".

CHAPTER VIII

TREATMENT AND THE STATUS OF THE PATIENT

In ancient India the patronage to poets, Vaidyas and artists

came from the aristocracy and hence the treatment prescribed in old medical works was mainly designed for the princes and aristocracy. It is but natural that the patronized class catered to the patrons' tastes and status. The middle and the poor classes, however, were not neglected. The treatment prescribed for the aristocracy was modified according to the status of the patient. Moreover, it is in the fitness of things that the best possible treatment be described and modifications introduced according to the pecuniary condition of the patient Thus although the whole chapter of Caraka Sūtra XV is meant for the upper strata of society, we find that at the end of the chapter it is clearly stated that treatment should be modified according to circumstances

अनेन विधिना राजा राजमात्रोऽथवा पुनः ।
यस्य वा विपुलं द्रव्यं स संशोधनमर्हति ॥

दरिद्रस्त्वापदं प्राप्य प्राप्तकालं विशोधनम् ।
पिबेत्काममसंभृत्य संभारानपि दुर्लभान् ॥

न हि सर्वमनुष्याणां सन्ति सर्वे परिच्छदाः ।
न च रोगा न बाधन्ते दरिद्रानपि दारुणाः ॥

यद्यच्छक्यं मनुष्येण कर्तुमौषधमापदि ।
तत्तत्सेव्यं यथाशक्ति वसनान्यशनानि च ॥

ईश्वराणां वसुमतां वमनं सविरेचनम् ।
संभारा ये यदर्थं च समानीय प्रयोजयेत् ॥

च. सू. १५, १८–२१&२३.

The aristocratic methods of treatment in various conditions especially in burning sensation in the body (दाह) out-do any of the luxurious way of treatment known to the modern world. Vivid descriptions of lavish dinner and drink parties are found in the Caraka-samhitā The dominance and patronage of the aristocracy resulted in innumerable pharmaceutical preparations, the great advancement of the culinary science, hundreds of varieties of wine, fragrant preparations, and milk and sugar preparations suited to the service of this class

The love of art and display of riches permeated even medical practice and even the medical apparatuses used were ornamental

(बस्ति)नेत्राणि सुवर्णरूप्य...मणिभिः कार्याणि — च. सि. ३, ७

पुष्पनेत्र तु हैमं स्यात् — च. सि ९, ५०

सूचिपिप्पलकौ सौवर्णराजतौ — च शा ८, ३४

तीक्ष्णेन रौक्मराजतायसाना छेदनानामन्यतमेनार्धधारेण छेदयेत् — च शा. ८, ४४

Delicateness of constitution was considered to be a result or a characteristic of the aristocratic way of living and hence special preparations of medications were prescribed for this class, so that their delicate constitution may not suffer from strong and drastic drugs and procedures.

मात्रया लेहयेदेतदीश्वराणा विरेचनम् ॥२५॥
एतदुरसपित्तानामीश्वराणा विरेचनम्॥ २७॥
लेहोऽयं कफपूर्णानामीश्वराणां विरेचनम ॥३२॥

च क ७

The predominance of the rich was quite in consonance with the prevalent outlook of the people at the time. Wealth was considered one of the three great ambitions (एषणा) of life It stands next only to life (प्राण) in order of importance. (Caraka Sūtra XI 3)

प्राणेभ्यो ह्यनन्तरं धनमेव पर्येष्टव्यं भवति। — च सू ११, ५

The man devoid of money was considered miserable.

न ह्यत. पापात् पापीयोऽस्ति यदनुपकरणस्य दीर्घमायुः। तस्मादुपकरणानि पर्येष्टुं यतेत।

च. सू. ११, ५

The dual strictness of the rules of the state and the society often made the practising Vaidya hesitate or even refuse to treat a poor patient, not because he lacked in the humane quality of compassion, but because the Vaidya was doubtful of his suceess in treating such a patient as the poor patient could not afford to have all the required articles of medication and also attendants (उपकरण) Failure to cure a patient would bring blame or discredit upon the Vaidya, and it is in order to save himself from such a fact that the poor man is included in the category of persons who are not to be taken up for treatment

दशावसेचनमन्यद्वा भेषजं प्राप्तकालमप्यातुरस्य नैवविधस्य कुर्यात्। तद्यथा–अनपवादप्रतीकारस्याधनस्यापरिचारकस्य वैद्यमानिनश्चण्डस्यासूयकस्य तीव्राधर्मरुचेररतिक्षीणबलमांसशोणितस्यासाध्यरोगोपहतस्य मुमूर्षु ऊ-

ज्ञान्वितस्य चेति । एवंविधं ह्यातुरमुपचरन् भिषक् पापीयसाऽयशसा योगमृच्छतीति ॥४५॥

च. वि. ३, ४५

टीका-अधनस्य अनुपकरणत्वेन न चिकित्सा कार्यते इति.

But this is only one side of the picture. In Suśruta Sūtra 2-3, we find that it is enjoined upon the physician to treat such poor people at his own cost.

द्विजगुरुदरिद्रमित्रप्रव्रजितोपनतसाध्वनाथाभ्युपगतानां चात्मबान्धवानामिव स्वभेषजैः प्रतिकर्तव्यम् । एवं साधु भवति ।

"One should treat at his own cost as his kith and kin the following persons: the twice born, the preceptor, the pauper, the friend, the recluse, those whe have sought his shelter, the virtuous, the orphan and the refugee. Thus does he earn credit."

Thus in spite of the dominance of the aristocracy, the poor patients were not neglected and a sacrifice of great magnitude was expected of a physician. The Vaidya used to get enormous fees as is evident from Jīvaka stories, and so he could afford to treat the poor at his own cost, as a compensatory measure for the royal fees he used to get from his rich patrons

---

CHAPTER IX

THU USE OF ORNAMENTS

Putting on of ornaments and jewels was a fashion, aesthetic practice, satisfaction of vanity and a medical utility—all at once in Caraka's period

धन्यं मङ्गल्यमायुष्यं श्रीमद्व्यसनसूदनम् ।
हर्षणं काम्यमोजस्यं रत्नाभरणधारणम् ॥

च सू ५, १७

"The wearing of jewels and ornaments brings prosperity and is auspicious, promotive of longevity, decorative, dispersive of worries, exhilarative, attractive and vitalizing"

Besides the metal ornaments and jewels, people used to put on some special herbs (औषधि) which were considered as protective of life and prophylactic and curative of particular disease.

ओषधी प्रशस्ता धारयेत् ।

च सू. ८, १८

Thus we find that the putting on of jewels (मणिधारण) as well as herbs (ओषधि) were prescribed for children (कुमार) who had not yet attained adolescence.

मणयश्च धारणीयाः कुमारस्य खड्गरुरुगवयवृषभाणां जीवतामेव दक्षिणेभ्यो विषाणेभ्योऽग्राणि गृहीतानि स्युः । ऐन्द्र्याद्याश्चौषधयो जीवकर्षभकौ च, यानि चान्यान्यपि ब्राह्मणा प्रशंसेयुरथर्ववेदविद ॥

च शा. ८, ६२

These two were the precepts of the Atharvana (अथर्वण) also.

The love for ornaments was however never allowed to overstep the boundaries of propriety When a patient was admitted to the therapy room for treatment, he was bereft of all ornamentation. It was only when he was to be discharged and exhibited before his friends and kinsman as cured that he was dressed well and made to put on ornaments (अलङ्कारालङ्कृत सू १५, १७).

Similarly no ornaments were to be put on during Kutipraveśa (कुटिप्रवेश). Students too did not put on ornaments as that would not suit the austere ideals of student life and natural surroundings It was only when the natural charm was required to be supplemented by ornaments and decorations or when the auspicious occasion demanded such gaiety or when some medical purpose was supposed to be served that light or heavy ornaments were required to be put on

It was enjoined upon a woman going to unite with her husband for procreation to put on garlands and ornaments to add to her natural womanly beauty

अवदाताश्च स्रजो भूषणानि च बिभृयात्

च शा. ८, ९

Similarly the mother taking the child for naming ceremony (नामकरण) was to put on light and variegated ornanments.

पविश्रेष्टलघुनिचित्रभूषणवती च. शा ८, ५०

A wet-nurse was required to put on herbs (ओषधि) when suckling was to begin.

धात्री तु यदा स्वादुबहुलशुद्धदुग्धा स्यात्तदा स्नातानुलिप्ता शुक्लवस्त्र परिधायैन्द्रीं ब्राह्मी शतवीर्यां सहस्रवीर्याममोघामव्यथा शिवामरिष्टां वाट्यपुष्पीं विष्वक्सेनकान्ता वा बिभ्रत्योषधिं कुमार प्राङ्मुखं प्रथम दक्षिण स्तन पाययेत्। इति धात्रीकर्म।

च. शा ८, ५८

The decorative use of ornaments was not restricted to women only. At the time of sexual congress, ornaments were to be put on by both the parties. Even in daily routine of wholesome living both man and woman were exhorted to wear garlands and ornaments as they brought auspicious results.

अभ्यङ्गोत्सादनस्नानगन्धमाल्यविभूषणै ।
गृहशय्यासनसुखैर्वासोभिरहतै प्रियै ॥
विहङ्गाना रुतैरिष्टै स्त्रीणा चाभरणस्वनै ।
संवाहनैर्वरस्त्रीणामिष्टाना च वृषायते ॥

च वि २/३, २४-२५

Gems were believed to have very cooling effects and as such they were used as therapeutic measures, e g women wearing gems and ornaments were prescribed in burning sensation (दाह) in fevers.

प्रिया प्रदक्षिणाचारा प्रमदाश्चन्दनोक्षिता ।
सान्त्वयेयु परं कामैर्मणिमौक्तिकभूषणा. ॥ २६५ ॥

च. चि ३

Even applications of gems were made.

वैदूर्यमुक्तामणिभाजनाना स्पर्शाश्च दाहे शिशिराम्बुशीता ॥ १०६ ॥

च. चि ४

The therapeutic use of jewels did not end with such cooling properties they were believed to possess. A person with consumption should always keep himself dressed and decorated with ornaments as an alleviating measure.

गन्धै समाल्यैर्वासोभिर्भूषणैश्च विभूषित ॥ १७९ ॥

च चि. ८

The following gems and herbs were put on as a prophylactic measure against snake poison.

वज्र मरकत सार· पिचुको विषमूषिका ।
कर्केतन सर्पमणिवैडूर्यं गजमौक्तिकम् ॥ २५२ ॥
धार्यं गरमणिर्यश्च वरौषध्यो विषापहाः ।

च. चि २३

Besides these medico-cum-decorative uses of gems and ornaments we find references to the merely aesthetic use of these e g in the description of wine parties. At such a party a person was required to be well-decorated in conformity with the gay spirit of Bacchus prevailing on the occasion

विचित्रविविधस्रग्वी रत्नाभरणभूषित ॥ २२ ॥

च चि. २४

Not only the participants in the revelry were required to be decorated, but the attendant women were also to present themselves gaily decorated in consonance with the spirit of gaiety

रूपयौवनमत्ताभि शिक्षिताभिर्विशेषत· ।
वस्त्राभरणमाल्यैश्च भूषिताभिर्यर्तुकै· ॥ १६ ॥
शौचानुरागयुक्ताभि प्रमदाभिरितस्ततः ।
संवाह्यमान इष्टाभि पिबेन्मद्यमनुत्तमम् ॥ १७ ॥

च चि. २४

Vessels used on such occasions were ornamental so that there may be no discordant note to mar the joy pervading the atmosphere.

सौवर्णै राजतैश्चापि तथा मणिमयैरपि ।
भाजनैर्विमलैश्चान्यै सुकृतैश्च पिबेत् सदा ॥ १५ ॥ च. चि २४

But these gems, even in such drinking parties, contributed their mite towards mitigating the effects of drink Gems were believed to be cooling and refrigerant agents and as such they served the medical purpose also

क्षौमपद्मोत्पलानां च मणीनां मौक्तिकस्य च ।
चन्दनोदकशीतानां स्पर्शाश्चन्द्रांशुशीतलाः ॥ १५३ ॥ च चि. २४

The vessels used for filling refrigerant medicines were made of rich metals and were used as cold applicators.

हेमराजतकांस्यानां पात्राणां शीतवारिभिः ।
पूर्णानां हिमपूर्णानां स्तीनां पवनाहताः ॥ १५४ ॥ च. चि २४

From the various descriptions in Caraka Samhita we find that the following metals, gems, precious stones and other materials were in use during the period.

अर्क (मणिविशेष)- चि ७-८५ कनक - सू ५-१८ काच - चि. १७-१२५. काञ्चन - चि. १(४), ५९. गजमौक्तिक - चि. २३-२५२. गरमणि - चि. २३-२५२. ताप्य - चि १६-७८. तीक्ष्णायस - चि. १(३). १६ मरकत चि २३-२५२. रीति - सि. ६७ वराटक - चि. २६-२२४. विषमूषिका - चि २३-२६२. वैदूर्य - चि २३-२६२ सर्पमणि - चि. २३-२६२

Besides these we come across references to प्रवाल, विद्रुम, शङ्ख, शुक्ति, सीसक, सूर्यकान्त, अयस्, माक्षिक etc.

CHAPTER X

WOMAN IN CARAKA'S TIMES

The primary as well as the secondary sexual differences of the woman from those of man have given her a distinctive social position throughout the many ages of human history. In the ancient world she held either a privileged position by virtue of her charm, delicacy and relative weakness or an inferior position to man's and was regarded as a subordinate, ornament and source of sense satisfaction, to be possessed, decorated or pampered It is only in recent times that her claim to equality with man has been seriously put forth and has gained recognition in all civilised countries. It is only now that she claims neither the privileged position with its implication of relative weakness and inferiority nor the subordinate position as an object of sense gratification She is now asserting her equal partnership with the man in the enterprise of life and wants neither more nor less In view of this, it would be interesting to see what position and task she was assigned in the various context of social life as portrayed in the

texts of Āyurveda and particularly in the Caraka Samhitā, the work under review

We shall divide the reference into two classes (A) those regarding her growth, aging and constitution, the disease, general and special, she is liable to, modification of medications and dosage, and the last but the most important the physiology and pathology of the maternity period she passes through, and (B) the general references direct and indirect as a woman

A Medical references—

1. The sages of India by long observation and thought knew the difference in the pace of growth and decay of the constitutions of both man and woman. In physical and mental development and maturity as well as in their decay man is slower than woman. This fact is depicted in observations like the following:—

पञ्चविंशे ततो वर्षे पुमान् नारी तु षोडशे।
समत्वागतवीर्यौ तौ जानीयात् कुशलो भिषक्॥

सु सू. ३५, ३१.

"The wise physian should know that a man of twenty-five years of age and a woman of sixteen years of age have attained to an equal stage of sexual maturity'

तद्वर्षाद् द्वादशात् काले वर्तमानमसृक् पुनः।
जरापक्वशरीराणा याति पञ्चाशत क्षयम्॥

सु. शा ३, ११

"The catamenal discharge which starts from the age of twelve in a woman comes to a cessation at the age of fifty when the body enters in its stage of senescence'

2 She is liable to all diseases which human flesh is heir to and in addition to these diseases she suffers from diseases and disorders peculiar to her due to the special structure of her sexual organs These diseases are called gynecic diseases (योनिरोग) and a special chapter has been devoted to them (च चि ३०) In the chapter on Gulma, a special type of it called Rakta Gulma is described which is a peculiar affection of

the female species as it is a uterine affection Again while describing Vāta disease, Caraka says that her position of dependency on man, her lack of enlightenment, and her natural inclinations to shyness, delicacy and modesty, impose restrictions on the prompt discharge of natural urges.

शोणितगुल्मस्तु खलु स्त्रिया एव भवति न पुरुषस्य, गर्भकोष्ठार्तवागमनवैशेष्यात्। पारतन्त्र्याद्-वैशारद्यात् सततमुपचारानुरोधाद्वा वेगानुदीर्णानुपरुन्धत्या आमगर्भे वाऽप्यचिरपतितेऽथवाऽप्यचिरप्रजाताया ऋतौ वा वातप्रकोपणान्यासेवमानाया· क्षिप्रं वात प्रकोपमापद्यते ॥ च नि ३, १३

"The Gulma born of vitiated blood occurs only in women and not in men, because of their peculiar feature of menstrual discharge from the uterus. Owing to her position of dependence, ignorance and continual occupation in service and duty, she restrains the natural urges of the body Either just after abortion or miscarriage, or just after delivery or during the menstrual period, if a woman takes Vāta-provoking food, her Vāta gets quickly provoked"

3. Her constitution, being considered weaker than that of a male is compared with the constitutions of the child and the aged persons, and accordingly medications are to be made milder for her.

नृपाणां तत्समानानां तथा सुमहतामपि।
नारीणां सुकुमाराणां शिशुस्थविरयोरपि ॥

सु. चि ३८, ९६

'For kings, and kingly persons, and great men, for women, and persons of delicate constitution as well as for children and the aged (we shall describe the dosage of oil and honey.)

4. One special branch of the octopartite Āyurveda has been devoted to the physiology and pathology of the maternity stage of a woman's life.

B. Caraka samhitā being primarily a medical treatise takes a scientific and biological view of man and woman Yet the social practices of the age and the relative imposition of woman have been mentioned explicitly sometimes and implicitly more often.

1. In the etiology of Rakta Gulma, the social position of the woman in general is referred to (च. नि. ३, १३ quoted above)

2. In the description of posology she has been described as unsteady by nature, tender, wavering, easily disturbed and generally delicate, weak and dependent on others.

एतच्चैव कारणमपेक्षमाणा हीनबलमातुरमविषादकरैर्मृदुसुकुमारप्रायैरुत्तरोत्तरगुरुभिरविभ्रमैरनात्ययिकैश्चोपचरन्त्यौषधैः ; विशेषतश्च नारीः, ता ह्यनवस्थितमृदुविवृतविक्लवहृदयाः प्रायः सुकुमार्योऽबला परसंस्तभ्याश्च ॥
च वि ८, ९४

"It is owing to this reason that in emergency a weak patient should be first treated with non-distressing, mild and generally delicate remedies and later on gradually, by heavy remedies which do not upset him or give rise to complications. This should be specially done in the case of woman They are by nature unsteady, tender, wavering, easily disturbed and generally delicate, weak and dependent on others.''

3 In the chapter instructing the principles of good way and behaviour of life to man, it is said

नस्त्रियमवजानीत, नातिविश्रम्भयेत् न गुह्यमनुश्रावयेत्, नाधिकुर्यात् ।
च सू ८, २२

"Do not contemn nor confide in the woman overmuch, nor divulge a secret to her, nor place her in power".

4 Women were also trained to play the part of companion and entertainer to man in his pursuit of pleasure Caraka describes the part played by women attendants and carriers who actually were to be well trained in the art of entertainment

रूपयौवनमत्ताभि शिक्षिताभिर्विशेषतः ।
वस्त्राभरणमाल्यैश्च भूषिताभिर्यथर्तुकै ॥१६॥
शौच नुरागयुक्ताभि प्रमदाभिरितस्ततः ।
सवाह्यमान इष्टाभि पिबेन्मद्यमनुत्तमम् ॥१ ॥
च चि २४

"He should drink while being shampooed by clean, loving, beautiful, young and well trained women decked in fine clothes, jewels and flowers suitable to the season.'

5. In the description of the selection of a wife, life's partner, one of the qualifications she must needs possess was her being वश्या i. e. amenable.

समानसत्त्वा या वश्या या यस्य प्रीयते प्रियैः ।
या पाशभूता सर्वेषामिन्द्रियाणां परैर्गुणैः ॥

च चि. २/१, १०.

"... .who is akin to him in mind, who is amenable to and pleased with his advances, who enthralls all his senses by her excellent qualities."

6. A woman's body and appearance have been considered the best aphrodisiac.

वाजीकरणमग्र्यं च क्षेत्रं स्त्री या प्रहर्षिणी ॥४॥
इष्टा ह्येकैकशोऽप्यर्थाः परं प्रीतिकराः स्मृताः ।
किं पुनः स्त्रीशरीरे ये सङ्घातेन प्रतिष्ठिताः ॥५॥
(सङ्घातो हीन्द्रियार्थानां स्त्रीषु नान्यत्र विद्यते)
स्त्र्याश्रयो हीन्द्रियार्थो यः स प्रीतिजननोऽधिकम् ।
स्त्रीषु प्रीतिर्विशेषेण स्त्रीष्वपत्यं प्रतिष्ठितम् ॥६॥

"The last means of stimulating one's manhood (the best agent of virilification) is an exhilarating sexual partner in the wife When the desired sense-objects yield great pleasure even if singly experienced by the senses, then what need be said of the person of the woman in whom the delectable objects of all the senses are found established together. Such combination of the delectable objects of all the senses is found only in the person of the women and nowhere else. Indeed it is the object that is found in the person of the woman that evokes our pleasure greatly. Hence it is that man's pleasure is mainly in the woman and that in her is established the source of progeny."

7 Mention of woman is made as a therapeutic agent in the diseases coming under the category of Pitta type, specially fever and alcoholism.

तस्यावजयनं .. ..संयोगचेष्टाभिः स्त्रीभिः शीतोऽहिताशुकस्रग्धारिणीभिः, च चि. ६, १७

"To counteract and subdue such a condition the following measures should be taken·—

... · keeping also the company of agreeable women wearing cool garments and garland'

8 She has been used as a poison girl or poisoner.

विषैर्निहन्युर्निपुणं नृपं दुष्टचेतसः ।
स्त्रियो वा विविधान् योगान् कदाचित्सुभगेच्छया ॥
विषकन्योपयोगाद्वा क्षणाज्जह्यादसून्नर ।
तस्माद्वैद्येन सततं विषाद्रक्ष्यो नराधिप ॥ सु. क १, ५-६

"Evil minded women destroy the life of the skilful king by means of poison and sometimes by various poisonous potions for the sake of winning good luck, man also loses his life quickly by contact with poison girls, it is therefore that the physician should constantly protect the king from the dangers of poison".

9 Man is advised to have as sexual partners different types of woman according to the season; e g one should have a plump and passionate woman as bed-mate in the winter.

गुरूष्णवासा दिग्धाङ्गो गुरुणाऽगुरुणा सदा ।
शयने प्रमदां पीनां विशालोपचितस्तनीम् ॥ १६ ॥
आलिङ्ग्यागुरुदिग्धाङ्गीं सुप्यात् समदमन्मथः ।
प्रकामं च निषेवेत मैथुनं शिशिरागमे ॥ १७ ॥ च सू ६, १६-१७

" When winter begins, one should always wear warm and thick clothing and should have one's body anointed with thick paste of eagle-wood Lying in bed with a plump and passionate woman of high and plump breasts who has anointed herself with the paste of eagle-wood, one should, warmed up by aphrodisiac wines, spend the night in her embraces'

भक्षयेन्निर्गदं सीधु पिबेन्माध्वीकमेव वा ।
वसन्तेऽनुभवेत् स्त्रीणां काननानां च यौवनम् ॥ च सू ६, २६

" One should drink wholesome Sīdhu or honey wine and enjoy the youthful loveliness of women and gardens"

10. There is no corresponding pre-natal स्त्रीसवन ceremony as we have the पुंसवनविधि for male progeny. There is no special ceremony believed to be as inducive and constitutive of the procreation of a female child as we have it in the case of a male child.

11. The virilification section which forms one of the eight branches of the octopartite Āyurveda is devoted solely to helping the man and there is no mention of a woman in this process

12. No names of renowned female scholars or Vaidyas are found in the texts. This is an indication that women usually kept or were kept aloof from learning the medical science

13 The ethics of the medical practitioners as described in the texts indirectly give us an idea of the status of woman in ancient India.

"... ...तथैवासन्निहितेश्वराणां स्त्रीणामनध्यक्षाणां वा . "

" Women who are not attended by their husbands or guardians (shall not receive treatment)"

न च कदाचित् स्त्रीदत्तमामिषमादातव्यम् अननुज्ञात भर्त्राऽथवाध्यक्षेण

" No offering of meat by a woman without the behest of her husband or guardian shall be accepted by thee " (Caraka Vimāna VIII, 13)

स्त्रीभि सहास्या संवासं परिहास च वर्जयेत् ॥
दत्त च ताभ्यो नादेयमन्नादन्यद्भिषग्वरैः ॥ सु सू. १०, ९

"Physicians should not indulge in laughter or jokes with women nor stay long with them, nor should they accept gifts other than food from women"

The code of surgical nursing proscribes the services of a female nurse. Not only that even the sight of a woman is considered undesirable

स्त्रीदर्शनादिभि शुक्र कदाचिच्चलित स्रवेत् ।
ग्राम्यधर्मकृतान्दोषान् सोऽप्यसंऽप्यवाप्नुयात् ॥ सु. सू १९, १५

"Sometimes, by even sight and other contacts with a woman there may occur seminal discharge Thus even without sexual union, a man will suffer the evil effects thereof".

But all these references which indirectly give us a glimpse of the status of women in those times need not lead us to the conclusion that she was regarded as no more than a chattel or a useful toy to please the whims of man Although her natural weakness and her anatomical pecularities kept her far behind in the race as against man, her status as mother was highly respected She was the fountain source of the propagation of race Childlessness was not only deplored, it was despised

अच्छायश्चैकशाखश्च निष्फलश्च यथा द्रुम ॥ १६ ॥
अनिष्टगन्धश्चैकश्च निरपत्यस्तथा नरः ।
चित्रदीप सर शुष्कमध तुधातुप्रतिभः ॥ १७ ॥
निष्प्रजस्तृणपूलीति मन्तव्य. पुरुषाकृति ।
अप्रतिष्ठश्च नग्नश्च शून्यश्चैकेन्द्रियश्च ना ॥ १८ ॥
मन्तव्यो निष्क्रियश्चैव यस्यापत्यं न विद्यते ॥ च चि २/१.

"The man without progeny is like a solitary tree that yields no shade which has no branches, which bears no fruit and is devoid of any pleasant odour The man without progeny is to be regarded as a painted lamp, a dried up lake, or a pseudo-metal which only has the appearance of the precious metal and is like a man of straw possessing only the shape of man Again, such a man without progeny is regarded to be not well-established, bare, like a void, and possessed of only one sense and as having lived a purposeless life"

So it was the women who brought the very purpose of life to fruition.

Again a child, a male child, was absolutely necessary in order that the person be free from one of the three debts which he is enjoined upon to discharge.

एवं जाता रूपवन्त सत्त्ववन्तश्चिरायुष ।
भवन्त्यृणस्य मोक्तार· सत्पुत्राः पुत्रणे हिता ॥ ३४ ॥

"Good and filial sons who are thus born, who are handsome, truth speaking, long-lived and are righteous owe a debt to their parents (and should discharge the same)".

Woman is the only source of progeny and as such she was

highly respected. As a matter of fact it was the protection the woman received as the source of progeny, family honour and the repository of dignity that kept the women from coming to the forefront So her very usefulness was turned into her weakness. Caraka when he comes to speak about this aspect of woman's life, waxes eloquent and surpasses others in his eulogy of the woman.

स्त्र्याश्रयो हीन्द्रियार्थो य स प्रीतिजननोऽधिकम् ।
स्त्रीषु प्रीतिर्विशेषेण स्त्रीष्वपत्यं प्रतिष्ठितम् ॥
धर्मार्थौ स्त्रीषु लक्ष्मीश्च स्त्रीषु लोका प्रतिष्ठिताः ॥

च. चि. २(१), ५-६३

" Indeed it is the object that is found in the person of the woman that evokes our pleasure greatly. Hence it is that man's pleasure is mainly in the woman and that in her is established the source of progeny In her also are established righteousness, wealth, auspiciousness and the two worlds—this and the other"

Thus although the biological picture of a woman as given in medical texts of old is not so glorifying to the woman, as she is by nature weak and inferior to man, her emotional and aesthetic value was regarded highly and her social value as the perpetuator of the race was almost adored.

CHAPTER XI

THE SENSE OF SMELL

The sense of smell or the olfactory organ plays a more important part in our daily lives than is ordinarily believed In the early stages of civilization, it was the most important sense, but it gradually lost its full significance with the advancement of modern civilization In ancient times it was a protective organ and 'luxury' organ combined and man made use of this olfactory power for various purposes.

Animals were guided by this sense in their daily lives. It warned the animal of the approach of an enemy, it guided the animal in its quest for food and motivated its sex reflexes. Man

with his superior intelligence turned this sense into a 'luxury' sense also In ancient days nose rub was prevalent in lieu of the lip-kiss as a sign of love To early man, the kiss, as the Europeans know it, was unknown The ancient languages bear testimony to this fact. The Sanskrit word for 'kissing' is 'ghrā' also, which means to smell. In old Persian the word for 'love' means 'smell' In classical Greek there was no word for 'kiss' and in the Maori tongue of the New Zealand aborigines, the greeting expression is not found, but its place is taken by the phrase "I smell you" Even today the Maoris use the nose rub as an expression of greeting The Japanese abhor the lip kiss in practice so much so that love scenes in cinema films have to be scissored before being exhibited Thus the nose-rub may be regarded as a relic of a time when man based his feelings of sympathy for other human beings upon the olfactory sensations which they provoked in him.

Many physicians were reputed to be able to smell a disease. There is a story that when the mother of a sick child wanted to conduct a famous nineteenth century physician into the sick-room, he said 'don't wake her'. Then on opening the door slightly, he sniffed the air and announced the diagnosis of "scarlet fever."

The above is an example of the higher development of the olfactory sense of a person who can sniff and separate the subtle difference of smell Such persons are classified as belonging to the 'olfactory type' Such olfactory specialists are highly valued by perfume manufacturers even in modern times

Scientists consider taste and smell as chemical sense This chemical sense was highly developed in the early period of the evolution of man. It gradually became blunted with the progress of modern civilization. It has been found on geographical considerations that persons of the olfactory type are less numerous in the Western Atlantic civilzation than among the Orientals and in the tropics. It has been humourously remarked by an eminent scholar of botany that Indians had noses but no eyes as Europeans had eyes but no nose This is but an apt summary of the fact that Indians prefer plants and flowers more for their fragrance than for their appearance, while the reverse

is true of the Westerners. Even nature seems to be discerning in the distribution of her bounties The Himalayan flora is full of fragrance while the Alpine flora is resplendent with variegated hues.

This love of fragrance among the Orientals is either the result of or is enhanced by the coincidence of several facts such as the abundance of fragrant articles in the East, the higher development of the olfactory sense, the superb sense of cleanliness and purity of internal as well as external parts of the body and the subtle aesthetic sense of olfactory luxury. There are plenty of references indicating the use of the olfactory sense for various purposes in health and disease.

The use of thuriferous articles formed part of religious ceremonies. The sacrifical articles and wood were offered as oblation into the sacrificial fire and this resulted in the impregnation of the whole atmosphere with pleasant aroma

The rooms whether they be for assembly meeting or for drinking party or they be amourous chambers, were decorated with seasonal and pleasant smelling flowers. Sometimes even the ground was carpeted with such flowers.

शरीरकृतसस्कार शुचिरुत्तमगन्धवान् ।
प्रावृतो निर्मलैर्वस्त्रैर्ऋतुग्राममनोभिभि. ॥
विचित्रविविधस्रग्वी रत्नाभरणभूषितः ।
देवद्विजातीन्सपूज्य स्पृष्ट्वा मङ्गलमुत्तमम् ॥
देशे यथर्तुके रम्ये कुसुमप्रकरीकृते ।
सरसासंमते मुख्ये धूपसमोदबोधिते ॥

* * *

यथानुकूलैर्विविधै फलैर्हरितकै शुभैः ।
लवणैर्गन्धपिशुनैरवदंशैर्यथर्तुकैः ॥ च चि. २४, ११-१३&१८

"Having attended to the internal needs of the body and having bathed and painted himself with fragrant sandal, a person must wear clean clothing along with ornaments and fragrances suitable to the season. Then decking himself with garlands of variegated flowers and with jewels and ornaments, he should worship the gods and the Brāhmanas and touch the most auspicious articles. Seating

himself comfortably in a sitting or lounging position on a well-made bed with pillows, in a spot scattered with flowers that are best suited to each season and fumigated with fragrant smoke ......he should eat, while drinking, green fruits and salted fragrant flesh and other sauces agreeable to the wine and proper to the seasons."

Beds, seats and clothes were kept not only clean but were perfumed with fragrant articles

अनुकूलाविष्टगन्ध स्वास्तीर्णं सुखं शयनम् ।

च शा. ८, ७

"...a pleasant smelling, well spread and comfortable bed...."

शयनासनास्तरणप्रावरणानि कुमारस्य मृदुलघुशुचिसुगन्धीनि स्यु । च. शा ८, ६०

" The bed, seats, spreads and covers meant for the child should be soft, light, clean and fragrant.'

As regards personal hygiene, odoriferous articles were made use of very profusely to impart fragrance and charm to every part of the body.

After the preliminary purificatory process to cleanse every part of the body which is likely to exhale fetor (mouth, tongue, teeth, throat, skin etc), these parts were perfumed with sweet-smelling preparations.

To impart sweet and delicious smell to the breath and counteract the fetor-oris, use was made of nutmeg, musk, mallow, betel-nut, cloves, cubeb-pepper, good betel-leaves, camphor and small cardamom.

The skin of the whole body was given a friction cleansing with fragrant articles to remove the stench of perspiration and after the final cleansing of the body by the general bath, the body was anointed with fragrant applications and scented with exquisite perfumes. And finally in addition to the sartorial covering, a garland of the seasonal and sweet smelling flowers was worn

The oils used for nasal drops or for the hair were also scented Fragrant tooth powder and pastes were also made Even

the tooth stick was selected from the sweet-smelling trees or sometimes the tooth-stick was made fragrant by artificial methods.

Cigars whether used for daily habitual smoking or for therapeutic purposes, always contained a good number of fragrant articles. One of the purposes of its use in daily regimen was to remove the offensive smell of the breath.

Special attention was paid to make the food and drinks savory and the culinary art was highly developed in conformity with this superb sense of fragrance and aroma

Thus the olfactory aesthetic sense was ever given dominant consideration in the regimen of personal hygiene.

The special gift of the keenness of the olfactory organ of the orientals and the luxuriance of aromatic, balmly, musky, and odoriferous products in the East influenced not only the personal, social and public hygiene methods and manners of the people, but also played an important part in the diagnostic clinical mehods and therapeutic measures of Āyurveda

Physical examination, as described in modern science, entails the use of four methods or procedures—inspection, palpation, percussion, and auscultation. It means according to Caraka

प्रत्यक्षतस्तु खलु रोगतत्त्वं बुभुत्सु सर्वैरिन्द्रियैः सर्वानिन्द्रियार्थानातुरशरीरगतान् परीक्षेत अन्यत्र रसज्ञानात् ॥ च. वि ४, ७

"Seeking to know the nature of a disease by direct observation, the physician should explore by means of all his sense-organs except the tongue, the entire field of sensible data presented by the patient's body"

In the modern clinical methods of physical examination, the eyes (inspection), hands (palpation) and ears (percussion and auscultation) are used extensively, but the use of the smell sense is rarely made We can understand the aversion to the use of the taste organ in modern clinical methods, but it becomes difficult to understand why

olfaction is not used freely in the investigation Probably the gradual under-development of olfactory power especially among the occidentals is one of the reasons.

Āyurveda developed a special science of smell-diagnosis; osmics or osmology to be made use of in clinical medicine.

This method of physical examination is given an important place in the investigation of normal or abnormal secretions and excretions of the body viz, 1. Vital essence; 2 Semen, 3. Mother's milk; 4. Menstrual fluid, 5 Sputum; 6. Stools, 7. Urine; 8. Vaginal discharge, 9. Vomit; 10 Discharge from the wound; 11. Sweat.

Objective or subjective symptoms pertaining to smell were found useful in the diagnosis of nearly all disease-conditions Osmatic domineering signs are rather considered the pathognomic of the disorganization of the Pitta constituency of the body. Important osmatic references are found in the following disease condition.

१. ज्वर, २. रक्तपित्त; ३ गुल्म; ४ प्रमेह; ५. शोथ; ६, अर्श; ७. ग्रहणी; ८ कास, ९. अतिसार, etc.,

In the section on prognostic indication nearly the whole chapter is devoted to the subject of osmology (गन्धविज्ञान) bearing on prognosis.

The therapeutist made use of the savoury and fragrant articles in general and specially in all disorders of Pitta types. Meticulous care was taken in pharmaceutics to flavour every medication Potions or poultices, linctus or lozenges all were made sweet and pleasant in smell The number of aromatic drugs in Caraka is more than one hundred.

The concept of good and bad smell was so popularly recognized that bad smell was considered very despicable. Caraka while despising the condition of sterility or barrenness compares it to the tree with bad smell.

अच्छायश्चैकशाखश्च निष्फलश्च यथा द्रुम ।
अनिष्टगन्धश्चैकश्च निरपत्यस्तथा नर ॥

च. चि. २ (१), १६–१७

"The man without progeny is like a solitary tree that yields no shade, which has no branches, which bears no fruit and is devoid of any pleasant odour".

Tropical countries are rich in fragrant plant products and hence we find that these countries have the most aromatic dishes and pleasant pharmaceutic factories They cater to this outstanding trait of the orientals. Nose, thus is very highly respected and valued in the East, though it is but tiny in size This may be one of the reasons of nose-cutting as a very subtle way of vendatta - may be due to its possession inside of this valuable apparatus of evaluating the environmental atmosphere And this nose-cutting gave an opportunity to Suśruta of originating the operation of Rhinoplasty.

CHAPTER XII

ROUTINE OBSERVED DURING THE PURIFICATORY PROCEDURES

The excerpts given below describe the various observances and regulations that are necessary in the preparation of the patient for undergoing the procedures of purification The excerpts describe both the sanitary as well as the aesthetic aspects of the subject.

ततस्तं पुरुषं स्नेहस्वेदोपपन्नमनुपहतमनसमभिसमीक्ष्य सुखोषित सुप्रजीर्णभक्त शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतं देवताग्निद्विजगुरुवृद्धवैद्यानर्चितवन्तमिष्टे नक्षत्रतिथिकरणमुहूर्ते कारयित्वा ब्राह्मणान् स्वस्तिवाचन प्रयुक्ताभिराशीर्भिरभिमन्त्रिता मधुमधुकसैन्धवफाणितोपहिता मदनफलकषायमात्रा पाययेत् ॥ च. सू. १५, ९

"After the person has taken the oleation and sudation procedures, and is of tranquil mind and has slept soundly, digested the food well, taken a full bath, anointed the body, worn a garland and untorn clothes, worshipped the deities, the fire, the Brāhmana, the Guru, the elders and the physicians, he should be administered a dose of the decoction of emetic-nut together with honey, liquorice, rock-salt

and treacle sanctified by the benediction of the " Svastivācana " chantings of the Brāhmins performed under an auspicious constellation, day, Karana and Muhūrta".

ROUTINE OBSERVED DURING VARIOUS OTHER PROCEDURES

Procedure for Discharging a Patient

बलवर्णोपपन्न चैनमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतमनुरूपालङ्कारालङ्कृतं सुहृदां दर्शयित्वा ज्ञातीनां दर्शयेत्, अथैनं कामेष्ववसृजेत् ॥

च. सू. १५, १७

"On finding that he has regained his vitality, complexion and cheerfulness of mind, and after he has slept happily, digested his food well, taken a full bath, and painted the body with sandal, has put on garlands and untorn clothes, and has adorned himself with befitting ornaments, he should be shown round to his kinsmen after being presented to his friends. Thenceforward, he should be left to resume his normal activities

Attending a Wine party

शरीरकृतसंस्कारः शुचिरुत्तमगन्धवान् ।
प्रावृतो निर्मलैर्वस्त्रैर्यथर्तु मगन्धिभिः ॥
विचित्रविविधस्रग्वी रत्नाभरणभूषितः ।
देवद्विजातीन् संपूज्य स्पृष्ट्वा मङ्गलमुत्तमम् ॥

च चि. २४, ११-१२

"Having attended to the internal and external needs of the body and having bathed and painted himself with fragrant sandal, a person must wear clean clothing along with ornaments and fragrances suitable to the seasons. Then decking himself with garlands of variegated flowers and with jewels and ornaments, he should worship the gods and the Brāhmanas and touch the most auspicions articles"

Going For a Dinner

नारत्नपाणिर्नास्नातो नोपहतवासा नाजपित्वा नाहुत्वा देवताभ्यो नानिरूप्य पितृभ्यो नादत्त्वा गुरुभ्यो नोपाश्रितेभ्यो नापुण्यगन्धो नामाली नाप्रक्षालितपाणिपादवदनो नाशुद्धमुखो नोदङ्मुखो न विमना,

च सू. ८, २०

"Partake not of a meal without wearing a jewel on the hand,

without having had a bath; clad in tattered clothes, without saying your prayers, without performing the Homa, without offering to the household gods and the manes, without first feeding the elders, guests and dependants, unscented, ungarlanded, without cleansing the hands, feet and face, with unclean mouth, with the face towards north, listlessly; ... ...'

The Student Beginning his Work

कल्यः कृतक्षणः प्रातरुत्थायोपव्यूषं वा कृत्वाऽऽवश्यकमुपस्पृश्योदकं देवर्षिगोब्राह्मणगुरुवृद्धसिद्धाचार्येभ्यो नमस्कृत्य ।

च. वि. ८, ७

"The student who is healthy and has consecrated all his time for study, should rise at dawn or while yet a portion of the night is left and having performed the necessary ablutions and having saluted the gods, the seers, the cows, the Brāhmanas, the guardians, the elders, the adepts and the teachers."

The Student's Initiation

एवं विधमध्ययनार्थिनमुपस्थितमाराधयिषुमाचार्योऽनुभाषेत—उदगयने शुक्लपक्षे प्रशस्तेऽहनि तिष्यहस्तश्रवणाश्वयुजामन्यतमेन नक्षत्रेण योगमुपगते भगवति शशिनि कल्याणे कल्याणे च करणे मैत्रे मुहूर्ते मुण्डः कृतोपवासः स्नातः काषायवस्त्रसंवीतः सगन्धहस्तः समिधोऽग्निमाज्यमुपलेपनमुदकुम्भान् माल्यदामदीपहिरण्यहेमरजतमणिमुक्ताविद्रुमक्षौमपरिधीन् कुशलाजसर्षपाक्षतांश्च शुक्लानि सुमनांसि ग्रथिताग्रथितानि मेध्यान् भक्ष्यान् गन्धांश्च घृष्टानादायोपतिष्ठस्वेति ॥

च. वि ८, ९

"The teacher should address himself to the disciple who has thus come to him desiring to study and who sits close in reverenital mood, and say unto him, 'Come and sit at my feet for instruction, in the northern solstice of the year, in the bright half of the month, on an auspicious day, when the moon is in conjunction with the constellation of Pusya or Hasta or Śravana or the Aświnī, and in an auspicions Karana and Muhūrta, having taken the tonsure, having fasted and bathed, and clad in brown garment, bringing in your hands fragrant articles and dry twigs, fire, ghee, sandal paint and water-pots, also flower-garlands, a lamp, gold, ornaments of gold, silver, precious stones, pearls and corals, silken garments, sacrificial stakes, also holding in your hand the sacrificial grass, fried paddy, white mustard seeds and white rice grains, and flowers strung in garlands as well as loose, and pure articles of food and rubbed sandal paste".

A Gravida Going to Maternity Home

ततः प्रवृत्ते नवमे मासि पुण्येऽहनि प्रशस्ते भगवति शशिनि कल्याणे कल्याणे च करणे मैत्रे मुहूर्ते शान्तिं हुत्वा गोब्राह्मणमग्निमुदकं चादौ प्रवेश्य गोभ्यस्तृणोदकं मधुलाजांश्च प्रदाय ब्राह्मणेभ्योऽक्षतान् सुमनसो नान्दीमुखानि च फलानीष्टानि दत्त्वोदकपूर्वमासनस्थेभ्योऽभिवाद्य पुनराचम्य स्वस्ति वाचयेत्। ततः पुण्याहशब्देन गोब्राह्मण समनुवर्तमाना प्रदक्षिणं प्रविशेत् सूतिकागारम्। तत्रस्था च प्रसवकालं प्रतीक्षेत॥

च शा ८, ३५

" When the ninth month is running, on an auspicious day, when the sacred moon is propitious and favourable, and is in conjunction with a favourable asterism as also the Karana is favourable and the Muhūrta is friendly, having brought the cows, the Brāhmanas, the fire and the water into the house at first, and having given grass water and fried rice mixed with honey to the cows and to the Brāhmanas, who have been presented water and seated, having offered colored rice, flowers and pleasant fruits indicative of good fortune, having bowed to them and having sipped water once again, she should seek their bl ssings. Then, keeping the cows and the Brāhmanas to her right and following them to the accompaniment of the benedictory cry 'this is a good day', the expectant mother should enter the lying-in room Dwelling therein she should await the time of delivery"

Going For 'Naming

दशमे त्वहनि सपुत्रा स्त्री सर्वगन्धौषधैर्गौरसर्षपलोध्रैश्च स्नाता लघ्वहतशुचिवस्त्रं परिधाय पवित्रेष्टलघुविचित्रभूषणवती च संस्पृश्य मङ्गलान्युचितामर्चयित्वा च देवतां शिखिनः शुक्लवाससोऽव्यङ्गांश्च ब्राह्मणान् स्वस्ति वाचयित्वा कुमारमहतानां च वाससां संचये प्राक्शिरसमुदक्शिरसं वा संवेश्य देवतापूर्वं द्विजातिभ्यः प्रणमतीत्युक्त्वा कुमारस्य पिता द्वे नामनी कारयेन्नाक्षत्रिकं नामाभिप्रायिकं च।

च शा. ८, ५०

"On the tenth day, the woman, together with the child, should bathe in water treated with all fragrant herbs and with white rape-seed and lodh, put on light, new and clean garments, deck herself with pure, coveted, light and variegated ornaments, touch auspicious objects and worship the appropriate deity, receive the blessings of Brāhmanas with unshorn locks, white garments and whole bodies, then having wrapped the child who should be placed with his head either

towards the east or the north in the folds of a new garment, and declaring that it (the child) salutes the twice-born headed by the gods, the father of the child should give it two names: one name denoting the constellation under which it was born and the other of intended meaning"

Procedure at Kutipravesha

अथोदगयने शुक्ले तिथिनक्षत्रपूजिते ।
मुहूर्तकरणोपेते प्रशस्ते कृतवापनः ॥
धृतिस्मृतिबलं कृत्वा श्रद्दधानः समाहितः ।
विधूय मानसान्दोषान् मैत्रीं भूतेषु चिन्तयन् ॥
देवताः पूजयित्वाऽग्रे द्विजातींश्च प्रदक्षिणम् ।
देवगोब्राह्मणान् कृत्वा ततस्तां प्रविशेत्कुटीम् ॥

च चि. १/१, २१-२३

"Thereafter, during the sun's northern course, in the bright half of the month, when the day and the constellation are propitious and the Muhūrta and Karaṇa are favourable, the man seeking rejuvenation, should, being shaved, enter the retreat, having fortified himself in his resolution and purpose, full of faith and single-mindedness, having cast off all sins of the heart, cherishing good will for all creatures, having first worshipped the gods and then the twice-born, and having performed the circumambulation of the gods, the cows and the Brāhmaṇas'.

Going to Surgical Room For Operation

ततः प्रशस्तेषु तिथिकरणमुहूर्तनक्षत्रेषु दध्यक्षतान्नपानरत्नैरग्निं विप्रान् भिषजश्चार्चयित्वा, कृतबलिमङ्गलस्वस्तिवाचनं लघु भुक्तवन्तं प्राङ्मुखमातुरमुपवेश्य... ...

सु. सू. ५, ७

"Thereafter when the day, Karana Muhūrta and constellation are propitious, the patient who has taken a light meal, should be seated with his face towards the east, after worshipping the fire, the Brāhmanas and the physicians by curds, rice, eats and drinks and jewels, and after performing auspicious rites and Svastivācana and after offering oblations".

CHAPTER XIII

REGULATIONS OF SOCIETY AND STATE REGARDING TREATMENT

The Vaidya is very often nick-named "the brother of the God of death" (यमराजसहोदर) but the society as well as the state took every possible measure to prevent him from emulating the example of his comfrere, the god of death The rules of the society and of the state of those days seem to have been so strict that the Vāidya was afraid of taking responsibility in serious or incurable diseases. He was caught between the horns of a dilemma where his natural humane feeling and strict rules regarding his responsibility often ran counter to each other.

The responsibility cast on the Vaidya to treat only curable cases helped in evolving the science of prognostics to determine the curability or otherwise of a disease to an astonishing degree. This was the stage when the development of clinical methods made great progress.

The necessity and importance of the knowledge of progno-stics is greatly emphasised in the Caraka Saṃhitā in order to help the physician to steer clear of the risks in undertaking incurable cases.

साध्यासाध्यविभागज्ञो ज्ञानपूर्वं चिकित्सकः ।
काले चारभते कर्म यत्तत्साधयति ध्रुवम् ॥
अर्थविद्यायशोहानिमुपक्रोशमसंग्रहम् ॥
प्राप्नुयान्नियतं वैद्यो योऽसाध्यं समुपाचरेत् ॥ च. सू. १०, ७-८

"The physician who knows the differential diagnosis between the curable and the incurable diseases and begins treatment with full knowledge of the case and in time, obtains success for his effort without fail. But the physician who undertakes to treat incurable diseases will invariably suffer loss of income, tarnish his learning and fame, and earn for himself disrepute and unpopularity to boot."

The whole section consisting of 12 chapters of the Indriya-sthāna shows the marvellous development of minute clinical observations indicating the prognostics of the case Dreams, omens, the messenger,

environmental circumstances besides a host of such things were taken into account in the prognostic calculation. All this shows the meticulous care they took in order to draw a recognisable line between the curable and the incurable diseases.

A Vaidya is advised not to undertake to treat certain conditions. Incurable disease is one of such conditions.

दोषावसेचनमन्यद्वा भेषजं प्राप्तकालमप्यातुरस्य नैवंविधस्य कुर्यात् । तद्यथा—अनपवादप्रतीकारस्याधनस्यापरिचारकस्य वैद्यमानिनश्चण्डस्यासूयकस्य तीव्राधर्मरुचेरतिक्षीणबलमांसशोणितस्यासाध्यरोगोपहतस्य मुमूर्षुलिङ्गान्वितस्य चेति । एवंविधं ह्यातुरमुपचरन् भिषक् पापीयसाऽयशसा योगमृच्छतीति ॥ च. वि. ३, ५

"However, neither the therapy of elimination of morbid matter nor any other kind of medication should be administered even when indicated, to the following kinds of patients: one who has not justified his honour when questioned, one who is without wealth or attendants, one who fancies himself to be a doctor, one who is fierce tempered, one who is envious, one who takes keen pleasure in vicious acts, one who has lost his strength, flesh or blood to an inordinate extent, one who is afflicted of an incurable disease, and one who presents the prognostic signs. By treating such a patient, the physician incurs opprobrious odium".

The physician was also warned against treating persons who were regarded as anti-social and evil in nature, such as—

व्याधशाकुनिकपतितपापकारिणां च न प्रतिकर्तव्यम् । सु. सू. २, ८

* * *

चण्डः साहसिको भीरुः कृतघ्नो व्यग्र एव च ।
सद्राजभिषजां द्वेष्टा तद्द्विष्टः शोकपीडितः ॥
यादृच्छिको मुमूर्षुश्च विहीनः करणैश्च यः ।
वैरी वैद्यविदग्धश्च श्रद्धाहीनः सुशङ्कितः ॥
भिषजामविधेयश्च नोपक्रम्या भिषग्विदा ।
एतानुपचरन् वैद्यो बहून्दोषानवाप्नुयात् ॥
एभ्योऽन्ये समुपक्रम्या नराः सर्वैरुपक्रमैः ।
अवस्थां प्रविभज्यैषां वर्ज्यं कार्यं च वक्ष्यते ॥

च. सि. २, ४–७

"The man that is fierce, rash, cowardly, ungrateful or fickle, who is a hater of good persons kings and physicians or he who is

hated by them or he who is afflicted with grief, or is a fatalist or one doomed to death, one who is devoid of the means for treatment or an enemy, impostor or one devoid of faith, a confirmed sceptic or who does not carry out the directions of the physician—such a man should not be taken up, by a wise physician, for treatment The physician who treats such cases invites many difficulties Persons other than such should be treated well with all modes of treatment. Classifying the various morbid conditions, we shall now describe the indication and the contra-indications" of the five purificatory procedures with reference to them.'

न च कदाचिद्राजद्विष्टानां राजद्वेषिणां वा महाजनद्विष्टानां महाजनद्वेषिणां वाऽप्यौषधमनुविधातव्यम्। तथा सर्वेषामत्यर्थविकृतदुष्टदुःखशीलाचारोपचाराणामनपवादप्रतीकाराणां मुमूर्षूणां च॥

च वि. ८, १३

"No persons, who are hated of the king or who are haters of the king or who are hated of the public or who are haters of the public shall receive treatment. Similarly those that are of very unnatural, wicked and miserable character and conduct, those who have not vindicated their honour and those that are on the point of death and similarly women who are unattended by their husbands or guardians shall not receive treatment"

The rules were not only negative in form but strict and positive injunctions were laid down as to how a Vaidya was to conduct himself under certain circumstances such as discharging a patient after cure.

It was enjoined upon a Vaidya to exhibit his patient to his kinsmen to be recognised as being fully cured and then discharged.

बलवर्णोपपन्नं चैनमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतमनुरूपालङ्कारालङ्कृतं सुहृदां दर्शयित्वा ज्ञातीनां दर्शयेत्। अथैनं कामेष्ववसृजेत्॥

च. सू १. १७

"On finding that he has regained his vitality, complexion and cheerfulness of mind, and after he has slept happily, digested his food well, taken a full bath, and painted the body with sandal, has put on garland and untorn clothes, and has adorned himself with

befitting ornaments, he should be shown round to his kinsmen after being presented to his friends. Thenceforward, he should be left to resume his normal activities.'

क्रियानिवृत्ते जठरे त्रिदोषे चाप्रशाम्यति ।
ज्ञातीन् ससुहृदो दारान् ब्राह्मणान्नृपतीन् गुरून् ॥
अनुज्ञाप्य भिषक् कर्म विदध्यात्संशयं ब्रुवन् ।
अक्रियायां ध्रुवो मृत्यु क्रियायां संशयो भवेत् ॥
एवमाख्याय तस्येदमनुज्ञातः सुहृद्गणे ॥

च. चि. १३, १७५–१७७

"When the abdominal disease due to the gathering of fluid has gone beyond the stage of treatment or if the humoral tridiscordance has not got subdued, the physician should summon the patients' kinsmen, well wishers, wives, brahmins, state authorities, and elders and speak to them about the precarious condition of the patient.

If not treated the patients' death is certain. But if treated by poison-therapy he may have a chance to survive. Having spoken thus and being permitted by the patients well-wishers to proceed (he must administer poison to the patient combined with his food and drink)''.

The last citation shows that when a bold Vaidya wanted to give a chance of cure in a case believed to be incurable by means of special therapeutic measures, he had to take permission of the kinsmen, friends, wife and others of the patient. This bold and rather out of the ordinary treatment was undertaken and full opportunity was given to ambitious Vaidyas to attempt to bring the hitherto incurable diseases within the compass of curability.

Still the Vaidya had to be very careful and shrewd enough not to take any responsibility for failure on his shoulders In case of any doubt about success in treatment, the Vaidya, to be on the safe side would declare the case to be incurable before the patient's relations and then begin his treatment

सपूर्वरूपं क्षयजं दुर्बलस्य विवर्जयेत् ।
नव स्थितं बलवतः प्रत्याख्यायाचरेत् क्रियाम् ॥ च. चि १८, १४९

"The patient suffering from cough born of consumption with all the symptoms of consumption fully developed, and who is debilitated should be considered incurable but if the cough is of recent origin and the patient is strong the treatment should be undertaken despite declaring it to be of the incurable type."

Or he might take up the treatment of such cases only if the patient's kinsmen approached the Vaidya and besought him for treating the case.

अथ चेज्ज्ञातयस्तस्य याचेरन् प्रणिपाततः ।
रसेनाद्यादितिब्रूयान्नास्मै दद्याद्विशोधनम् ॥

च इ ९ १६

"If the patient's kinsmen beseech the physician with great importunity for treatment, he should prescribe the diet of meat-juice, but no purificatory therapy should be administered."

Thus in keeping with the spirit of the age and the social conventions prevalent then, great restrictions were placed on the physician's choice of undertaking cases for treatment. Yet there was a large scope left for his higher nature and humanity to function as a source of social helpfulness and guidance by his being allowed to give society the advantage of his skill and learning after declaring the hazardous nature of his efforts and absolving himself of responsibility for failure despite his best endeavours. In no society pertaining to any age can a physician be expected to behave otherwise. Thus judged by any standard, the humanity, goodness and wisdom of the ancient physician are beyond question All the rules and regulations of society as well as the State were only calculated to prevent the Vaidya from all chance of injury to public health as well as to his own reputation and profession.

CHAPTER XIV

LEGENDS AND MANTRAS

Legends and myths are the most valuable treasures in a country's national heritage and India is one of the richest countries

in this respect. Such legends are not just fantastic creations of idle minds to be ridiculed and discarded They contain in them the beginnings of the idealogy and concepts that have influenced, in their own way, the future course of their civilization They are the crude attempts at embodying in verbal form the vague inklings into the dawn of knowledge, when sublime nature awed the insignificant looking man, and the joy of life let loose the fancy of man inspired by the virginity of life.

Belief in the magic effects of certain words uttered in a fixed order with prescribed intonation is a common feature in the history of early civilization of all countries and India is no exception to the rule. Where experience and reason failed to solve a mystery to a common man magic and Mantras, based on the belief in the supernatural, stepped in.

India in Caraka's time was ahead of other countries in the progress of civilization especially in the science of medicine Medical knowledge had attained the scientific stage and yet we find traces of legend. Caraka continued the practice of absorbing these legends in his work in the illustration o medical beginnings and facts. For instance, the legend of the origin of fever ascribing it to the anger of God Śiva is quite in consonance with the idea of heat, the dominant pathological effect of feverish condition (च चि. ३ १५-२५) Fever was the most common disease and Śiva, the God of Destruction, naturally came to be associated with the most common cause of death viz., fever. Traces of the belief in the curative effects of specially arranged hymns and incantations called Mantras are also found in Caraka Samhitā. The traces are however faint and more often than not, the Mantra treatment is accompanied by the rational and scientific treatment Such mantras form part of psychic therapy and the inclusion of these in his work brings it more into a line with advanced views than the absence of them would have done And we must not forget that these mantras were meant to be uttered by only those persons who possessed certain qualities in them Thus the sanctity of mantras was strictly preserved.

The mystical effect of mantras is still being made use of

especially in snake poison treatment.

The legends in Caraka Samhitā are interesting and we find that shorn of their imaginative adornments, some of them appear to be literary versions of some scientific truth.

The origin of fever is ascribed to the heat caused by the fire which poured from the anger of Rudra at the destruction of Daksa's sacrifice of old The destruction of the above sacrifice was also the cause of many other diseases The description is interesting as there is a symbology in these mythical representations and legends where are certain diseases ascribed to various causes. (Caraka Nidāna VIII-11).

"It was during the destruction of the sacrifice of Daksa that Gulma first arose in the past as the result of the agitated bodily movements gone through by the assembled persons who in their panic ran helter skelter in all directions running, swimming, racing, flying jumping etc Also at this time, the urinary and dermic disorders took their rise as the result of the oblations that were eaten, the insanities as the result of fear, alarm and grief, the epilepsies as the result of the pollution by various kinds of unclean beings. As regards the fever we have already described how it arose from the forehead of great God Śiva, from the heat induced by fever arose the disease Hemothermia As for consumption it took its rise from the excessive sex indulgence of the lord of constellations i. e the Moon"

In spite of the legendary lore which is found here and there in the Samhitā Caraka never loses true scientific insight and as he says in Vimāna-sthāna Chapter III verses 24, 27, " calamities never result from any factor other than unrighteousness." In these verses he logically traces the origin of disorder to a series of acts of unrighteousness, one following the other; how indulgence leads to lassitude, lassitude to greed etc and how deterioration of the quality of food and exercise made man the prey to various disorders The primogenesis of diseases is thus very aptly narrated In Nidāna VII-19 Caraka clearly states

नैव देवा न गन्धर्वा न पिशाचा न राक्षसाः ।
न चान्ये स्वयमक्लिष्टमुपक्लिश्नन्ति मानवम् ॥

"Neither gods nor the Gandharvas, neither the goblins nor the demons, nor aught else, torment the man who is not tormented of himself."

Just as Hippocrates in Europe separated religion from medicine, Caraka did the same in India Thus Caraka was the pioneer of the scientific medicine in India. This clearly shows what a rational outlook Caraka had in spite of the legends and mantras we find in his work.

In Caraka Cikitsā I (4) verses 39 49 we get an interesting narration of the diseases of gods and demi-gods being cured by the Aświns who are the physicians of gods. It is they who re-united the sacred head of sacrifice They treated Pūsan whose teeth had become loosened, Bhaga who had lost his eye-sight and Indra whose arm had got stiffened. Soma, the Moon God was cured of his consumption, and Cyavana was restored to his youth.

The cause of consumption of the Moon god is very aptly ascribed to his submergence in passion and the consequent weakness The scientific reason and astronomical phenomenon are robed in mythological garb. As the disease first befell the king of stars it is called राजयक्ष्मा, the royal disease (च. चि. ८. ३-१२). But immediately following this myth he says that consumption was driven away by Aświns to this mortal world finding its four etiological factors viz., over-exertion, suppression of natural urges, wasting and fourthly irregular diet.

In Cikitsā XIX 4 the origin of diarrhea is ascribed to the impairment of the gastric fire by the use of cow's flesh (which is heavy, hot and disagreeable) at Daksa's sacrifice.

In Cikitsā-sthāna XXIII, 4-5 there is an interesting derivation of the word poison (विष) and this is connected with a famous mythological event.

अमृतार्थं समुद्रे तु मथ्यमाने सुरासुरैः ।
जज्ञे प्रागमृतोत्पत्तेः पुरुषो घोरदर्शनः ॥ ४ ॥

दीप्ततेजाश्चतुर्दंष्ट्रो हरिकेशोऽनलेक्षणः ।
जगद्विषण्णं तं दृष्ट्वा तेनासौ विषसंज्ञितः ॥ ५ ॥ च. चि. २३

"When the ocean was being churned by the gods and the demons for the sake of ambrosia, there emerged prior to the nectar, a fearful looking person He had a resplendent appearance, four fangs tawny hair and fiery eyes and the world despaired at the sight of him Hence he was known as 'Visa', poison, the despair of the world."

This derivation is more significant than the English derivation of poison from 'potio', to drink.

Charms and talismans etc., formed part of the treatment, though mostly for psychic effect. In Cikitsā-sthāna, chapter XXV verses 3-9 we get descriptions of exogenous and endogenous wounds and Caraka explains the predominant difference by the difference in their treatment. Here too, Caraka lays emphasis on the treatment of exogenous wounds by medications when they do not yield to the 'Charms' and other measures due to their association with endogenous morbid factors.

Even when describing the properties of the substance like oil, Caraka sometimes introduces the traditional legend in support of his statement. (Sūtra-sthāna chap. XXVII verse 288).

As it was enjoined upon a sacrificer to perform it not in an unclean condition, Caraka gives some Mantras which would purify the person.

नाशुचिरुत्तमाज्याक्षततिलकुशसर्षपैरग्निं जुहुयादात्मानमाशीर्भिराशासान, अग्निर्मे नापगच्छेच्छरीराद्वायुर्मे प्राणानादधातु विष्णुर्मे बलमादधातु इन्द्रो मे वीर्यं शिवा मा प्रविशन्त्वाप आपोहिष्ठेत्यपः स्पृशेत् द्विः परिमृज्योष्ठौ पादौ चाभ्युक्ष्य मूर्धनि खानि चोपस्पृशेदद्भिरात्मानं हृदयं शिरश्च ॥ २८ ॥ च. सू. ८

"Pour not the libations of holy ghee barley, til, small sacrificial grass and rape-seed in the sacrificial fire in an unclean condition Bathe to the incantation of the sacrificial texts beginning with the words 'May the fire not leave me', 'May the wind grant me life', 'May the Visnu grant me strength, 'May Indra grant me virility',

and "May the waters enter me auspiciously', 'The waters are indeed the source of happiness' etc., and having laved the lips twice and having besprinkled the feet, touch the body with water on the cavities of the head, on the heart and on the top of the head".

The psychic effect of mantras was accepted in all spheres of human activity and a person desiring a hero son, is advised by Caraka to utter the following mantra before engaging oneself in procreating act.

"अहिरसि आयुरसि सर्वत प्रतिष्ठाऽसि धाता त्वा ददतु विधाता त्वादधातु ब्रह्मवर्चसा भव" इति ।
'ब्रह्मा बृहस्पतिर्विष्णुः सोमः सूर्यस्तथाऽश्विनौ ।
भगोऽथ मित्रावरुणौ वीरं ददतु मे सुतम् ॥"
इत्युक्त्वा संवसेयाताम् ॥ ८ ॥

च. शा. ८

"Then the following charm should be uttered apostrophizing the child that is to be – 'Thou art the day; thou art the life, thou art well-established from all sides. May the dispenser dispense to thee Brāhmic splendour,' May Brahmā, Bṛhaspati, Visnu, Soma, Sūrya and the two Aświns, as also Bhaga, Mitra and Varuna,' bless me with a hero son Having uttered this, the two should unite".

In the next few lines the charms to be uttered by a woman desiring a son are given

At the time of delivery, the following charm is prescribed to be utterd into the ears of the pregnant woman by her favourite lady attendant.

"क्षितिर्जलं वियत्तेजो वायुर्विष्णुः प्रजापतिः ।
सगर्भां त्वां सदा पान्तु वैशल्यं च दिशन्तु ते ॥
प्रसूष्व त्वमविक्लिष्टमविक्लिष्टा शुभानने ।
कार्तिकेयद्युतिं पुत्रं कार्तिकेयाभिरक्षितम्" इति ॥ ३९ ॥ च. शा. ८

"May the earth, the waters the heavens, the light, the wind, Visnu and Bihaspati ever protect you and the child, and may they direct the delivery. O! auspicious faced one, bring forth without distress to yourself or to him, a son who will possess the lustre of Kārtikeya and have the protection of Kārtikeya."

The potion to be given to a patient to whom emesis is to be administered should be put in a measure pot and the following mantra should be recited over it.

" ॐ ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानलाः ।
ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु ते ॥
रसायनमिवर्षीणां देवानाममृतं यथा ।
सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥ "

इत्येवमभिमन्त्र्योदङ्मुखं प्राङ्मुखं वाऽऽतुरं पाययेच्छ्लेष्मज्वरगुल्मप्रतिश्यायार्तं विशेषेण पुनः पुनरापित्तागमनात्, तेन साधु वमति, च क १,१४

"Om, may Brahmā, Daksa, Aświns, Rudra, Indra, the earth, the moon, the sun, the gods of the wind, the fire, the sages, the host of drugs, and all living creatures protect thee Even as the vitalizers are to the sages, and ambrosia to the best of Nāgas, so may this medicine be unto thee Having thus sanctified the potion the patient with his face turned to the east or the north must be made to drink again and again and vomit until the bile is seen to come out especially in persons afflicted with fever of the Kapha type, Gulma or coryza. This is the proper method of the procedure of Emesis".

In Cikitsā-sthāna chapter XXIII, verses 81-91, Caraka speaks of the 'major perfumed elephant antidote ' This remedy was taught to Kubera by Tryambaka, the three-eyed Śiva. Caraka describes the wonderful effects of this antidote and goes even so far as to say that 'The house containing this antidote cannot be entered into by evil spirits afflicting children or by Rāksasas or hobgoblins, nor can evil charms or black magic gain entry into the house.' He then prescribes the following efficacious holy incantation to be uttered during the preparation.

मम माता जया नाम जयो नामेति मे पिता ॥ ९० ॥
सोऽहं जयजयापुत्रो विजयोऽथ जयामि च ।
नमः पुरुषसिंहाय विष्णवे विश्वकर्मणे ॥ ९१ ॥
सनातनाय कृष्णाय भवाय विभवाय च ।
तेजो वृषाकपेः साक्षात्तेजो ब्रह्मेन्द्रयोर्यमे ॥ ९२ ॥
यथाऽहं नाभिजानामि वासुदेवपराजयम् ।
मातुश्च पाणिग्रहणं समुद्रस्य च शोषणम् ॥ ९३ ॥

अनेन सत्यवाक्येन सिध्यतामगदो ह्ययम् ।
हिलिमिलिसंस्पृष्टे रक्ष सर्वभेषजोत्तमे स्वाहा ॥ १४ ॥

"My mother's name is Jayā (victory) and my father is also Jaya (victory) and I am Vijaya (victory). The son of victory, Jayā and Jaya and hence I conquer Salutations to the lion among beings, to god Visnu, the maker of the world, to the eternal Kisna, the source and the glory of life. I am the very light of Viṣnu and that of Brahmā, Indra and Yama. As surely, as I have never heard of the defeat of god Vāsuveda and of one wooing one's own mother's hand and of the drying up of the ocean, so surely may this antidote achieve success by the truth of these words. O! thou best among remedies allied with hili-mili, give protection. Praise be unto thee!" Thus has been described the antidote known as 'Mahāgandha-hasti'.

Thus although we find traces of legends and charms in the scientific work, they are there with a purpose; the legends to connect some prescriptions in the hoary tradition or to make the comparatively dry subject interesting. and the charms and mantras to create psychic effect, a principle accepted by even modern scientists

---

CHAPTER XV

KAMPILYA AS A CENTRE OF LEARNING

An unimposing hamlet called Kampilā on the banks of the Ganges 20 miles N E of Fatehgarh in the district of Farrukabad (79.37 E, 27.33 N) seldom noticed by a passer-by was once a city teeming with population. It was a capital city and a seat of a famous university possessing an international reputation It covered an area of 28 to 30 miles. Excavations have unearthed many a gold coin and statues bearing testimony to a highly civilized and flourishing city in its halcyon days.

During the Mahābhārata period, the city was at its zenith. It was the capital of the Pāñcāla Deśa ruled over by king Drupada, the father of Draupadī, the pivotal character round whom the giant epic of Mahābhārata evolved. It is narrated in the epic that Drupada and Droṇa were co-students, but when Drupada succeeded to his father's

throne he denounced this friendship with Drona, who was but a poor Brahmin, on the ground of inequality of status Drona then became the preceptor of Kaurava and Pāṇḍava princes in the military science and when their education was complete, he asked the princes in his Gurudaksinā to defeat Drupada and bring him as a captive. First Kauravas tried their hands and failed. Then the Pāndava princes invaded and succeeded in bringing Drupada as a captive at the feet of their preceptor Drona Drona reproachfully reminded king Drupada of the present reversal of status of each of them He further added that as he wanted to revive the old friendship, and friendship can be maintained only if there is equal status of both, he would mercifully give Drupada half the territories now conquered by him. And thus accordingly he kept the northern half of Pāñcāla with Ahiksetra as his capital and returned the southern half to Drupada with Kāmpilya as the capital

आश्रमे क्रीडितं यत्तु त्वया बाल्ये मया सह ।
तेन संवर्धित स्नेह प्रीतिश्च क्षत्रियर्षभ ॥ ६७ ॥
प्रार्थयेयं त्वया सख्य पुनरेव जनाधिप ।
वरं ददामि ते राजन्राज्यस्यार्धमवाप्नुहि ॥ ६८ ॥
अराजा किल नो राज्ञ. सखा भवितुमर्हसि ।
अत प्रयतितं राज्ये यज्ञसेन मया तव ॥ ६९ ॥
राजासि दक्षिणे कूले भागीरथ्याहमुत्तरे ।
सखाय मां विजानीहि पाञ्चाल यदि मन्यसे ॥ ७० ॥

द्रुपद उवाच—

अनाश्चर्यमिदं ब्रह्मन् विक्रान्तेषु महात्मसु ।
प्रीये त्वयाऽहं त्वत्तश्च प्रीतिमिच्छामि शाश्वतीम् ॥ ७१ ॥

वैशंपायन उवाच—

एवमुक्त स त द्रोणो मोक्षयामास भारत ।
सत्कृत्य चैन प्रीतात्मा राज्यार्धं प्रत्यपादयत् ॥ ७२ ॥
माकन्दीमथ गगायास्तीरे जनपदायुताम् ।
सोऽध्यावसीद्दीनमना काम्पिल्य च पुरोत्तमम् ॥
दक्षिणाश्चापि पाञ्चालान्यावच्चर्मण्वती नदी । महाभारत, आदिपर्व, अ. १३८

"Because in childhood you have played with me in the hermitage, O best among Ksatriyas! our mutual love and affection have developed.

O lord of men, I desire friendship with you again and so I give you a boon, O king that you should get half of the kingdom.

O Yajñasena! As a king cannot be a friend with one who is not a king, I have tried to put you on the throne

You shall be a king on the southern bank of the Bhāgīrathī and I on the northern one O Pāñcāla, if you agree, consider me to be your friend'.

Drupada said, "O Brahman, there is no wonder for such a thing with regard to powerful great souls! I am pleased with you and I expect perpetual love of you."

Vaiśampāyana said, "Having told him thus, O Bharata, that Drona made him free, and being pleased he honoured him and gave him half of the kingdom.

He occupied the territory of Mākandī with a thousand villages on the bank of the Ganges; and the other with humiliated mind occupied the southern Pāñcālas upto the river Carmanvatī, with Kāmpilya, the best among cities".

It was at Kampilya that the Swayaṃvara ceremony of Draupadī took place and even today women recite this episode in the wedding. A stray tourist who cares to pay a visit to this forgotten place is proudly shown the ruins of the palace of Drupada and the spot where the Swayamvara of Draupadī took place.

Even in the Rāmāyana period, centuries older than the Mahābhārata period we find that Kāmpilya was a city of note During that period it was ruled by a king named Pravahana Jaibali who, like Janaka Videhī, was a scholar-king. Competetive disputations often took place betwen scholars of मिथिला and काम्पिल्य and the king was also a preceptoı at the university of Kāmpilya an event probably unparalleled anywhere in the world.

ॐ। जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे, तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुः।
बृहदारण्यकोपनिषद् ३-१-१

"Om. Janaka, Emperor of Videha, performed a sacrifice in

which gifts were freely distributed. Vedic scholars from Kuru and Pāñcāla were assembled there'.

श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम । स आजगाम जैवलिं प्रवाहणं परिचारयमाणम् । बृहदारण्यकोपनिषद् ६–२–१

"Śvetaketu, the grandson of Aruna, came to the assembly of the Pañcālas He approached Pravahana, the son of Jīvala, who was being waited on (by his servants)'.

We can trace the glory of Kāmpilya even further Even in the Vedic times it was a prosperous and well -known city. In Yajurveda (23-18) we find a reference to Kāmpilya stating that beautiful and highly educated ladies resided there.

अम्बेऽअम्बिकेऽम्बालिके न मा नयति कश्चन । स सस्यश्चक· सुभद्रिका काम्पीलवासिनीम् ।
यजु २३, १८

"Ambā ! Ambikā ! Ambālikā ! No one is taking me away. The sorry horse will lie beside another, as Subhadrā, the dweller in Kāmpīla'

काम्पीलवासिनीम्–काम्पीलनगरे हि सुभगाः सुरूपा विदग्धाः स्त्रियो भवन्ति । उव्वट

Purānas say that Pārvatī, the wife of lord Śiva, made Kāmpilya her residence when there was a family quarrel with her husband.

Śrīmad Bhāgavata states that there was once a powerful king named Bharmyāśva He had five sons among whom one was Kāmpilya after whom the capital was named Kāmpilya, and the country is called Pāñcāla Deśa

भर्म्याश्वस्तनयस्तस्य पञ्चासन्मुद्गलादयः ॥ ३१ ॥
यवीनरो बृहदिषु· काम्पिल्य सृञ्जयः सुता ।
भर्म्याश्वः प्राह पुत्रा मे पञ्चाना रक्षणाय हि ॥ ३२ ॥
विषयाणामलमिमे इति पञ्चालसञ्ज्ञिताः ।
श्रीमद्भागवत, स्क. ९, अ. २१

"His son was Bharmyāśva. He had five sons, Mudgala and others—Yavīnara, Brhadisu, Kāmpilya and Srñjaya. They were called

Pañcālas because Bharmyāśva said, 'These sons of mine are able enough to protect my five dominions."

There are also five rivers in the Pañcāla Deśa viz., the Ganges, the Kālindī, the Jumna, the Chambal and the Rāmgaṅgā. May be these five rivers also contributed to the nomenclature of the country through which they flowed. Draupadī is very often referred to as Pāñcālī as she hailed fron Pāñcāla.

Jain literature is full of references to Kampilya. It was this city that was selected by the Jain's first Tīrthankara Ṛṣabhadevajī as his preaching centre. When the Bāhubali the son of Ṛsabhadevajī renounced the world, the prince of Pāñcāla also followed suit. Vimalnath the thirteenth Tīrthaṅkara was born at Kāmpilya and he made it his headquarters till his old age His birth, his penance, his preachings are associated with Kāmpilya and hence Jain pilgrims make it a point to visit this holy place. Vimalnath was not an ordinary citizen. He was the son of king Kṛtavarmā and queen Jayaśyāmā of Kāmpilya who ruled over it long before Drupada. While once on hunting expedition he saw snow in the lake melting and this reminded him of the short-livedness and meaninglessness of life. From that day onwards he resorted to penance and made himself immortal by his preachings of truth.

Mahāvīra Swāmī the last and 24th Tīrthaṅkara also stayed and preached here for a considerable time. Jain literature is also full of references to Draupadī and her Swayaṃvara.

Some scholars ascribe to Kāmpilya the honour of being the birth-place of Kapila Muni, the propounder of Sāṅkhya philosophy. Pāṇini the great grammarian refers to Kāmpilya and Pāñcāla.

विशेषणानां चाजातेः । पाणिनि, सिद्धांत कौ. १, २, ५२

पञ्चाला रमणीयाः ।

पञ्चाला जनपदः ।

'The Pāñcālas are beautiful. The Pāñcālas are a country".

He mentions Sāṅkāśya along with Kāmpilya. Probably Sāṅkāśya

was a suburb of Kāmpilya, set up and created in honour of Saṅkāśa (संकाश), a prominent citizen.

धन्वयोपधाद्वुञ्‌: ४. २. १२१
धन्वविशेषवाचिनो यकारोपधाच्च देशवाचिनो वृद्धा द्वुञ् स्यात् ।
साकाश्यकः काम्पिल्यकः

४-२-१२१

In the Mahīdhara commentary of Brhajjātaka we find an area of Kāmpilya referred to as Kapitthika Thus Kāmpilya, Sānkāśya and Kapitthika are more or less the same place. The very place which was referred to as Sānkāśya by the Chinese traveller Fa-hi-en in the 7th century A D. was referred to as Kapitthika by Hu-en-tsang, another Chinese traveller in the 8th century. Even today we have Sankisa (Sānkāśya) and Kathiya (Kapitthika), hardly twenty miles apart This easily leads us to conclude that upto the 8th century of the Christian Era, Kāmpilya, though shorn of its greater glory, preserved its unity as one city.

To the list of luminaries that Kāmpilya produced or attracted can be added the name of Maharsi Ātreya, the propounder of the medical knowledge which has descended to us as Caraka Samhitā, which makes a specific mentiou of Kāmpilya and Pañcāla.

जनपदमण्डले पञ्चालक्षेत्रे द्विजातिवराध्युषिते काम्पिल्यराजधान्यां भगवान् पुनर्वसुरात्रेयोऽन्तेवासिगणपरिवृतः पश्चिमे घर्ममासे गङ्गातीरे वनविचारमनुविचरञ्छिष्यमग्निवेशमब्रवीत् ॥ च. वि. ३, ३

The Samāsa-pradhāna method of Pāñcāla was a reputed method in literature. The great astronomer Varāhamihira is another gift of Kāmpilya to the world. Great scholar graduates of Kāmpilya like Agniveśa, Bhela, Jatūkarna, Parāśara, Hārīta, Kṣārapāni, Kāṅkāyana, Kumāraśirā, Vāryovida of Kāśī and a host of others carried the fame of Kāmpilya to the four corners of the world and proved its claim to be the alma mater of universal fame before the days of Taxila.

CHAPTER XVI

VARIOUS SCHOOLS OF THOUGHT IN CARAKA'S TIMES

As has been already stated, the period to which Caraka belongs was an age of great intellectual unrest in India. There were bold and independent thinkers propounding their views in the country beginning with materialists (प्रत्यक्षपराः) and the evolutionists (परिणामवादिनः) upto the theists and the Vedantins

In the Caraka Samhitā we find, in addition to the Nyāya, the Vaiśesika and the Sānkhya schools which are of course the basic schools on which medicine builds its supports, mention of other schools including the following:

1. प्रत्यक्षपरा Materialists that recognise only what is observable by the senses as true.

2 आगमपरा Those that believe implicitly in revelation alone

3 श्रुतिपरा· Same as the above.

4. स्वभावपरा The Naturalists that believe that things happen according to some natural compulsion.

5. यदृच्छापरा The Accidentalists

6. परनिर्माणपरा The Creationists that believe in a creator

Suśruta describes the various schools of thought prevalent in his time while summing up the various opinions regarding the original force of the world

"स्वभावमीश्वरं कालं यदृच्छां नियतिं तथा । परिणामं च मन्यन्ते प्रकृतिं पृथुदर्शिनः ॥

सु. शा १, ११

"The broad-visioned philosophers regard Prakrti, the original creative force, variously as nature, god, time, accident, instrumentality and evolutionary force".

All these schools of thought are referred to in connection with the establishment of the existence of the immortal spirit that is the cause of things and the soul of man.

Rebirth and Destiny

This faith in the immortal soul led to the conclusion

that the actions of man must beget a force by which the results of these actions accrue to their author, thus releasing a stream or succession of such causes and effects This stream is naturally to take effect in a series of births, for we see people dying having initiated actions and before they could reap their fruit.

Then came the question are past actions or their effects called Daiva (दैव) all powerful so as to leave no scope for escape or counteracting in a succeeding life ? Ātreya says, "certainly not" Their effectiveness depends on their innate strength and if in this life we can act so powerfully as to counteract the past action we can avert its results Thus he gives man a message of hope whereby he can be the master of his destiny in a great measure Man can endeavour in this life and perform action (पुरुषकार) that can set at nought the evil force released by past evil action. He can thus also release a beneficent force for the shaping of the future life too This is a rational basis and justification for the propounding of a science of healing, for if this life was so irredeemably predetermined, no effect of therapeusis would avail in the curing of ailment. But the truth being otherwise, there is scope for fresh initiative in this life and so, therapeutic action commensurate with the causative factor of disease can neutralise it This is a definite contribution to metaphysical as well as scientific thought

च वि. ३, ३३

Sin And Holiness, And Hell And Heaven

The acts of commission and omission either in the present life or in the past which resulted in pain and suffering were known as bad actions (दुष्कर्म) or sins (पाप). These led to suffering in this life and to hell after death Similarly, acts that make for happiness here as well as in the after-life were known as good actions (सत्कर्म), religious name for which was holiness (पुण्य). If one practised such holy behaviour and actions one was sure to be happy both in this life and in a heaven after life (स्वर्ग).

यानि चान्यान्येवविधानि कर्माणि सतामविगर्हितानि स्वर्ग्याणि ॥ च सू ११, ३३

"Whatever other actions are there similar to these and such as are not disapproved of by good men, lead to the attainment of heaven"

Hell is mentioned with reference to men who are so wicked that even converse with them leads to hell

नरो नरकपाती स्यात् तस्य संभाषणादपि । च. सू. १, १३०

"Even by converse with him man falls into hell".

Rebirth

The belief in rebirth or reincarnation is common to all schools of Indian thought. Even the protestant sects like the Buddhists and Jains believe in Karma and rebirth, though not in a creator Caraka is therefore in line with general Hindu thought and he adduces a proof of it in the experience of the memory of their past lives by some exceptional people. This is recollection of past births (जातिस्मरणम्). Cakrapāni, the commentator, thinks that a passage referring to this idea means also that men in this very life sometimes come back to life after death, their souls having been taken away by the messengers of Yama (the god of death) by a mistake caused by the identical names of persons.

इहागमनमितश्च्युतानामिति ॥ च. सू. ११, ३०

Naturally enough, the corollary is that if a soul can go out of the body and re-enter it in this very life and continue its sense of identity, it can do so within the bodies of its succeeding incarnations too.

CHAPTER XVII

THE FINAL RENUNCIATION

According to the Indo Aryan tradition of living, the aim of life is fourfold comprising righteousness (धर्म), wealth (अर्थ), pleasures (काम) and liberation (मोक्ष) The achievement of this fourfold aim constitutes full living. In the Caraka Samhitā too, the pursuits of life are given in a slightly modified form. They are reduced to three (धनैषणा) the pursuit of wealth, (प्राणैषणा) the pursuit of life and (परलोकैषणा) the pursuit of the other world Though these three are the natural pursuits of life, the supreme purpose of life and also of the science of therapeusis, is the attainment by man of his total liberation from the trammels of nature such as body, senses and mind and to live as pure spirit being one with and merged in the soul of the world known

as Brahma Such an individual as has attained this is called ब्रह्मभूत, viz, he that has become Brahma, meaning pure spirit

When man has lived the life of pain and pleasure and his senses have been satisfied in a great measure and their clamour for pleasure and sensation have abated, he must resort to solitude and meditation over the causes of being and detach himself from his senses, body and mind. He should cease to have all perceptions of pain and pleasure He thus gets merged into the original essence that is all-pervasive, that is a state of pure being, a state free from all sensations, a knowledge and awareness beyond the scope of mind.

The Sānkhya, the Vedānta and the Yoga systems uphold this condition as the final beatitude which every individual should attain; this is called मोक्ष or a liberated condition.

Caraka describes this last stage of renunciation in similar terms (Śārīra I–154 and 155).

The path leading to that state is also set out in elaborate detail. This is called the upward leading path.

"We shall now describe the upward leading path of those who seek liberation. The seeker after final emancipation, who has seen the vanity of the world, should first make his approach to a teacher whose teaching he should then put into practice Thus he should tend the ceremonial fire, study the sacred law-books, understand their meaning and taking them for his guide should mould his conduct thereby. He should seek the good and avoid the evil, he should eschew the company of the wicked, he should speak only that which is true, conducive to the good of all creatures, gentle, reasonable and well considered. He should regard all creatures as himself He should avoid all reminiscence, desire, questing and discourse with women and renounce all possessions retaining only the following appurtenances: a loin cloth for cover and an ochre-colored garment, and for mending it a case of sewing needles. For the sake of cleanliness he may carry a water pot and as a mark of his order a mendicant's staff, and a bowl for collecting alms. He may substitute alms by such natural food as is easily available in the woods and just enough to maintain life. If he is

fatigued, he may take his rest on a bed improvised with dry fallen leaves and weeds, but he should not do this habitually He may keep an arm rest as an aid in meditation. He should dwell in the woods and have not roof over his head, avoiding drowsiness, sleep, laziness etc. He should check desire and aversion to sense-objects. He should exercise circumspection in sleeping, staying, moving, seeing, eating, recreation and in fact in the movement of every individual limb. He should be indulgent alike to honourable treatment, adulation, contempt and humiliation, and should be able to put up with hunger, thirst, fatigue, strain, cold, heat, wind, rain, pleasure and pain. He should be unmoved by grief, depression, self-conceit, affliction, arrogance, greed, attachment, envy, fear, anger etc. He should look on egoism etc., as causative of suffering and on the macrocosm and microcosm in the matter of creation etc., as being identical He should dread procrastination and should never feel disinclined to practise yoga He should be of an enthusiastic frame of mind. He should bend all his powers of understanding, resolution and recollection towards final emancipation; he should restrain the senses by means of the mind and the mind by means of the spirit and the spirit by itself He should constantly revolve in the mind the categories giving rise to the body and its members and should resolve that everything that has causation is not the self, is fraught with pain and is transient. He should regard activity as being tainted with evil, and hold the conviction that in the renunciation of all things is true happiness. This is the path leading to final emancipation; straying from this, one is bound. Thus have we described the upward leading steps.' (Śārīra V. 12).

Again to bring about that final renunciation of individuality, the following path is prescribed.

"From the accession of the pure understanding all these proceed; the right seeking of the company of the good, the total avoidance of the wicked, continence and abstinence and various austerities, the study of the sacred scriptures, meditation, love of solitude; aversion to sense pleasures, perseverance in the path of liberation, supreme determination, the non-beginning of actions and the complete annihilation of those already done, the desire to quit the world, humility, dreading attachment, the fixing of the mind and understanding in

the self and the investigation of the true nature of things—all this procures from the recollection of the true nature of the self The true recollection comes from the beginning with the right seeking of the company of the good and ending with supreme determination. Having recollected in mind the true nature of all things, man gets relieved from suffering. The methods of inducing recollection are said to be rightly recalling the circumstances and the appearance by comparison and contrast, by concentration of the mind, by practice, by the acquisition of knowledge and by re-hearing. Recollection is so called because by dwelling upon what was seen, heard or otherwise experienced, it collects again the fullness of past experience in the mind. This is the only road, consisting of the power of true recollection which has been indicated for final liberation by those who have attained liberation. Those who set out on this road do not return. This road has been described by the yogis as the path of yoga, and by the liberated seers who have had all the knowledge of philosophy, as the path of liberation All, that results from causes is pain-giving, is other than the self and transitory Such is not an offspring of the self; yet the self-sense obtains there, so long as the true understanding is not born; but the sage, knowing 'I am not this and this is not mine' transcends everything In that final renunciation all sensations together with their root, cause, as also cogitation, contemplation and resolution, come to an absolute termination Thereafter the individual self having become one with the universal self is no longer seen as particularised, being rid of all qualities He has no longer any distinguishing mark The knowers of Brahma alone have knowledge of this, the ignorant cannot understand it '.
(Śārīra VIII, 143-153)

CHAPTER XVIII

PEOPLE AND THEIR PROFESSIONS

There were four main divisions in which people were classified, each class having a particular type or trend of work in general Caraka permits the study of medical science to the first three groups of people, viz , (ब्राह्मण, राजन्य, वैश्य) each class being obliged to make use of this science for a particular purpose.

The Śūdra class is debarred from the study of the medical science by Caraka while Suśruta concedes to the Śūdra class the general study of medicine, only debarring them from the Mantra (मंत्र) therapy.

The Śūdra class was considered the lowest in the society and was assigned the service of the higher classes. Rasāyana therapy was neither taught to them nor were they given the benefit of this kind of therapy.

In ceremonies, they were not sanctioned the performance of होमविधि but they had to be satisfied with mere salutations नमस्कार to the Brāhmins

The order of sequence was:— the Brāhmins first, Rājanya second, Vaiśya third and Śūdra last

ब्राह्मण	महर्षि
राजन्य	देवर्षि
वैश्य	राजर्षि
चारण (सङ्ग)	सांख्य
कृषि	वैखानस
पाशुपाल्य	बालखिल्य
वाणिज्य	मुनि
राजउपसेवा	भिक्षुक वि. ८ १४९
आश्रित	संन्यासिन् शा ५-१२
उपाश्रित	योगी शा. १-१५१
पौरजनपदा	सांख्य शा. १-१५१
व्यवहारउपजीविन्	अजप
श्रोत्रिय	अविप
राजसेवक	गोप
वेश्या	वनवासिन्
पण्यजीविन्	भृत्य
अथर्वण	पाचक
चाण्डाल	स्नापक
तस्कर	संवाहक
शाकुन्तिक च सू. २९-१०	रथी सू ५-१०३
अन्तावसायि (चाण्डाल)	नगरी-च सू. ५-१०३
ऋषि	भिषक्-सू ८-१८

आचार्य–सू. ८–१८
भ्रूणहन्तृ–सू ८–१९
क्लीव
पौरोगवर्ग–(सूदशास्त्राभिज्ञ) चि. २४–१९
कुम्भकार–सू ९–१२
इष्वास (धानुष्क) सू. १०–५

Sinful professions to be avoided

(1) सू. ५–१०४
वृत्त्युपायान्निषेवेत ये स्युर्धर्माविरोधिनः।
शममध्ययनं चैव सुखमेवं समश्नुते ॥

(2) सू. ११–५
यानि चान्यान्यपि सतामविगर्हितानि कर्माणि
वृत्तिपुष्टिकराणि विद्यात् तान्यारभेत कर्तुम्।

Four Castes

ब्राह्मण
क्षत्रिय
वैश्य
शूद्र

शूद्र was almost excluded from medical profession.

(1) There is no mention of शूद्र in the description of classes of people and purpose for which they should practice medical profession.

(2) For procreation procedure he was debarred from performance of मंत्रविधि.

He was to be satisfied with नमस्कार.
शूद्रस्तु नमस्कारमेव कुर्यात् (देवाग्निद्विजगुरुतपस्विसिद्धेभ्य)

Suśruta allows admission to शूद्र but मंत्र is not to be given Kásyapa allows this but they have to be assistants only. Vāgbhata revolts against the debarring of शूद्र.

ब्राह्मण क्षत्रिय वैश्य—They held the position in the order of their enumeration

सुश्रुत sanctions the admission of शूद्र to medical profession, only debarring him from मंत्र training

Kaśyapa describes that for subordinate medical work they should be allowed medical training

गीत-
वादित्र-
उल्लापक
(स्तोत्र)-
श्लोक-
गाथा-
आख्यायिका-
इतिहास-
पुराण- } कुशला पारिषद्या । च. सू. १५–७

गन्धर्व
यक्ष
राक्षस
पिशाच } नि ७–१०

तपस्विन् नि. ७–११
भिक्षुक चि. ८–१४९

बाह्लीक
पह्लव
चीन
शूलीक
यवन
शक } चि. ३०–३१६

प्राच्य
सैन्धव }

अश्मक
अवन्तिक
मलयवासिन्
दक्षिण
उत्तरपश्चिम
मध्यदेश }

द्रविडान्धक इ. ५–२?

CHAPTER XIX

ASTROLOGICAL CHART

	शुक्ल	आतुरवृत्तैः अरिष्टसूचकानि दिनानि सु.–सू. 29–19	उन्माद-ग्रह-दिनानि च. चि –9-21	विष-चिकित्सा न सिध्यति. चि.23-159	दूतागमन अरिष्ट 5–12–69 चरक.	कुटि-प्रवेश च. चि १/१, २१	शुभ-तिथि· पंचागानुसारेण	अभ्यास-तिथिः सु सू 2–9
	1		देवाः	मध्याह्ने अर्धरात्रे	मध्याह्ने अर्धरात्रे			द्विसन्ध्यम्
	2		रक्ष-पिशाचाः				शुभ	
	3		रक्ष-पिशाचा				शुभ	
	4	4			4		रिक्ता-त्याज्य-शून्य	
	5		ब्रह्मराक्षसाः				शुभ	
	6	6	ऋषय·					
	7		यक्षाः				शुभ	
सर्वारम्भ-प्रशस्त	8		रक्ष·पिशाचाः	8				नहि
	9	9	ऋषयः		9		रिक्ता-त्याज्य-शून्य	
	10		पितर				शुभ	
	11		यक्षाः				शुभ	
	12		गन्धर्वाः					
	13		देवा				शुभ	
	14		गन्धर्वाः		14		रिक्ता-त्याज्य-शून्य	नहि
	15		ब्रह्मराक्षसाः					नहि

		आतुरदूतैः अरिष्टसूचकानि दिनानि सु.–सू 29-19	उन्माद-ग्रह-दिनानि च. चि.–9·21	विष-चिकित्सा न सिध्यति. चि. 23-159	दूतागमन अरिष्ट 5-12-69 चरक.	कुटि-प्रवेश च. चि. १/१, २१	शुभ-तिथिः पचांगानुसारेण	अभ्यास-तिथिः सु. सू. 2-9
	कृष्ण							
	1						शुभ	
	2		रक्षःपिशाचाः				शुभ	
	3		रक्ष.पिशाचाः				शुभ	
	4	4			4		रिक्ता-त्याज्य-शून्य	
हारीत	5						शुभ	
कृष्णपक्षे रोगचिकित्सा	6	6	ऋषय					
सदा कर्तव्या 8-3-12	7						शुभ	
	8		रक्षःपिशाचाः					नहि
	9	9	ऋषयः		9		रिक्ता-त्याज्य-शून्य	
	10		पितर				शुभ	
	11						शुभ	
	12		गन्धर्वाः					
	13							
	14		गन्धर्वाः		14		रिक्ता-त्याज्य-शून्य	नहि
	15	सन्धि-दिनेषु	पितरः	पक्ष-सन्धिषु			त्याज्य	नहि

	Ref.	अयन	मास	राशि	नक्षत्र	पक्ष
अध्ययन–अभ्यास	1– 8–24					
वमन–विरेचन	1–15– 9 1–15–17				इष्ट	
उपनयनविधि	3–8– 9	उदगयने			तिष्य = पुष्य हस्त श्रवण अश्वयुज् = अश्विनी	शुक्ल
सूतिकागारप्रवेश	4–8–35				प्रशस्तनक्षत्रे	
कुटिप्रावेशिक	6–1–21	उदगयने			पूजिते	शुक्ल
नागबला-उद्धरण	6-1/2–11		तपसि तपस्ये वा			
औषधसंस्कार उन्मादे प्रदेहधूपन	6–10–38				पुष्य	
औषध-उद्धरण शुनः पित्तम्	6–10–50				पुष्य	
महागन्धहस्ति- नामागदः	6-23-82				पुष्य	
चूर्णांजन	6–26–248				चित्रा	
मदनफलग्रहण	7– 1–13				पुष्य, मृगशिर अश्वयुज्	
निरूहकल्प	8– 3–12				प्रशस्त	शुक्ल

तिथि	योग	करण	मुहूर्त	वार	ऋतु	चंद्र	ग्रहण	समय
नष्टचन्द्राया तिथौ न							महाग्रहोपगमने न	मध्यदिने-अपराह्णे रात्रौ सन्ध्ययोर्न
इष्ट		इष्ट	इष्ट					
प्रशस्ते अहनि	प्रशस्त	कल्याण	मैत्रअनुकूल (शिवभुजगादय·)			कल्याणे शशिनि		
,,	प्रशस्त	कल्याण	,,			,,		
पूजित		प्रशस्त	प्रशस्त			प्रशस्त		
			चल = इन्द्र					
			मैत्र		वसन्तग्रीष्मयोरन्तरे			
पुण्य	प्रशस्त		प्रशस्त					

THE PHILOSOPHICAL CONCEPTS IN CARAKA

CHAPTER I

THE BEGINNING OF METAPHYSICS AND MEDICINE

Pain in every form generally and in the form of disease and death particularly, has awakened the latent potencies in man for survival and growth and for conquest of evil In that effort for survival he has had to dive deep into the depths of his physical and spiritual being in order to discover the laws that brought into being and that continued to govern his total make-up He could not rest content until he knew the way into, the way through and the way out of life. It became a vital necessity to understand life and human life in particular.

In the pursuit of pure science and in astronomy the impulse may be one of heightened curiosity or wonder, but the sense of pain presented to man in the forms of diseases and death, brings him face to face with reality in a tremendously vital manner Faced with such an imperative call, the alternative to answering which was his annihilation, he gathered up all his strength, sincerity and determination, and worked out a realistic, practical and effective solution of the problem.

In a way, religion and philosophy are primarily therapeutic in their nature and origin. The first dose of medicine ever administered or taken by man must have been an incantation, divine invocation or the sacred remnant of food offered to superhuman powers It is no wonder, therefore, if a highly evolved race like the Āryans of ancient India, started solving the problems of human existence under the threat of disease and premature death. Suffering wrings out an appeal for help from the human heart to the all powerful gods, and the answering hand, be it from a heaven above, or the heaven within the soul of man, unfolds the elaborate vision of thought before the earnest and hungering gaze This is exactly how the visitation of disease upon people devoted to virtue and meditation set the ancient sages thinking about the way out of it until they saw with the eye of understanding their refuge in Indra, the king of the immortals. (Sūtra I, 17)

The Sources of Knowledge in Caraka—Aptopadesa

In the Caraka Samhitā in common with the sciences and arts of ancient India revelation is given a great place among the sources of knowledge They believed that when men with pure hearts and chaste minds engaged themselves in sincere and deep meditation, with a view to human welfare and without the slightest trace of selfish interest, truth reveals itself to them. That is to say that they believed in the ultimate revelatory nature of knowledge, of the supersensual knowledge in particular In the Caraka Samhitā (सू ११, १७) the sage Ātreya, propounds four sources of knowledge viz., (1) Direct perception,(2) Inference, (3) Revelation or testimony of good men, and (4) Common sense This last is peculiar to this treatise and is illustrated by examples which do not make it any different from inference. Revelation or reliable declaration called also authoritative teaching is given the first place in the order of stating the means of knowledge. Describing the nature of the persons whose declarations are above suspicion the sage Ātreya says:

रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये ।
येषां त्रिकालममलं ज्ञानमव्याहतं सदा ॥
आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम् ।
सत्यं, वक्ष्यन्ति ते कस्मादसत्यं नीरजस्तमाः

च. सू. ११,१८-१९

"Men who have freed themselves from passion and ignorance by means of spiritual endeavour and knowledge, whose understanding embracing the past present and future is pure and at all times unclouded—it is these that are the authoritative, the learned and the enlightened Their word is unimpeachable and true. Why will such men, devoid as they are of passion and ignorance, give utterance to untruth ?"

Such are the seers of the Vedic utterances which are above question, the sure guide to knowledge of the highest kind.

According to some schools of Hindu philosophy, the Veda is authority because it is eternal and does not owe its being to human authorship. But in Caraka, its validity rests on the trustworthy

nature of the sages of whom it is the testimony. Sage Ātreya goes even further and *says*, ' Trustworthy tradition of knowledge is Veda. But even other statements made by people who have conducted investigation in any field of knowdege which are not conflicting with the Veda and which are approved by good men and are conducive to human welfare should be considered authoritative.'

तत्राप्तागमस्तावद्वेद. यश्चान्योऽपि कश्चिद्वेदार्थादविपरीतः परीक्षकैः प्रणीत. शिष्टानुमतो लोकानुग्रहप्रवृत्तः शास्त्रवादः स चाऽऽप्तागमः। (सू. ११, २७)

This is a healthy extension which bespeaks the catholicity *and sweet reasonableness of the* propounders of *the science*.

Pratyaksa

'Pratyaksa' i.e direct perception, is the next source of knowledge. The actual contact of the external senses of the man with the objects of the world is essential to it. But that is not enough, for, in the absence of the mind, simple contact of the sense-organ with an object has been found to produce no knowledge. This Pratyaksa brings inevitably in its wake the question of the subtler mechanism of the mind without whose contact no perception is possible. The recording agent of perception is the mind known as "sattva" in Caraka. Ātreya declares: "the mind is higher than the senses and is known as 'sattva'. Some call it 'the conscious agent' Its perceptions which are joy, grief etc., are the incentives to the functioning of the senses" (Sūtra VIII 4) "The senses are able to preceive their objects only when they are led by the mind" (Sūtra VIII 7).

The way that the sense-organs come into contact, each with its praticular proto-elemental sense-object such as the eye with visual object, the ear with sound etc , is explained on physiological basis. Though the five sense-organs, physiologically, are each of them the products of all the five natural proto-elements, ether, light etc , yet each sense organ has in its construction one proto-element in preponderance and it perceives that proto-elemental sense-object in the external world Thus the eye which has a preponderance of light perceives the light outside in the form of color, shape etc. The ear which has the preponderance of the ether in its construction perceives sound in the

outside world and so forth. The contact of the same proto-element in the sense organ with that in the world is a physical commingling. (Sūtra VIII 14). The mind acknowledges and receives the impression and passes it on to the intellect or the discriminatory faculty called the "Buddhi". Then begins the interaction between the tetrad of the subtle group of inner mechanism of knowledge resulting in action. The tetrad consists of the mind, the mind-objects, the understanding and the spirit (Ātmā). This aggregate is the source of good or bad activity or for cessation of activity (Sūtra VIII 13). "Perception, is defined as the cognition, definite and immediate, arising from the conjunction of the soul, the senses, the mind and the sense objects" (Sūtra, XI-20)

The sense organs are also liable to perceive, under abnormal conditions, wholly non-existent things which is called hallucination i e perceiving things not real, "atattvābhiniveśa" (अतत्वाभिनिवेश)

Anumana or Inference

Having thus declared that the knowledge that results from the chain of contact of the self, mind, senses and the sense-objects, is known as direct perception, Ātreya goes on to define the next source inference or Anumāna (अनुमान)

Medicine is a science which propounds the laws that govern life and physical and chemical properties of drugs Though its observations are basically direct, yet conclusions and generalisations regarding invisible and abstract data have to be made with the help of inferential methods. Thus the need to supplement sense observations by inference was inevitable The limited scope of knowledge drawn purely from observation is expressed by Ātreya thus' "On this question the wise man should give up the negative attitude and even scepticism Why? Because the visible is limited, while there exists a vast unlimited world which is invisible and of which we know by the evidence of scripture inference and reason As a matter of fact even the very senses by whose agency direct observations are obtained are themselves outside the range of observation.

Further even a perceivable object escapes observation under

the following conditions viz, when it is either too close or too remote from the observer, when it is obstructed by other objects, when there is some defect in the percieving sense-organ, when the observer's attention is elsewhere, when the object is merged in the mass when it is overshadowed by something else, or lastly when it is microscopic

Hence it is an unfounded statement to make that only the visible exists and nothing else". (Sūtra XI, 7-8)

The knowledge pertaining to the three parts of time i. e. the past, the present and the future can be inferred from the basis of a person's direct knowledge of things Inference therefore is firstly based on direct perception The inferring of the unobserved from the observed is based on antecedent knowledge of their concomitance ' The inferring of the existence of fire in a place by the perception of smoke is an inferential knowledge of an unobserved thing in the present time. Similarly there is the inference of the sexual act of a woman in the past by observing her present state of pregnancy And thirdly, there is the inference of the prospect of a good crop in the future judging by the nature of the seed sown, based on past experience of their relationship. Inference here is seen understood and defined in its most rudimentary form based on the law of association. The same inference is illustrated again while elaborating the technical terms used in learned disputation between physicians as well as in clinical investigations where inference is said to be reasoning based on correlation of cause and effect One should infer the condition of the gastric fire by the power of digestion, the conditions of the patient's vitality or strength by his capacity for exercise and the condition of his sense-organs by his perceptions of sound etc."

Yukti

Lastly "Yukti" (युक्ति) i. e, correlation of a set of causes or circumstances with an effect based on common-sense, is held to be another source of knowledge. This may also be called the law of probability for, as the example given shows, one can foresee an effect under a given set of circumstances, with a great degree of probability. By a combination of the factors of water, agricultural labour, seeds and the effects of season, there results the crop; or where there is a

combination of the six elements constituting the living body, the embryo will take its rise. The combination of the lower and upper churning sticks and the act of churning brings out fire 'Yukti' means a combination. So a combination or a set of circumstances or things being responsible for an effect is by itself a factor of knowledge, though the actual procedure of arriving at knowledge is by the same law of association that governs 'inference' One may call it a 'compound inference' as against the simple inference of a cause from an effect or vice versa From many and varied factors one result is inferred. Perhaps the application of this method was found particularly useful in therapeutic and pharmacological realms The master sums up the merit of yukti in the following verse 'that is known as yukti which is a means of knowing the past, present and future, by which the mind perceives results brought about by many and various factors and by means of which all three objectives of life can be achieved. The four objectives are Dharma, Artha, Kāma and Moksa The last objective is evidently not achieved by yukti" (Sūtra XI 25).

The Inner Instruments of Knowledge And The Nature Of The Mind

Both for knowledge and action, the self requires the association of the instruments, viz., the mind, the intellect and the organs of perception and conation (Śārīra I-56). The organs of perception and those of action are the external instruments in knowledge as well as in action And the triad of internal organs of the Buddhi, Ahankāra and the mind, both cognitive and conative, are the internal or inner instruments All the thirteen necessarily function in knowledge as well as in action- There are some who hold that the inner organs are only two, i. e. the Buddhi and mind, and that the ego or Ahankāra has been not included But it is not right to hold so for, while describing the successive evolution of Buddhi etc, Ātreya says, "The Buddhi is born of the Avyakta (अव्यक्त), the unmanifest, from Buddhi, the sense of ego is born' (Śārīra I. 66) This is in accordance with the Nyāya school of philosophy which holds that the self is not the factor of knowledge but the mind Nyāya Sūtra 1-16 न आत्मा प्रतिपत्ति हेतूना मनसि सम्भवात्) But then it may be said that there need be no self beyond this combination of mind, intellect and senses 'It is not so,' says Vātsyāyana; "it is indeed the knower that possesses the instruments of

knowledge and sees with the eye, smells with the nose, touches with the organ of touch and recognises all these experiences with the mind and enables the knower to know these experiences. Hence is the mind called the factor of knowledge". Thus the mind is regarded as the inner organ of knowledge even as it is said in Brahma Sūtra 2-3-40

"The mind is indicated by both the existence and the non-existence of the condition of knowledge; when it is not in contact with the self, the senses and the sense-objects, there is no knowledge and when it is in contact there is knowledge One-ness or singleness and atomicity are the two qualities of the mind" (Sārīra I–18-19). The Vaiśesika sūtra speaks to the same effect. (V. Sūtra 3–2–9) and so too the Nyāya (Nyāya Sūtra I. 1 16)

The experiences of happiness, grief like and dislike etc, are directly perceived by the mind. If these are not perceived by the senses and only by the mind it should not be regarded as conflicting with the Vaiśesika sūtra which says that happiness and grief are preceived by the contact of self, senses, mind and the sense-objects For, the mind preceives them through the senses. The functions of the mind are thought, inquiry and determination. These functions of the mind are descibed by Caraka thus:

"The functions of the mind are – direction of the senses, control of itself, reasoning and deliberation Beyond this is the field of the intellect" (Śārīra, I–21)

The Mind is regarded to be of three varieties Sāttvic Rājasic and Tāmasic (Sārīra IV–36). Ātreya described mind as being of three kinds Śuddha or Sāttvic Rājasic and Tāmasic The Śuddha type is known as faultless, being of the nature of goodness, the Rājasic type is beset with fault being of the nature of passion, and similarly the Tāmasic type is faulty too, being of the nature of delusion, and there are innumerable degrees of each type But it usually happens that a man's nature is so diverse that at one moment his inclinations are good, at another passionate and at yet another ignorant and deluded Can it therefore be concluded that there are many minds functioning

in a man ? Ātreya answers in the negative and says, 'Owing to the admixtureof all three qualities in each mind of Sattva Rajas and Tamas, the same mind behaves as if it were many, but it is only one. Mind, thus, being unitary, cannot work in various ways and through various senses at one and the same moment Hence one does not find the functioning of all the senses at one and the same moment'' (Sūtra VIII-5) But, generally speaking, the mind is classed as of one type or the other by the sages according to the preponderant quality of its tendencies It is thus known by its predominant quality '.(Sūtra VIII-6) It is interesting to note in this connection the various references to the existence and the nature of the mind in the complex apparatus of the inner mechanism of the individual. The Kathopanisad says, "The sense perceptions are higher than the sense organs, the mind is higher than the perceptions, the intellect higher even than the mind and the self is even higher than the intellect.'

The categories of the Sāṅkhya school are built up on the same line with Mahat (महत्) or Buddhi derived from original nature (Prakrti); the ego comes out of it and the mind from the ego. The yoga system takes it wholesale from the Sānkhya Thus there is no point of difference with regard to the subtle mechanism of knowledge in man and the various factors in their order or succession. It is only the Vedāntins that are inclined to regard the subtle organs (antahkarana catustaya अत करणचतुष्टय) consist of the mind, intellect, ego and the Citta. But what is Citta but the mind itself ? Hence the three only remain as the inner organs of knowledge

These together with the sense-organs form the entire mechanism of knowledge in all four means namely Āptopadeśa, Pratyaksa, Anumāna and Yukti. These sense organs should be kept in their proper health and tone; to be able to yield valid knowledge and lead man to a good life The way of maintaining them in proper condition is described in the chapter dealing with the discipline of the senses as declared by the great teacher Ātreya in the Caraka Samhitā.

CHAPTER II

REALITY—THE SOUL AND THE WORLD OF THINGS

It is difficult to say that an unequivocal definition of reality or an exposition of the nature of the things of the world has been consistently held throughout the Caraka Samhitā which is the main work on Indian medicine. One finds in it snatches of definitions and views expounded in extenso by the Vaiśesika, Nyāya, Sāṅkhya and Vedānta systems of philosophy The reason for this is not far to seek; for medicine, being a practical science, concerned itself with whatever was found applicable to suit its theory and practical concepts. The practical beginning of the Samhitā is made with the mention of the Vaiśesika categories of Sāmānya (सामान्य) and Viśesa (विशेष), the general and the particular interpreted in the therapeutic light. This is prefaced by the mention of synonyms for life which include the phrase "the union of the body, the senses, the mind and the spirit" (Sūtra I 42). The explanation of the nature of Sāmānya and Viśesa as being causative of synthesis and analysis respectively, is followed up immediately by a restatement of the synthesis that Man is the aggregate of mind, spirit and body, and is like a tripod. He is the conscious agent and forms the subject matter of this science For his benefit has this science been promulgated". (Sūtra I, 46–47)

The totality of things existent has been described when Ātreya declared that "ether etc. (the five proto-elements) self, mind, time and space are the sum total of things * Things possessed of the senses are sentient or animate and things not possessed of the senses are insentient or innanimate"

It is evident from the manner in which the subject of the Vaiśesika categories of reality is dealt with that the theory was already a popular one. A knowledge of the six categories is tacitly taken for granted and statement of the six categories of substance, quality, action, generality, particularity and inherence or coexistence, as

*Vaisesika and Nyaya Sutras—" Substances are nine only earth, water, light, air, ether, time, directions, self and mind.

preliminary to their further exposition is omitted On the other hand, Ātreya straightway expounds the nature of these categories in cryptic phrases referring to the lists of qualities etc., described in the much later parts of the treatise Referring to qualities, it is said, ' Heaviness etc., ending with the perceptions", "knowledge etc., ending with effort", superior and other things are regarded as qualities" (Sūtra I–49). " Similarly effort etc., are regarded as action". (ibid). The nature of action or effort is explained in a later section (Vimāna VIII) as the therapeutic endeavour and the therapeutic action of drugs The qualities of sense-perceptions such as sound, smell etc., are the qualities which are the objects of sense-perception (Śārīra I) According to the Vaiśesika physics each quality is special to proto-element such as smell to earth, taste to water, form to fire, touch to air and sound to ether. These qualities may also be found combined in things as there is an intermixture of the elements in all things (Nyāya 3–1).

The qualities in substances such as heaviness, lightness, cold, heat, unctuousness, dryness, denseness, fixity, fluidity, softness, hardness, clearness, viscousness, smoothness, roughness, grossness, subtleness, thickness and thinness are the twenty common ones and these are explained in their medical context fully The psychic qualities of intelligence or Buddhi consists of memory, feeling, concentration and egohood. The qualities ending with effect are—like, dislike, happiness, grief, effort, feeling and concentration (Śārīra I). The priority etc , are the following namely, priority, non-priority, application regarding number, synthesis, analysis particularity, measure, preparation and practice (Sūtra XXVI, 29-30)

Action is described in an entirely therapeutic sense In the Vaiśesika view, action is movement of five kinds, upward and downward, expansive and contractive and other indeterminate types of movement Therapeutically construed a drug's action in any of the five-fold manner described above may be used for purposes of emesis, purgation and such other therapeutic procedures ' Action ' therefore is the therapeutic action of a drug or of the physician In the chapter defining the therapeutic action, action is defined as the endeavour for achieving a definite result, it is also called action, effort and the initiation of work or treatment. (Vimāna VIII–77)

It is evident that in Caraka, the Vaiśesika terms are all applied in therapeutic connotation, the terms of physics applied to pharmacological and physiological consequence. This should serve as a clue to our general understanding of the scope and the purpose of the treatise in its use of logical and metaphysical terms. They are taken from a context of pure thought and applied in a medical and practical situation This is an attempt at not explaining or elaborating any current system of thought, but culling such facts and definitions as are already current in a manner suited to the purpose of building a framework of a positive science wherein drugs, man, disease and its cure could be harmonised. In so far as it is necessary to define and understand the terms and the factors that enable such a framework, the corresponding terms of various sciences of logic, physics and metaphysics are culled and utilised.

The definition of Samavāya (समवाय), coexistence, provides a striking illustration in this respect In four masterly verses (Sūtra I, 49-52) the nature of coexistence as well as substance and quality and action is described,- "Coexistence is the inseparableness of earth etc, from their qualities. That coexistence is eternal. Wherever the substance exists the coexistent quality is never absent.

"That which is the substratum of action and qualities, and the coexistent cause is substance."

"Quality is the coexistent and inactive cause"

"Action which is the cause of conjunction and disjunction resides in the substance. Action is the performance of what is to be done It depends on nothing else".

Thus the six categories of substance etc, are explained and this hexad is known as the "cause' of all things or effects in the world. This theory of the nine substances comprising the things of the world is common to Vaiśesika and has been appropriated by the medical teachers thus far. The world is full of effects, in the forms of drugs, persons and things of these eternal original substances The five proto-elements are atomic in structure and the atoms are possessed of the quality and action in the relation of generality,

particularity and coexistence Thus far it is a plurality of ultimate things. The world stands by combination The products of such combination are more than the mere aggregate of parts of which they are produced.

The Sānkhya which includes these among its categories, refers them to an original cause of which they are evolutes The categories that are twenty-five are thus ultimately reduced to two—the self and original nature or Prakrti known variously as Avyakta and Pradhāna In Caraka there is a sudden transition from the pluralism of the Nyāya-Vaiśesika to the Sānkhya categories, again making a fundamental deviation from it betraying Vedāntic inclination towards one common origin of all things. We shall note this tendency and transition presently.

CHAPTER III

WHAT IS MAN?

We come to the problem of man, the most significant among these 'effects' known as the world We must understand what man is for he is the subject matter of the science of medicine for whose sake it is promulgated (Sūtra I–47). To understand him is to understand the world, for he is similar to the world in his construction (Śārīra V 3). He is the microcosm, the macrocosm in miniature.

In Caraka, one and the same thing, or a set of things, is defined and enumerated in various ways and from different standpoints. Similarly this world of six categories can also be defined as a world of six elements—the five proto-elements of earth, water, fire, air and ether and the sixth one the conscious element Man being a conscious individual is identical with the conscious element itself Man, again, being an effect of these six is also the aggregate of these six elements (Śārīra I. 16) Looked at once again from the stand-point of a further elaboration of these principles, man is the aggregate of twenty-four elements (Śārīra I-17) consisting of the mind, the ten organs of sense and action, the sense objects (five elements)

and the eightfold Prakrti or subtle constituents of his inner beings viz., the Ātmā (spirit), the Buddhi (intellect), the Ahaṅkāra (the ego) and the five subtle elements. Thus he is called the aggregate of twenty-four constituents. This aggregate-individual is to be treated for disease, for ignorance and for spiritual bondage Liberation from disease, ignorance and birth and death is the subject of this science It is all-round and thorough in its treatment of man, not stopping till it has achieved his final emancipation from all suffering

Let us now see what these various constituents are that make up his being and what causes have brought them into being. What is his origin? If he has any, when and how his liberation can take place? These significant questions, exhaustive in their scope and nature addressed by his disciple to Ātreya are thus

"Into how many categories is man divided in view of the diversity of the elements (that compose him)? Wherefore is he said to be the cause? What is his origin? Is he ignorant or endowed with knowledge? Is he shown to be eternal or non-eternal? What is Prakrti (the primal matter)? What are the modifications? What is the mark of Purusa (the man)? The knowers of the self declare the spirit to be non-active, free, endowed with lordship all-pervading, infinite, the knower of the field and the witness likewise O, worshipful one! if the spirit is thus non-active, how, then, is activity predicated of him? And if it is free, how is it that it is born of undesirable wombs? If it is endowed with lordship, wherefore is it drawn perforce into suffering? And if it be all-pervading, why does it not experience the totality of sensations at once? And wherefore does the infinite one not perceive what is hidden behind a hill or a wall? There is also the doubt as to which is prior, the knower of the field or the field itself?"

In reply to this formidable list of questions Ātreya propounds a philosophy in which are found the echoes of intermingled voices of the Sāṅkhya and the Vedānta. After describing elaborately the nature and functions of the mind and the senses, there is a reaffirmation of man as the aggregate of twenty-four elements. "The supreme (spirit) combined with Buddhi, the ten organs of sense and of action, the mind and the five sense-objects is the aggregate of the twenty-four categories known as Man The Buddhi here stands for the seven-fold Prakrti of man

excepting the supreme the intellect, the ego and the five elements. This supreme is described again as the unmanifest (avyakta).

It is in connection with the function of the mind that Abhāva (अभाव) or non-existence is mentioned as one of the objects of knowledge. Though it is not included among the six categories of substance etc it is stated that the mind can recognise non-existence as in the case of the absence of contact with the sense of touch

"All these characteristics are perceived by the tactile sense; for the tangible together with its opposite is apprehended by the sense of touch". (Sūtra I–3).

Even in the Kanāda-sūtra, though non existence is not included among the categories, it is introduced later on in the course of exposition. While in the Nyāya the categories are explicitly stated to be seven viz, those of the Vaiśesika and the seventh non-existence, at the very beginning (Nyāya-sūtra I–2.)

But why this aggregation of elements? Who or what has brought them together to form this man? Rajas and Tamas i e the qualities of passion and ignorance are responsible for this endless aggregation Only by their elimination and by the increase of the Sāttvic quality of knowledge and goodness will this aggregate be dissolved Consciousness or knowledge is affirmed as the inalienable quality of the Ātmā or the self But to what do these three qualities pertain? In the Sāṅkhya view, these are the triple nature of Prakṛti known as Avyakta or Pradhāna But here in Caraka, as it will be later discovered, the Ātmā itself is known as the Avyakta. To whom then do these qualities belong and how does the Ātmā suffer from these qualities is a question to which we find no answer in Caraka As we have already found, minds are said to be of these three types judging from their preponderant tendencies A quality is that which is in coexistent relation to the substance and cannot be changed or separated In which case it would be vain to suggest that by controlling the characteristics of Rajas and Tamas one could increase the Sattva quality in order to gain liberation It is evident that the Ātmā does not possess these qualities, for in the liberated state it is not under the influence of these.

Both in the exposition of Anumāna by means of its illustration in judging the fruit from the seed as well as the description of the fetal conception and development where it is said that out of the seed of man only the human form comes out just as animals from animals. There is an obvious faith in Satkārya-vāda concept of the Sānkhya. Hence, to view the evolution of the later categories from Avyakta and to identify it with Ātmā, the self, beyond the three qualities of Sattva, Rajas and Tamas, the self that is said to be free from undergoing change or modification, is a glaring inconsistency

The exposition of the metaphysics of man begins with the assertion that this aggregate being is the foundation of action, fruit of action, knowledge, delusion, happiness and grief, and life and death. He who thus understands the truth knows the beginning and the end, the succession of his incarnations and the remedy for this mortal ailment At this stage the teacher is confronted with the Buddhistic doctrine of the momentariness of knowledge and the transient succession of a series of individuals and he feels compelled to refute it and establish the permanence of the individual soul who passes from the past through the present into the future, thus retaining his individual identity through time. For in the absence of such an identical individual through all the varied experiences, the fruit of one's actions will have to be felt by another and there would be no meaning in bondage or release, grief or happiness. In the words of Ātreya " In the absence of a continued doing and knower individual, their would be neither light nor darkness, neither truth nor falsehood, no Vedas, and good and bad actions would cease to be. There would be no substratum of experience, no happiness, no grief, no exit and no entry, no speech, no science, no scriptures, neither birth nor death, and neither bondage nor release. Therefore it is that the knowers of the cause declare the self of the individual to be the cause. If the causative self were not there, light etc., would be meaningless and without purpose Without the self there would be no knowledge of light etc., produced and without the experiencing self these would be purposeless (Śārīra I. 39-42.)

Only he can say that the body is made of transient materials

gathered together and contains nothing higher, who asserts that the pot is made by the potter's wheel and the turning stick and without the potter, or that the house is brought into being by the earth, straw and wood alone without the aid of the mason.

It is therefore out of ignorance that a man who is bereft of reason and the authority of revelation, regards life as devoid of an author and doer. (Śārīra I. 43–44)

If life be but a succession of similar individuals who are every moment new and are regarded as the same owing to their similarity and that they are momentary groups of elements possessing no self and there is no doer of action nor reaper of their results, it leads you into the fallacy of one enjoying the results of another's doings "The instruments of the doer are many and varied but the agent is always the same. The agent with his instruments is the cause of all activity" (Śārīra I-49). The physical body is being consumed every moment, quicker than the winking of an eye, and those elements do not return And the result of an action cannot affect any other than its author. Hence it is the view of the knowers of truth that there is an everlasting element known as the self which is the cause of actions and the enjoyment of the results of actions in all individuals (Śārīra I 50–51)

Having thus established the existence of the eternal self, it remains to be known what its nature is and how it functions and expresses itself in this aggregate-being, called man. The Ātmā is the principle of knowledge It is known as the knower That is the one inseparable characteristic of the self which manifests itself only if the rest of the constituents of the aggregate-being fulfil their peculiar functions If those other constituents which are the means through which the knowing self expresses itself are not in proper condition or fitness, to that degree is its knowledge obscured

The self is the knower. Its knowledge proceeds from its contact with the instruments of knowledge viz., the senses, mind and the understanding. But in absence of the contact of the organs or in case they are defective, there is no cognition. (Śārīra I–45).

Just as one cannot perceive one's reflection in a dust-covered

mirror or in the muddy water, similarly is the self's nature not manifested through the impaired senses (Śārīra I 55).

The self does not initiate action by itself nor does it suffer the fruit of action. All action and enjoyment of action results from this aggregation of the constituents and there is nothing in the absence of such aggregation. (Śārīra I 57) Action, consciousness and discrimination emanate from and are the products of the aggregation of the senses, mind, intellect and the oragans of action The manifested being, known also as the aggregate-being, is never a single constituent, nor does it exist without associate causes, nor does it escape dissolution resulting from its speedy career and its inherent nature The self is beginningless and endless but the one brought about by such associate causes is otherwise The self which is never caused is eternal but the being that is brought about by causes is the contrary of it, that is non-eternal. (Śārīra I. 50,) Hence it is clear that the aggregate being known as man who is the subject of our study is brought into being by an association of factors and must necessarily suffer dissolution, while the self by virtue of its being not a result of a cause, is eternal. Ātreya propounds the theory of being at the very outset of his thesis saying that things are brought into being by causes but require no cause for their dissolution (Sūtra. XVI–28). Disintegration or dissolution is the very essence of their nature and need no other aids or factors. Hence man that is brought into being by an aggregation must necessarily dissolve and vanish without the aid of an extraneous cause Dissolution, is, of the very essence of his being. Let us therefore see and analyse this aggregate being which is bound to dissolve and differentiate the self that is causeless and eternal from that part of him which results from a cause and is non-eternal.

This is an interesting classification current in the Upanisads, the Gītā and the Sāṅkhya concepts of life and is found in a slightly modified form in the Caraka samhitā. The aggregate-man is divided into two parts, the knower and the known. The known is also called the field (क्षेत्र Ksetra) in Upanisads as well as in later literature. The self which is the knowing principle surveys the field before it All being results from this coming together of the field and the knower of it.

The Gītā says 'whatever is brought into being mobile or immobile, should be known to be produced by the combination of the field and the knower of the field'. (Gītā 13-25)

The supreme self is referred to as the creator of the world, the knower of everything, the self-source, the knower, the essence of time, possessor of attribute, the all-knower, the lord of Pradhāna. i. e (Prakrti or the source of nature) and of the knower of field, the lord of the Gunas (namely Sattva, Rajas and Tamas which constitute Prakrti) and the cause of the world, of existence, bondage and liberation. In the Gītā, Krsna declared, 'This body is called the field and he who knows it is called the knower of the field by the wise. Know me also to be the knower in all the fields and knowledge concerning me is the knowledge of both the field and its knower" (Gītā 13-2)

The field along with its modifications consists of the five proto-elements, the ego, the intellect and the unmanifest, the eleven organs of sense and action (including the mind) and the five sense objects as well as like and dislike, happiness and grief, the comprehensive understanding, consciousness and concentration. (Gītā 13, 5-6).

In Caraka there is at first a definition of the two categories of the unmanifest and the manifest That which is unknowable and unrecognisable by the characteristics of being is the unmanifest, while the manifest is of the opposite nature. The self is unmanifest, knower of the field, permanent all-pervasive and indestructible That which is different from this is the manifest. Here again is another way of stating the two categories The manifest is the object of sense preception when the senses are in contact with them The unmanifest is different beyond the senses and is recognised by its signs and characteristics (Sārīra I, 60-62).

The five proto-elements of ether etc., the intellect, the unmanifest and the ego which is the eighth are known as the Bhūta-prakrti the cause of being as well as the sixteen evolutes. These latter are the five organs of knowledge and the five organs of action, the mind

and the five sense-objects Thus among the aforesaid, all except the unmanifest is known by the wise as the knower of this field. (Śārīra I. 63-65).

The unmanifest is the self, the knower and is the Cetanā-Dhātu (चेतनाधातु) i.e., the element of consciousness in the universe. Throughout, so far, it has been propounded that the sense-organs, the mind, the ego and the intellect are insentient and are regarded as sentient only when in conjunction with the self who illuminates them with consciousness "The mind is insentient and is regarded as acting only when in conjunction with that other principle of consciousness which imparts the sentiency to it Hence it is the self that is possessed of consciousness and is called the doer Since the mind is insentient it is not regarded as doer.' (Śārīra I. 75-76).

The field therefore derives its sentiency and character as a doer by its being charged with consciousness flowing from the self. Its every action, thought and word is derived from the self These actions should therefore belong to the self and should be known as its attributes when in conjunction with the field Ātreya declares "The two vital breaths of Prāna and Apāna, the winking of the eye, living, the movements of the mind, such as fancy, perception of the sense-organs, impelling, meditation, going to distant lands in dream, the understanding of death, recognition with the left eye of what the right eye has seen, likes and dislikes, happiness and grief, effort, feeling, concentration, intellection, memory, and egohood are the characteristics or signs of the supreme self". "These signs therefore are found in a living man, declare the great sages, and in the dead these characteristics of the self are not seen'. For the body is like an empty house when the self has deserted it. As only the five proto-elements are left in it, the man is said to have been 'reduced to five', (पञ्चत्व गत) which is the synonym for death. (Śārīra I. 70-74).

This self is the sixth element of the universe, the element of consciousness. This is called the unmanifest, the knower of the field which is the body and the self as well as the supreme self This self is regarded as the author of the world, the knower, the witness and the cause. (Śārīra, III-25).

The question naturally is whether the self is a knower even in the absence of the field, when it is not in conjunction with the mind, senses etc. Just as the body is insentient without the self, similarly the self might be deprived of knowledge without the aid of the body, mind etc But Ātreya answers emphatically in the negative and says, " The self is knower not only when given the senses, but also when the senses are absent, for he is never without the conscious quality at any time. There is knowledge manifested only if it is already there. The lack of the senses cannot remove the knower's power of knowing. The particular perceptions of things only are not there but the capacity to perceive is always there, just as the knowledge of jar-making is in the potter but does not find its expression in the absence of earth etc (Sārīra III, 18-19½).

Even when the self is bereft of the sense-perceptions, speech and action in the sleeping state, yet in dreams he has knowledge of happiness and grief He is therefore known as never being without knowledge He is ever the knower. Without the quality of knowledge in the self no other type of knowledge can ever manifest itself. Therefore all knowledge in life cannot come by itself or uncaused by the knowledge belonging to the self. (Sārīra III, 23-24.)

The element of consciousness known as the self is regarded variouly as the cause, region, the instrument, the imperishable, the agent, the thinking one, the knower, the understanding one, the seer, the dispenser, the great one, the architect of the world, the omniform, the supreme person, the creative source, the unchanging, the eternal, the substratum of qualities, the seizer, the chief, the unmanifest, the individual soul, the knower, the ego, the conscious one, the infinite, the soul of creatures, the soul of the senses, and the inner soul. (Śārīra IV-8)

We have thus seen that this self is identified with the source of all things, the creator of the universe and the supreme self pervading everywhere Brahma is among its synonyms This is both the human self as well as the universal self and there is nothing beyond this This is in accordance with the description of the Purusa of the Vedas and the Brahma or Ātmā of the Upanisads which is the source

and the end and essence of all things Out of it evolve the universe, the ether, air, water, fire and earth and all living beings. The great Mahāvākyas such as सर्वं खल्विदं-ब्रह्म.... 'all this is Brahma" proclaim the same concept of all things being of the essence of supreme. This is the key-note of the pantheistic view of life that has a significant place in the Upanisads But how and when this self was caught up in the aggregate man and what the origin of the aggregate itself is, have yet to be explained How has this aggregate being come about and what is the purpose and the end of it Life must have a direction and fulfilment. This aggregate being is subject to disease and death But death does not dissolve it as the self according to Ātreya goes out into new lives and makes its entry into fresh wombs carrying with it the subtle elements that evidently form its vehicle.

We shall therefore have to search for the causes for his origin before we think of the origin and unfoldment of the universe itself.

The supreme self being beginningless has no origin, but the aggregate-being is born of acts, delusion, desire and aversion. (Śārīra I, 53.) This only explains the causes that lead to the formation of aggregate-being but when and why it took place first cannot be answered for it is said by Ātreya, 'there is no beginning for the self and the succession of the fields is also beginningless Hence, since both are beginningless, neither can be antecedent to the other" (Śārīra I 82) We are indeed on the horns of dilemma. The self is beginningless and so is the succession of bodies known as the field and yet the elements of this aggregate-being are all evolved from the self The causes for the formation of this aggregate are known, but when they first came into operation is not to be asked, for this process of aggregation has gone on from beginningless time.

The evolution of man is thus: From the unmanifest is born the Buddhi, the principle of intelligence, and from the intellect the ego-sense is derived, from the ego the ether and other proto-elements are born in their successive order. Then the whole man possessed of all the faculties springs into view and is said to be born, and at the end of an age when the world dissolves, this being merges back into those constituent proto-elements in the reverse order (Śārīra I, 66–67).

Thus it emerges into the manifest from the unmanifest and gets back again into the unmanifest from the manifest. Passion and delusion having taken possession of him, man revolves from brith to death like a wheel (Śārīra VIII-68).

In his account of evolution of the individual and his involution Caraka is in perfect accordance with the Sānkhya view except for the identification of the unmanifest with the supreme self According to the Sānkhya view, the unmanifest is the Pradhāna, the original form of nature out of which all other forms are evolved. The self is of a separate category altogether and undergoes no change or modification. It is just a perceiver, knower and witness. The Buddhi and other evolutes are non-couscious and have Prakṛti, known also as Avyakta, as their source. It is the nature of Prakṛti to undergo change and give birth to things. It is called Prasavadharmini i e. that gives birth to other forms whereas the soul known as Puruṣa is the principle of consciousness and is eternally the same and is the witness and enjoyer. Nothing is derived from him nor gets back into him; he is eternally the same and unchanging (Aprasavadharmī).

Ātreya calls the self Nirvikāra', the changeless, even as it is spoken of in the Upanisads as a changeless principle and also as the source of the universe (Śankara in his commentary on the Brahma-Sūtra points out that the Vedānta has held "Avyakta" to mean Self. B. Sūtra 3-2-23) And despite the whole context built up in the Caraka Samhitā in keeping with the Sāñkhya doctrine of evolution, this final declaration, anomolous though in its nature, definitely represents the Upanisadic tendency to derive all things from one supreme Self (Ātmā).

Cakrapāni, the commentator of Caraka, has taken throughout the Sānkhya view for granted, and has interpeted Avyakta as the unmanifest primary form of Nature. If it is also called the self and the creator etc., it is according to him, due to the close contiguity in nature and position between the two viz., the self and the primal nature. They both come under the category of the unmanifest and the primal nature Pradhāna is for all practical purposes the self, as it closely resembles the self by its immediate proximity to it and its subtle

nature There is a certain amount of ambiguity in Caraka's exposition of the subject including the description of the final liberation of the individual. One does not find the mention of the positive ecstacy that characterises the "Brahma" state in the Upanisads It is purely negative in its content. Nevertheless the 'Avyakta' is the self which attains the Brahma-state and which is the origin and the end of all beings

According to Dasguptā (History of Indian philosophy Vol. I) this is an old form of Sānkhya propounded by Pañcaśikha, the disciple of Āsuri while the Īśwarakisna system of Sānkhya is the one propounded by Āsuri, Kapila s direct disciple The Mahābhārata mentions both these varieties of Sānkhya i e, of the twenty-four as well as the twenty-five categories and condemns them as unworthy of acceptance. The third variety of the twenty-six categories, the twenty-sixth being god is recommended as the one worthy of acceptance

Sri Durgāśankara Śāstrī writing in Gujarati and Jyotiścandra Saraswatī writing in Sanskrit are both of the opinion that the nature of the Ātmā as expounded in Caraka indentifying it with the unmanifest 'Ayvakta' is undoubtedly Upanisadic in its significance It is also of interest to note the absolute similarity in terms as well as in outline betwen the metaphysical expositions found in Yājñavalkya Samhitā and in Caraka They are almost replicas of each other. It is for the historian of religion and philosophy to refer to either as the source of the other or to an altogether different common source from which they both might have drawn.

The next question now is, why is it that the self being Universal and all-pervading does not yet experience the feelings and sensations of all the bodies, but knows only the sensations of and through the sense-organs of one body only. In answer to this question, Ātreya asserts that the self is all-pervading, but owing to the finite nature of the mind, a limitation of experience is imposed on it. When the mind is stilled and brought to quiescence, the self perceives all things beyond its usual ken. (Sārīra I. 80-81).

This is in accordance with the view of Patañjali who expounds

in his yoga philosophy that this quiescence of mind, known as Samādhi, enables the self to attain extra-ordinary powers of perception and action, though these attainments are to be disregarded in the interests of final liberation. This Samādhi is the last of the eight steps of yoga. By constant practice of this, the self attains its liberation from mind and matter. There are eight supernatural powers attained incidentally from this practice of Samādhi.

They are the eight Siddhis known as (अष्टसिद्धि) contraction to atomic size, expansion, becoming light seeing distant objects, extra-ordinary powers such as even touching the moon, attainment of all desires, control over the elements and lordship (Yoga sūtra III-45).

The power attained by Siddhi are slightly modified in Caraka. They are eight viz., gaining entrance into other bodies, telepathy, the doing of things according to one's own will, clairvoyance, clairaudience, omniscience, effulgence and vanishing from sight at will. The Śwetāśwatara Upanisad has a similar list of the powers attained by the practicer of Yoga. (Śwetāśwatara Upanisad Chap. II. 12-13)

"The person engaged in Yoga suffers neither disease nor old age nor death, his body being filled with the fire of yoga He attains lightness, good health, stability, lustre, strength of voice, bodily fragrance and scantiness of excretions. These are regarded as the first effects of Yoga-practice".

The real purpose and end of yoga is the attainment of this absolute quiescence. This Samādhi if it becomes everlasting is liberation. Ātreya declares that in both states of yoga meaning thereby in Samādhi as well as in final liberation there is a cessation of all experience. In liberation there is no residue of it left even to drag one back to life. This yoga or Samādhi leads to liberation.

Before we come to know the nature of that final stage of liberation which is the supreme consummation of man, the aggregate-being, we shall understand the great analogy that subsists between this aggregate-man and the universe in which he dwells i e, the analogy between the microcosm and the macrocosm.

Punarvasu Ātreya declares in significant words that this man resembles the universe. Whatever principles are in the universe are also in him. The universe consists of innumerable constituent parts and even so is man. "We have said generally that earth, water, light, air, ether and Brahma known as Avyakta are the six elements constituting man. The earth is represented in man by hardness, water by moisture, fire by heat, air by the vital breath, the ether by the interstices and the self by the indwelling spirit. Similar to the office of God in the world is the might of the individual soul in man. God's greatness in the universe is seen as creator; in the body the soul's greatness is seen as the mind. What Indra in in the universe the ego is in man; the Sun corresponds to the power of absorbing, Rudra to anger, the Moon to beneficence, the Vasus to pleasures, the two Aświns to lustre, the Maruts (winds) to enthusiasm. the Viśvedevāh (universal Gods) to the sense organs and the sense-objects, darkness to delusion, light to knowledge, just as there is the act of creation in the universe, so also in man there is fertilization or the act of impregnation, corresponding to Krtayuga is the period of childhood; corresponding to Trētā is youth; corresponding to Dwāpara is old age; corresponding to Kali is infirmity and corresponding to the end of a world-cycle is death in man. In this manner by pursuing this analogy, O Agniveśa ! you are to understand the unity of all those different members in the world and in man which we have left unmentioned here.'' And we may conclude that as the created elements return to their original essence in that hour of universal dissolution, so in his hour of final dissolution he returns to the original essence of the self and remains for ever in the Brāhmic state known as liberation.

That liberation is a state from which there is no fall back into life It is said that owing to the non existence of the forces of Rajas and Tamas and the complete wearing away of all fruits of action, there is elimination of all the factors of aggregation. Hence it is called the state of non-return. (Śārīra I. 142).

This state results from the continuous practice of certain factors known as virtues, discipline or regimen of conduct and thought. This discipline as described in Caraka has close resemblance to the

discipline of the Buddhistic and Sāṅkhya views wherein the elimination of the evils or hindrances in the path to liberation alone are mentioned. In the yoga-system to some extent, and in the Vedānta emphatically, the positive dedication of the mind to goodness and love and adoration of or meditations on the nature of the Supreme or the glory of God and of the identity of the Self with the Supreme are the means of liberation.

"From the accession of the pure understanding, all these proceed· the right seeking of the company of the good, the total avoidance of the wicked, continence and abstinence and various austerities, the study of the sacred scriptures. meditation, love of solitude, aversion to sense-pleasures, perseverance in the path of liberation, supreme determination the non-beginning of actions and the complete annihilation of those already done, the desire to quit the world, humility, dreading of attachment, the fixing of the mind and understanding in the self and the investigation of the true nature of things—all this proceeds from the recollection of the true nature of the Self". (Śārīra I. 143-146).

But if it be asked as to how this recollection of truth comes about, it is answered that the practices 'beginning with the company of the good and ending with supreme determination,' give birth to the recollection of one's true nature. And recollecting the self's nature one is released from suffering. (Śārīra. I-147).

"There are eight causes that lead to this recollection. They are the recognition of the nature of the cause of life, similarity and dissimilarity, concentration of mind, repeated practice, intellectual inquiry, repeated hearing and constant recollection of what has been heard and experienced. By these means arises that recollection, leading to liberation. This path to liberation which had been seen by the liberated yogis and knowers of knowledge (Sāṅkhyas) and by which they have reached that state from which they have not returned, is regarded as the only path. (Śārīra I, 150-151). This state from which there is no return is known as the Brahma state. The individual becomes free and installed in his original status. He is called "Brahmabhūta" (ब्रह्मभूत) "one that has become Brahma.' He is there bereft

of special characteristics that once earmarked his individuality and cannot be any longer recognised by any sign. He is lost in the Infinite.

In Ātreya's own words, "In that final renunciation, all sensation together with their root-cause as also cogitation, contemplation and resolution come to an absolute termination Thereafter, the individual self having become one with the universal self is no longer seen as particularised being rid of all qualities. He has no longer any distinguishing mark. The knowers of Brahma alone have knowledge of this. The ignorant cannot understand it. (Śārīra. I, 154–155).

CHAPTER IV

THE ETHICAL NOTE IN AYURVEDA

It is remarkable that despite the wide divergencies in their conclusions regarding the nature of reality, the religions of the world are unanimous in their sense of the ethical values of life. Elimination of envy, hatred, covetousness and wickedness and the practice of goodness, love and self-sacrifice are universally acclaimed as the right way of life. These lead to the control of the senses and mind and imply the necessary discipline and inner purity. The various and principally the six systems of Indian philosophy as also the Buddhistic and Jain systems of thought are united in their upholding of righteous conduct and mental and emotional purity as the means to liberation whatever be the nature of that liberation. A theistic belief is not essential to the upholding of such a high ethical ideal of life. Buddhism, as well as Sāṅkhyaism and the Mīmānsā doctrines are avowedly ethical in their ideal and uphold rigorous discipline of the mind and the heart in the interests of the supreme fulfilment of life. It is quite evident from the ethical history of man that there is an inner compulsion that extorts his instinctive allegiance to what is right, good, and virtuous Despite man's inability to believe in a creator God, he accepts the mystical efficiency and fruit-bearing power of the good and evil ways of life. The faith in the invisible

power of action, known as 'Karma', is the product of the same instinct and here in Caraka, we find ample witness to that early faith of man in the efficiency of good and evil actions.

The Vaiśesika doctrine with the expounding of which the Caraka Samhitā virtually begins, is concerned primarily with teaching righteous living The Sūtras of Kanāda begin with the aphorism "we shall now expound the nature of virtue". The origin of Āyurveda curiously is also for the preservation of humam lives that they may be dedicated without hindrance to austerity, meditation and discipline of mind It is the feeling of love and compassion for suffering humanity that first gave rise to the sages' efforts to discover the science of medicine. (Caraka Sūtra VI, 7).

Notwithstanding the absolute nature of the inner compulsion for goodness and duty, the generality of mankind is impelled only by the fear of evil effects and the hope of happiness resulting from vice and virtue respectively. This is the hypothesis or the concept of Karma, the inquiry of whose teleology is futile. It must therefore be regarded as beginningless though it is given to man to put an end to it The diversity of the initial circumstances and equipment with which men are brought into this life is accountable only in terms of the diversity of the causal actions and tendencies of their previous lives. This total causal force by whose residual energy a person is catapulted into this life is known as destiny (Vidhi or Daiva). In Caraka it is called Daiva and the fresh initiation of action in the present life 'Purusakāra'. This doctrine of previous incarnations implied by Karma is made out effectively according to Caraka by all the four methods of ascertainment viz., scriptural testimony, direct perception, inference and common sense The great sages possessed of infallible vision, by virtue of their meritorious life, have declared the existence of rebirth unequivocally. (Sūtra XI 28-29). From direct perception we find the following: 'the children are unlike their parents. Those born of the same conditions are possessed of different traits of color, voice, shape, mind and intellect. People are born of higher and lower castes Some are born slaves and some overlords, they are endowed with varying degrees of happiness, grief and life-span. New born babies without any acquaintance before, seek for the mother's breast, weep and cry and show fear. This

would not be possible in the absence of memory coming from previous births. The children are born with various marks on their bodies. They show a variety in their skill and tendencies, and sometimes possess a memory of previous birth. Cakrapāni, the commentator on Caraka, in his note on the phrase, suggests that it may also mean that some men return to their bodies after death being sent back by the messengers of Yama who had taken them as a result of mistaken identity'. (Sūtra XI, 30). The above are agreed facts of direct evidence in life and justify the faith in a previous incarnation which explains these varied phenomena.

Taking now to the method of inference, it must be known that the actions of a previous birth must be fully experienced to put an end to them. And in every life fresh action is also undertaken. Hence there is a continual residue of action whose fruits are yet to be reaped This is known as 'Daiva' the unseen factor that ushers in life in the present birth One has to infer the nature of the seed from the fruit as the fruit is always true to the nature of the seed. Common sense speaks to the same effect. It is only the action that has already been accomplished that bears fruit Fruit cannot come out of nothing The fruit of action is similar in nature to the causal action, for we see that a particular fruit and not a different fruit comes out of a particular seed. (Sūtra XI, 31-32)

This leads us on to the further problems of the predestination of the nature of this life. As a supreme example of this, Ātreya discusses the problem of the span of life of a man. If this life and all its happiness be totally the result of action in the previous birth his life span must be already determined and neither spiritual or physical healing will avail anything. In such a case the science of healing is utterly useless and has no place in a world where a life can be neither prolonged by medicine nor shortened by disease It is useless to talk of either saving or killing a man but Ātreya has a way out of this morass of predestination He describes three kinds of action - the powerful, the moderate and the weak actions. (Vimāna III 31)

This life is not wholly in the grip of the past for there is scope for fresh initiation of new action which is known as Purusakāra

This latter too is of three kinds—powerful, moderate and weak. If past action be moderate or weak, it can be overcome by powerful fresh action in this life. If the present action be moderate or weak, only the powerful action of the past will assert itself and have its full effect It is therefore possible by powerful action in the present to neutralise and overcome the result of moderate or mild past action. Hence man must pursue the righteous life intensely. He can be his own architect by action in the present life. This is a great and hope-inspiring positive provision that Ātreya holds up for mankind without which there would be no justification for any good and reformist effort in life, and particularly for a reformative and curative science like medicine. This is a very significant contribution to metaphysical thought that Ātreya has made while discussing the ways and possibility of averting the results of past action. He says that 'Daiva' gets nullified by stronger 'Purusakāra' and similarly the stronger 'Daiva' overpowers the 'Purusakāra (Vimāna III, 33-34) This mutual counteracting is inevitable but sometimes does not occur according to the relative strength of the two kinds of action and also due to the time factor But it is wrong to take either of them to hold the field exclusively. (Vimāna III, 34–35).

With this background in view we shall find the necessity for an intense, almost frantic pursuit of the good life. The Smrtis say that man must pursue righteousness as if death had caught him already by his forelock. गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥ च. सू. १७, ११३

In Caraka, all mental and spiritual evils like the bodily ailments are regarded as diseased conditions due to volitional transgression (प्रज्ञापराध). That is as it should be. Modern philosophers regard crime and wickedness as pathological conditions and that punishment is to be accorded from a reformative and therapeutic point of view. Ātreya's view has all the freshness, humanity and scientific nature of the modern outlook on moral evil

Rajas and Tamas are the ill-humors of the mind even as Vāta, Pitta and Kapha are of the body. Self-restraint, moderation, dedication to the study of scriptures and meditation are described

as constituting the psychic or divine therapy. This divine therapy is described in great elaboration and is called 'Sadvrtta' (Sūtra I-58).

Ātreya declares that all action results from the operation of speech, mind and body. That is of three kinds: excessive operation, non-operation and wrong operation. This is based on the threefold divisions of sense-contact with the external objects which are excessive contact, non-contact and wrong contact, all of which constitute the factors of disease. Complete suspense of action of speech, mind and body is non-operation. Excessive exercise of them is over-action. Forced suppression or forced excitation of the natural urges, awkward stumbling, falling and posturing of limbs, abusing the body, injuring the body, violent kneading of the limbs and forced holding of the breath and other kinds of self-mortification are misuse of the body Misuse with reference to speech is indulgence in language that is insinuating, untrue, untimely, quarrelsome, unpleasant, incoherent, unhealthful, harsh etc The misuse with reference to the mind consists of giving way to fear grief, anger, greed, infatuation, self-conceit, envy, deluded thinking etc.

These should be corrected and the way of correcting the defects of the body and mind constitute medicine in general But those of the mind require the practice of a regimen of conduct, made up of mental and emotional discipline This is otherwise known as the good life (Sadvrtta) or 'Dharma', or righteous behaviour. The inclination for righteousness must be continually kept up by effort for there is a natural decline of that tendency in men from age to age. Ātreya says elsewhere, "In every succeeding age there is a fourth part of righteousness dwindling down, and similarly the qualities of things in the world and the life span of people too go down at the rate of one year for every hundredth part of the age". (Vimāna III, 24-25) Man must therefore be ever vigilant in countering this tendency and pursue the good life with all his strength, with all his mind and with all his soul. Ātreya described the good life as constituting the factors for happiness and long-life in this world and also for liberation of the spirit (Sūtra VIII 18).

Thus the good life is not only that which gives spiritual fulfilment and final liberation but also one which is fraught with good

in this life avoiding the ill-tempers of the mind which may even culminate in psychic diseases such as insanity, epilepsy and other diseases and make the body subsceptible to somatic disease also. The good life therefore from the points of view of happiness in this life as well as in the next, and final liberation, must be assiduously practised, for Āyurveda is the science in which the well being in both the worlds is established, as well as the means of final liberation of man, the aggregate being

हिताहितं सुखं दु.खमायुस्तस्य हिताहितम् ।
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥ च. सू. १, ४१

"That is named the Science of Life wherein are laid down the good and the bad life, the happy and the unhappy life, and what is wholesome and what unwholesome in relation to life, as also the measure of life"

चरकीयदर्शनविमर्शः।

इं हो विदितवेदितव्यानामविगताधिगन्तव्यानामनुष्ठितानुष्ठेयानां गुणदोषविवेचने सितच्छदानामिव नीरक्षीरविवेचनेऽधिकारवता तत्रभवता भावुकानामतिरोहितं यदायुर्वेदं स्वयमात्मानमुपवेदतामुपनिनीषुर्वैदिकतत्त्वदर्शनाधारभूतां दृढतरविज्ञानशिलां उपष्टम्भयंस्त्रिदोष-त्रिधातु-सिंहासनमधिरोहतीति, न सर्वासूपलभ्यमानास्वायुर्वेदसंहितासु दार्शनिकमौलसिद्धान्तोपलम्भो वरीवर्ति, केवलं चरकसुश्रुतयोः प्रसङ्गसङ्गता वाग्व्याहारा दार्शनिकविचारगुम्फिताः सूचका वाऽऽसाद्यन्ते किन्तु नात्र निरपेक्षसूक्ष्मेक्षिकयेक्षिते किमपि स्वतन्त्रमायुर्वेददर्शनमस्तीत्युपपादयितुं प्रभूयते।

कृतप्रयत्नैरप्यस्माभिरासाद्यमानेष्वास्तिकनास्तिकदर्शनेषु वर्तमानायुर्वेदसंहितोपनिबद्धं दर्शनमविकलं यथातथं न दृग्गोचरीक्रियते। ऋते च तत्त्वसंग्रहकृच्छान्तिरक्षितकमलशीलाभ्यां न केनापि कुत्राप्यायुर्वेददर्शनं पूर्वपक्षेऽपि निक्षिप्तं येन पुरा किल किमप्यायुर्वेददर्शनं बभूवेत्यप्यनुमीयेत। चरकचतुराननश्चक्रपाणिरपि "सर्वपारिषदमिदं शास्त्रं तेनायुर्वेदाविरुद्धवैशेषिकसांख्यादिदर्शनभेदेन विरुद्धार्थोऽभिधीयमानो न पूर्वापरविरोधमावहतीति" प्रतिपादयन्, यत्र तत्र विकीर्णानां विचाराणां सङ्कीर्णतां विशृङ्खलताञ्च दृढयति।

तत्र तावत्प्रसिद्धदर्शनशास्त्रीयसिद्धान्तैः समं चरकसंहिताप्रतिपादितानां सिद्धान्तानां समन्वयापादनाय संधायसंभाषाविधया तुलनात्मकदृष्टिविशिष्टः समीक्षारूपोऽयमारम्भः। यद्यपि चरकसंहिताया यत्र तत्र विभिन्नेष्वध्यायेषु प्रसङ्गसङ्गता इतस्ततो विप्रकीर्णा सङ्कीर्णा दार्शनिकविचारा उपलभ्यन्ते तथापि शारीरस्थानस्यादिमोऽध्यायः प्राधान्येन दार्शनिकसिद्धान्तप्रतिपादनपरः। तत्र द्वादशभिः श्लोकैरग्निवेशकृताः प्रश्नाः, चत्वारिंशदुत्तरेण शतेन च श्लोकानां भगवतः पुनर्वसोरुत्तराणि गुम्फितानि सन्ति। सौलभ्येन दार्शनिकसिद्धान्ता वाचकानां मतिमार्गगाः स्युरित्येतिहासिकसरणिमनुसृत्य विचाराञ्छृङ्खलयितुकामैरस्माभिः कृता संहिताक्रमोल्लंघना सता न विरसतामापादयिष्यतीत्यस्माकमाश्वासः।

स्वास्थ्यसंपादनशास्त्रेऽत्र चतुर्विधपुमर्थाधिकारी मनुजोऽधिक्रियत इत्यत्र न कापि विचिकित्सा। सुश्रुतसंहिताकृदप्येतदेवाह "अस्मिंस्तु शास्त्रे पञ्चमहाभूतशरीरिसमवायः पुरुष सोऽधिष्ठानं तस्मिन्क्रिया इति। सोऽयं पुरुषः चिकित्साया जीवन्नेवोऽधिक्रियते नाऽजीवन्। जीवितविरहिते त्वस्या आनर्थक्यादसम्भवाच्च"। अत एव "शरीरं नाम चेतनाधिष्ठानभूतं पञ्चमहाभूतविकारसमुदायात्मकं समयोगवाहि" (च. शा. ६-४) इत्यग्निवेशेन चेतनाधिष्ठितमेव शरीरं व्याख्यायि। चेतनाविष्ठितशरीरात्मकस्यास्य चिकित्साऽधिकृतपुरुषस्य पञ्चमहाभूतविकारविभागस्तु शारीरविचयनाम्नि शारीरस्थानस्य षष्ठेऽध्याये विस्तरेण निरूपितः, नाऽत्र लेखनीप्रचारणप्रयासो विधीयमान उचित स्यादिति विरम्यते।

पूर्वोक्तविचारप्रणालिकामनुसृत्यैव "कतिधा पुरुषो धीमन्" इत्येष प्रश्नो मूर्धन्यत्वेन च प्रथममुपन्यस्तः। स्वल्पाक्षरैरात्मतत्त्वप्रकटनपरस्य पुनर्वसुप्रदत्तस्य "खादयश्चेतनाषष्ठा धातवः पुरुषः स्मृतः। चेतनाधातुरप्येकः स्मृतः पुरुषसंज्ञकः॥" इत्येतस्योत्तरस्य च सङ्गतये पूर्वोक्तप्रणालिकानुसरणमेव शरणीकरणीयम्।

पुरा किल प्राच्यैर्महर्षिभिरात्मा पुरुष इत्यादय. शब्दा नैकार्थबोधकत्वेन प्रायो व्यवहृता दृश्यन्ते तथाऽत्रापि "खादयश्चेतनाषष्ठा धातव पुरुष स्मृतः" इति पुरुषशब्दो मनुष्यार्थो "चेतनाधातुरप्येक: स्मृत पुरुषसज्ञक:" इत्यनन्तरवाक्य आत्मार्थश्च व्यवहृतो दृश्यते। तथैव खादीनां चेतनायाश्च "धातव" इति धातुशब्देनाभिधानं तच्च प्राक्कालिकम्। पुरातनबौद्धसाहित्येऽपि तथैव धातुशब्दव्यवहारस्य षड्धातूना समुदाये मनुष्यत्वव्यवहारस्य च दर्शनात्। अत्र पुरुषशब्दस्य व्याचिख्यासया चक्रपाणिना "अयञ्च वैशेषिकदर्शनपरिगृहीतश्चिकित्साशास्त्रविषय. पुरुष:" इत्युक्तम्। यद्यपि वैशेषिकसूत्रे आत्मन पृथग्ज्ञानश्चोपात्तम् अत्र तु केवला चेतनैव, तेनात्र चेतनाशब्देनात्ममनसोरुभयोरपि ग्रहण विधेयमिति चक्रपाणेरभिप्रायो बोध्य:। यद्यपि चरके परत्र षड्धातुविस्ताररूपायास्तत्त्वाना चतुर्विंशते. परिगणनेपि चतुर्विंशतितत्त्वात्मक पुरुष इत्यस्माद्विचारात् षड्धातुसमुदाय: पुरुष इत्येष विचार प्राचीनतर प्रतिभाति। सुश्रुतेनाऽपि सूत्रस्थाने शारीरस्थाने च "पञ्चमहाभूतशरीरिसमवाय· पुरुष:" इत्येवं प्राचीनविचार उपन्यस्त·।

सृष्टिप्रक्रिया–"पुनश्च धातुभेदेन चतुर्विंशतिक· स्मृत.। मनो दशेन्द्रियाण्यर्था: प्रकृतिश्चाष्टधातुकी" ॥ इति मनोज्ञानेन्द्रियाणि कर्मेन्द्रियाण्यष्टधातुकी प्रकृतिश्चेत्युक्ता तत्त्वचतुर्विंशति षट्तत्त्वविस्ताररूपा। अत्र खादीनि बुद्धिरव्यक्तमहङ्कारस्तथाष्टम। भूतप्रकृतिरुद्दिष्टेति गगनानिलानलजलेला पञ्चभूतानि बुद्धिरव्यक्तमहङ्कारश्चेत्यष्टयात्वाऽऽत्मिका भूतप्रकृतिर्बोध्या। इय प्रकृतिश्चाष्टधातुकीत्युक्ति. साङ्ख्यानुसारिणी। तथा हि साङ्ख्या "मूलप्रकृतिरविकृतिर्महदाद्या प्रकृतिविकृतय: सप्त षोडशकश्च विकार:" इति चतुर्विंशतितत्त्वेषु षोडशविकारानष्टौप्रकृतीरिति कथयन्ति।

यद्यपि चरकेण महदादीना प्रकृतिविकृतित्वं शब्देनाम्नात तथापि "अव्यक्ताद् बुद्धिरुत्पन्ना बुद्धयाहमिति मन्यते। पर खादीन्यहङ्कारादुत्पद्यन्ते यथाक्रमम्" इति वचनादव्यक्तान्महदादीन्युत्पद्यन्ते। महदादिभ्यश्चाहङ्कारादय इत्यर्थतो महदादीना प्रकृतिविकृतित्वमनामन्त्रितमेवायातीति न तन्निरोद्धुं शक्यते, चरकसंहिताया कण्ठरवेण खादीनि बुद्धिरव्यक्तमहङ्कारस्तथाष्टम। भूतप्रकृतिरुद्दिष्टेति केवल प्रकृतित्वमेपामुक्तं न चैतेषा क्वापि विकृतित्वमाम्नातं तच्चोपपादयितु परं खादीन्यहङ्कारादुत्पद्यन्ते यथाक्रममित्यस्याहङ्कारादनन्तरं खादीनि स्थूलभूतान्युत्पद्यन्त इत्यर्थो बोध्य.। तथात्वे चाहङ्कारस्य खादीनामुपादानता निराक्रियेत। प्रकृतिरूपाण्यनादीनि खादीनि भूतानि, अहङ्कारानन्तरं चैतेषामुत्पत्तिश्चेतीम विरोध शमयितुमन्तराभूतैश्चतुर्भि. सहित सुसूक्ष्मैरित्युक्तानि सूक्ष्मभूतानि स्वीकर्तव्यानि, यान्यनुत्पत्तिमत्त्वेन प्रकृतिरूपाणि स्यु येभ्यश्च स्थूलभूतानामभिव्यक्तिरूपोत्पत्तिश्च सुसगता स्यात्। यदि च यथार्थोत्पत्तिर्महर्षेरभिमताऽभविष्यदेतानि विकृतित्वेनाप्यपठिष्यत् किन्तु न विकारेषु भूतानि पठितानि केवल प्रकृतित्वेनैवोक्तानि, अत· प्रकृतिरूपाणि सूक्ष्मभूतानि परमाणुतुल्यानीति समाधि। 'विकारजननीं मायामष्टरूपामजा ध्रुवाम्' इति श्रुतौ प्रोक्तेष्वष्टसु रूपेषु खादयश्चेतनाषष्ठा धातव पुरुष स्मृत इत्युक्ताना चेतनाषष्ठाना खादीना समावेशस्य सुसगतेश्च। व्यक्ततरगुणान्वाय्वादीश्चतुर इत्यत्रोत्पाद्यमानाना वाय्वादीना व्यक्ततरगुणत्वोक्तिरनुत्पाद्याना नित्यानामव्यक्तगुणता चार्थत प्राप्यत एव। एतेन अव्यक्तगुणानामेतेषा केनाप्युक्त तन्मात्रत्व परमाणुत्वं वा सुसगतं स्यात्, आचार्यवर्यश्रीगौडपादैरपि कारिकाभाष्ये तन्मात्राणा परमाणुत्वस्वीकृतेश्च। "भूमिरापोऽनलो वायु. खं मनो बुद्धिरेव च। अहङ्कार इतीय मे भिन्ना प्रकृतिरष्टधा" ॥ इति भगवद्गीतायाम्, "अव्यक्तकर्मजा बुद्धिरहङ्कारं प्रसूयते। आकाशञ्चाप्यहङ्कारादृयुर्गाशसमभव ॥ वायोस्तेजस्ततश्चाप अद्भ्योऽथ वसुधोद्गता। मूलाकृतयो ह्यष्टौ जगदेता-

स्ववस्थितम् ॥ " (म. भा १२२,४०-४१) इति महाभारते च प्रकृतौ पञ्चमहाभूतानि दृश्यन्ते ॥ साङ्ख्यै-रुक्तास्तन्मात्रा एव । ज्ञानेन्द्रियाण्यत. पञ्च पञ्च कर्मेन्द्रियाणि च । समनस्काश्च पदार्था विकारा इति संज्ञिता ॥ (च शा १-६४) इति महाभारते चरके च विषयपदेन चोक्ता. । " पृथिवी च पृथिवीमा॰त्रा चापश्चापोमात्रा" इति प्रश्नोपनिषदि गुणाश्च मात्राशब्देनोक्ताः । "मात्रास्पर्शास्तु कौन्तेय" इति भगवद्गीतासु विषया मात्राशब्देनोक्ता. स्यादेतदेव साङ्ख्यीयतन्मात्राप्रभवस्य स्थानमिति केषाञ्चिन्मतम् । यद्यपि चरकचतुराननश्चक्रपाणि खादीनि सूक्ष्मभूतखादीनि तन्मात्रशब्दाभिधेयानि इति व्याख्याति परमेतदैतिहासिकदृष्टिविधुरस्य चक्रपाणे. प्रमाद एव, तन्मात्रशब्दस्य साङ्ख्यैरेवोद्भवनात् । चरके तन्मात्राशब्दानुपलब्धेश्चेति कैश्चिदुक्तं तत्त्वापातरमणीयमिव विद्यते वेदान्तिभिर्यथा सृष्टिप्रक्रियायामनाम्नातान्यपि भूतसूक्ष्माणि संहारप्रक्रियाया लिङ्गशरीरप्रस्तावे " तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्त " इत्यादिना महताटोपेनोच्यन्ते तथैवात्र सृष्टिप्रक्रियायामनाम्नातान्यपि सूक्ष्मभूतानि संहारप्रक्रियाया लिङ्गशरीरप्रस्तावे "भूतैश्चतुर्भि सहित सुसूक्ष्मैर्मनोजवो देहमुपैति देहात्', " अतीन्द्रियैस्तैरतिसूक्ष्मभूतैरित्येवमात्मान देहाद्देहान्तरप्रापकाणि वीनधर्मिरूपाण्यतीन्द्रियाणि सूक्ष्मभूतान्युक्तानि । उत्पत्तिप्रस्तावेऽनिर्दिष्टान्यपि तान्यकामैरपि हठात्स्वीकर्तव्यानि, एतानि तन्मात्राशब्दाभिधेयार्हाणि न वेति नास्माकमाग्रह. । शब्दभेदस्वीकारेऽप्यर्थभेदापादनस्याशक्यत्वात् । केवलमिमानि सूक्ष्मभूतानि तन्मात्राणीव गुणरूपाणि गुणिरूपाणि वेति सुधीभिर्विवेचनीयम् ।

उपनिषत्सु सृष्टिप्रक्रियाया महत्तत्त्वमहंकारश्च नोपलभ्येते " तत्तेजोऽसृजत, तदपोऽसृजत " इत्येव छान्दोग्योपनिषदि, " आकाशाद्वायुर्वायोरग्निरग्नेरापोऽद्भ्य पृथिवीति " तैत्तिरीयोपनिषदि च पृथक्सृष्टिक्रमोऽवलोक्यते, ब्रह्मसूत्रकृता भगवता व्यासेन तु "तस्माद्वा एतस्मादात्मन आकाश आकाशाद्वायुर्वायोरग्निरग्नेरापोऽद्भ्य पृथिवीत्येष क्रमः स्वीकृत इति ब्रह्मसूत्रद्वितीयाध्यायतृतीयपादे विचारिते निश्चीयते । कठोपनिषदि " इन्द्रियेभ्य परा ह्यर्था अर्थेभ्यश्च परं मनः। मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्पर । महत. परमव्यक्तमव्यक्तात्पुरुष पर." इति मनोबुद्धिमहदव्यक्तानि, प्रश्नोपनिषदि च मनोबुद्ध्यहङ्कारचित्तान्याध्यात्मिकद्रव्यत्वेनोक्तानि तानि च सर्वाणि ब्रह्मणो जातानीति । यद्यपि ब्रह्मसूत्रकृद् "अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्न अविशेषात् " इत्यनेनाकाशात्प्राग्मनसो बुद्धेश्च सन्निवेशं निवारयति । महाभारते पुराणेषु चाव्यक्तबुद्ध्यहङ्कारविशिष्टा सृष्टिकल्पना च दृश्यते । सोऽयं क्रम एव ईश्वरकृष्णेन साङ्ख्यकारिकाया सुदृढं निरूपित, चरकोक्त सृष्टिक्रमो बहुधा साङ्ख्यकारिकामनुसरन्नपि क्वचिद्विभिन्नप्रस्थानीय इव भिद्यते । अत्र सात्त्विकादिभेदविशिष्टोऽहङ्कारश्चरके न पठ्यते इति कैश्चिदुक्तं तद्वाग्विलासमात्रमेव । त्रिविध खलु सत्त्वं शुद्धं राजस तामसमिति मनसस्त्रिगुणत्वस्य, तथा आत्मा च सगुण. गुणी, इत्येवमात्मनः सगुणत्वस्य शब्देन पठितत्वेन मध्यपातिनोर्बुद्ध्यहङ्कारयोरनाम्नातमपि त्रिगुणत्वं, कार्यगुणाना कारणगुणपूर्वकत्वनियमात् सिद्धमेव । तथा " सात्त्विक एकादशक प्रवर्तते वैकृतादहङ्कारात् । भूतादेस्तन्मात्रः स तामसस्तैजसादुभयम् " । तन्मात्राण्यविशेषास्तेभ्यो भूतानि पञ्च पञ्चभ्यः " इति साङ्ख्यैर्निरूपित मन सहिताना दशेन्द्रियाणामाहङ्कारिकत्वं तथा महाभूताना तन्मात्राभ्यो जायमानत्वञ्च चरके नास्ति । चरके तु पञ्चमहाभूतविकारसमुदायात्मकानीन्द्रियाणि स्वीक्रियन्ते । अर्थात्साङ्ख्यकारिकाकृन्मत इन्द्रियाणामाहङ्कारिकत्व, चरकसंहिताकृन्मते तु भौतिकत्वम् । शारीरकभाष्ये "यदि तावद्भौतिकानि करणानि", "अथ स्वभौतिकानि करणानि" इत्येवमुभयविधोल्लेखदर्शनादाचार्यस्य नान्यतरपक्षे पक्षपात इवाभाति । केवलं परवर्तिनो वेदान्तसारकृदादय सूक्ष्मभूतेभ्यो बुद्धेर्मनस इन्द्रियदशकस्य चोत्पत्तिं वर्णयन्ति ।

चेतनाधातुस्वरूपम्—"खादयश्चेतनाषष्ठा धातवः पुरुषः स्मृतः" इति "पृथिव्यापस्तेजो वायुराकाशं ब्रह्म चाव्यक्तम् इत्येवं षड्धातवः समुदिताः पुरुष इति संज्ञां लभन्ते, इति च षड्धात्वात्मकः पुरुष उक्तः। अत्र पञ्चभूतग्रहणेन शब्दादिविषयपञ्चकस्येन्द्रियदशकस्य च ग्रहणं कर्तव्यम्, तेषां भौतिकत्वात्। चेतनाशब्देनाऽवशिष्टानां मनोबुद्ध्यव्यक्ताहङ्काराणाञ्च ग्रहणं विधेयम्। 'मनो मनोऽर्थो बुद्धिरात्मा चेत्यध्यात्मद्रव्यगुणसंग्रहः" इत्युक्तेः। अत्र बुद्धिशब्देन हङ्कारोऽपि ग्रहीतव्यस्तस्य व्यावृत्तेरशक्यत्वात्। एतेन तत्त्वचतुर्विंशतिः परिगृहीताऽवगन्तव्या। "बुद्धीन्द्रियमनोऽर्थानां विद्याद्योगधरं परम्। चतुर्विंशतिको ह्येष राशिः पुरुषसंज्ञकः॥ पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः" इत्युक्ते। सोऽयं चेतनाधातुरध्यात्मद्रव्यसंग्रहे आत्मशब्देनोक्तः।

एष एव शरीरचैतन्ये हेतुरित्यायुर्वेदाऽऽचार्याणां निश्चयः। जगदुत्पत्तिकारणमव्यक्तं प्रकृतिश्चात्रात्मशब्देन गृह्यते इति चरकवचनानां समन्वयतो लभ्यते।

साङ्ख्यास्तु "त्रिगुणमविवेकि विषयः सामान्यमचेतनं प्रसवधर्मि। व्यक्तं तथा प्रधानं तद्विपरीतस्तथा च पुमान्", "न प्रकृतिर्न विकृतिः पुरुषः" इति त्रिगुणात्मिका जडा प्रकृतिं जगत्कारणत्वेन मन्यन्ते; प्रकृतिविकृतिभिन्नं पञ्चविंशमुदासीनं पुरुषञ्च। चरकस्तु "खादीनि बुद्धिरव्यक्तमहङ्कारस्तथाऽष्टमः। भूतप्रकृतिरुद्दिष्टा विकाराश्चैव षोडश॥ बुद्धीन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च। समनस्काश्च पञ्चार्था विकारा इति संज्ञिताः॥ इति क्षेत्रं समुद्दिष्टं सर्वमव्यक्तवर्जितम्" इति त्रयोविंशतितत्त्वात्मकं क्षेत्रं निर्दिश्य "अव्यक्तमस्य क्षेत्रस्य क्षेत्रज्ञमृषयो विदुः" इत्यव्यक्तस्य क्षेत्रज्ञतां "अव्यक्तमात्मा क्षेत्रज्ञः शाश्वतो विभुरव्ययः" इति क्षेत्रज्ञस्यात्मतां च निर्दिशति, इमं ग्रन्थं व्याचक्षाणश्चक्रपाणिः "अव्यक्तवर्जितमिति प्रकृत्युदासीनवर्जितमिति" विवृणोति। परं नैतद्व्याख्यानं वयं साधु मन्यामहे। साङ्ख्यैरिव चरकसंहिताकृद्भिर्न कुत्रापि प्रकृतिभिन्ना उदासीना बहवः पुरुषाः पुरुषेभ्यो भिन्ना एका च प्रकृतिराख्याता। पूर्वोक्तस्य खादयश्चेतनाषष्ठा इति वचनोपात्तस्य षड्धात्वात्मकपुरुषस्य तत्त्वविस्तरो हि पुनश्च धातुभेदेनेत्यादिना व्याख्यातः। व्याख्यातेष्वेषु चतुर्विंशतितत्त्वेषु चेतनाशब्दो न लभ्यते न चाव्यक्तं विहायेतरस्य कस्यापि चेतनायाः पर्यायत्वेन ग्रहणं कर्तुं शक्यते। तथा "अव्यक्तमात्मा क्षेत्रज्ञः" इत्यव्यक्तस्यात्मत्वं क्षेत्रज्ञत्वं निराकाङ्क्षत्वसिद्धये स्वयं ग्रन्थकृदेव व्याख्याति तस्माच्चेतनाशब्देनाव्यक्तमेव प्रतीतव्य इति प्रतिपत्तव्यम्। यदि अव्यक्तशब्देन साङ्ख्यसम्मता प्रकृतिः स्वीक्रियेत पञ्चविंशतितत्त्ववादिना साङ्ख्यानां निरीश्वरतेव चतुर्विंशतितत्त्ववादिनामायुर्वेदविदां निरात्मता निरीश्वरता महदापद्येत। सा च निरात्मवादनिराकरणपरस्य चरकस्य मते कथमिव सुसङ्गता स्यात्? भगवद्गीतासु "अव्यक्तोऽयमचिन्त्योऽयम्" इत्यात्मनि एवाऽव्यक्तशब्दः प्रयुक्तः। "अव्यक्तं ब्रह्म शाश्वतम्" इति महाभारते चाव्यक्तशब्देन ब्रह्म प्रोक्तम्। "तदव्यक्तमाह हि" इति सूत्रेण व्यासोऽपि ब्रह्माव्यक्तमाह। इत्थमत्राप्यव्यक्तशब्देन जगत्कारणब्रह्मणः स्वीकारेणानायासेनैव एकात्मवादः सिद्ध्येत्, यद्यपि "आत्मा एकः" इति प्रतिपदोक्ता श्रुतिश्चरके नोपलभ्यते तथाप्यात्मशब्दः पुरुषशब्दश्च सर्वत्रैकवचनविशिष्ट एव प्रयुक्त इति नोपेक्षितुं शक्यम्। "शाश्वतो विभुरव्ययः", "देही सर्वगतोऽप्यात्मा" इति "विभुत्वमत एवास्य यस्मात्सर्वगतो महान्", "सर्वयोनिगतं विद्यादेकयोनावपि स्थितम्" इत्यादिभिरात्मनो विभुत्वं, तथा "बुद्धिः स्मृतिरहङ्कारो लिङ्गानि परमात्मनः" इत्यनेन जीवात्मनः परमात्मशब्दवाच्यत्वञ्च दृश्यते। "स सर्वगः सर्वशरीरभृच्च स विश्वकर्मा स च विश्वरूपः। स चेतनाधातुरतीन्द्रियश्च स नित्ययुक् सानुशयः स एव॥" 'तत्र पूर्वं चेतनाधातुः सत्वकरणो गुणग्रहणाय प्रवर्तते स हि हेतुः, कारणं, निमित्तं, अक्षरं, कर्ता, मन्ता, वेदिता, बोद्धा, द्रष्टा, धाता, ब्रह्मा, विश्वकर्मा, विश्वरूपः,

पुरुष', प्रभवः, अव्यय', नित्यः, गुणी, ग्रहणं, प्रधान, अव्यक्तं, जीव, ज्ञ, पुद्गल, चेतनावान्, विभुः, भूतात्मा, इन्द्रियात्मा, अन्तरात्मा चेति। प्रलयात्यये सिसृक्षुर्भूतान्यक्षरभूतात्मा सत्त्वोपादानः पूर्वतरमाकाशं सृजते तत' क्रमेण व्यक्ततरगुणान्धातून्वाय्वादिकांश्चतुरस्तथा देहग्रहणेऽपि प्रवर्तमानः पूर्वतरमाकाशमेवोपादत्ते तत' क्रमेण व्यक्ततरगुणान्धातून्वाय्वादिकांश्चतुर ', एतस्मिन्सन्दर्भे य एव चेतनाधातु पञ्च भूतानि सृजति स एव देहं बिभर्तीति स्पष्टं जीवेश्वरयोरैक्यं दृश्यते। " निर्विकार परस्त्वात्मा सत्त्वभूतगुणेन्द्रियैः। चैतन्ये कारण नित्यो द्रष्टा पश्यति हि क्रियाः' इति च सत्त्वभूतगुणैः संयुक्तः परमात्मा एव जीवात्मेत्यनयोरैक्यञ्च स्पष्टमभिधीयते। सोऽयमखिलोप्यद्वैतवेदान्तसिद्धान्त', नाऽत्र स्वल्पोऽपि शङ्कातङ्क इत्थं सत्यपि परमार्थतोऽद्वैतेऽनुभूयमानं व्यावहारिकं द्वैतं किं कारणमित्यस्योत्तरमन्विष्यापि चरके नोपलभ्यते। उपनिषदश्च " द्वितीयाद्वै भयं भवति " "मृत्यो' स मृत्युमाप्नोति य इह नानेव पश्यति " इति द्वैत निन्दितुं प्रवृत्ता अपि द्वैतकारणकथन उदासीनाः। परवर्तिभि शङ्कराचार्यादिभिरेव द्वैतकारणसाम्राज्येऽविद्यादयोऽभिषिक्ता। " सत्त्वशरीरयोर्विशेषाद्विशेषोपलब्धिः, सत्त्व च जीव स्पृक्शरीरेणाभिसम्बध्नाति। नैक' कदाचिद्भूतात्मा लक्षणैरुपलभ्यते। विशेषोऽनुपलभ्यस्य तस्य नैकस्य विद्यते' इति सत्त्वविमुक्तस्य निर्विशेषता ससत्त्वस्य सविशेषता च प्रतिपादयता चरकेण जीवात्मपरमात्मनरुपाधिः सत्त्वशब्देन निर्दिष्ट उपलभ्यते, यद्यपि सत्त्वोपकरणो गुणग्रहणाय प्रवर्तते, सत्त्वोपादान पूर्वतरमाकाश सृजति इत्यादिषु पृथक्पृथगर्थबोधकत्वेन सत्त्वशब्द उपन्यस्तो दृश्यते, किन्तु केवल मनः पर्यायत्वस्वीकारेऽपि जगदुपादानरूपा गुणत्रयीच्छाविरहेऽपि स्वीकर्तव्या स्यात्। त्रिगुणात्मकस्य तस्य निर्विकारात्मविकृतित्वापादनस्याशक्यत्वात्, सगुणस्यैव सृष्ट्यादिस्वीकाराच्च। गुणात्मिकायाः प्रकृतेर्गुणेभ्यो भेदस्तु दुर्वचः। अतः अव्यक्तशब्देन सगुणात्मग्रहणमिव सप्रकृतिकात्मग्रहणमपि सहृदयानामनुद्वेगकृत्। गुणात्मिकाया प्रकृतेर्गुणेभ्यो भेदस्य दुर्वचस्त्वेन, अव्यक्तशब्देन सगुणात्मग्रहणपरायणैः सप्रकृतिकात्मग्रहणेनापि नोद्वेजितव्यम्। केवल ईश्वरकृष्णादिभिरिवैकप्रकृतिस्वीकारे नास्माकमाग्रह। आद्यान्साङ्ख्याननुसृत्य प्रतिपुरुषं पृथक्प्रकृतिस्वीकारेणैव निर्वाहात्। उक्तं च गुणरत्नसूरिणा षड्दर्शनसमुच्चयटीकाया मौलिक्यसांख्या हि आत्मानं आत्मान प्रति पृथक् प्रधान वदन्ति। इति चरकेण तु वेदान्तानामिव स्वस्य मोक्षार्थमप्रवृत्तत्वान्निर्विशेषात्मप्रपञ्चमकृत्वा "संयोगपुरुषस्येष्टो विशेषो वेदनाकृत', वेदना यत्र नियता विशेषस्तत्र तत्कृत " इति संयोगपुरुषस्य विशेष, सोऽय संयोगपुरुष एव कर्मपुरुष राशिपुरुष इति चोक्त.। " प्रभवो न ह्यनादित्वाद्विद्यते परमात्मनः। पुरुषो राशिसंज्ञस्तु मोहेच्छाद्वेषकर्मजः' इति राशिपुरुषस्य मोहेच्छाद्वेषकर्मजत्वं तस्य चानित्यत्वं " अनादि पुरुषो नित्यो विपरीतस्तु हेतुज " इति स्वयमेवोक्तम्। स च राशिपुरुष "बुद्धीन्द्रियमनोऽर्थानां विद्याद्योगधरं परम्। चतुर्विंशतिको ह्येष राशिः पुरुषसंज्ञकः" इति चतुर्विंशतितत्त्वात्मकश्चोक्त। एतस्य राशिपुरुषस्य साधनानि च " करणानि मनोबुद्धिर्बुद्धिकर्मेन्द्रियाणि च। कर्तुः संयोगजं कर्म ", " नैक प्रवर्तते कर्तुं भूतात्मा नाश्नुते फलम्। संयोगाद्वर्तते सर्वं तमृते नास्ति किंचन" इत्युक्तानि। आत्मन कर्तृत्वं भोक्तृत्वञ्च सत्त्वाधीनमिति पुरस्तात्प्रतिपादितमेव। मनोबुद्धिरिन्द्रियाणि चात्मन करणानि तैः संयोगे कर्तृत्व भोक्तृत्वस्य वियोगे च कर्तृत्वभोक्तृत्वविरहः। सत्यपीत्थंभावे करणविरहेऽपि नात्मनो ज्ञानविरह' ज्ञानस्यात्मगुणत्वात्। न चौपनिषदानामिवात्मा ज्ञानरूपः " चेतनावान्यतश्चात्मा "इति तस्य गुणवत्त्वोक्ति। आत्मनश्च द्रव्यत्वप्रतिज्ञायाश्च गुणवत्त्व एव सुसङ्गतेश्च " आत्मा च सगुणश्चेतश्चिन्त्यश्च हृदि संस्थितम् " इति सगुणत्वाभिधानाच्च। स च "सत्त्वभूतगुणेन्द्रियैश्चैतन्ये कारणं", अत एव सत्त्वादीनां ज्ञानकारणानां सर्वत्रासंभवात्सर्वगतेऽप्यात्मनि न सर्वत्र प्रदेशे ज्ञानसंभवः। तदुक्तम् "आत्मा ज्ञ करणैर्योगाज्ज्ञानं त्वस्य प्रवर्तते। करणानामवैमल्यादयोगाद्वा न वर्तते॥ पश्यतोऽपि यथाऽऽदर्शे संक्लिष्टे नास्ति दर्शनम्। तत्त्वं जले वा कलुषे चेतस्युपहते तथा॥ " इति, न चैतावताऽऽत्मनो ज्ञानाभाव आक्षेप्य'। " न चात्मा सत्स्विन्द्रियेषु ज्ञ', असत्सु

वा भवत्यज्ञः ।" "न कर्तुरिन्द्रियाभावात्कार्यज्ञानं प्रवर्तते । या क्रिया वर्तते भावैः सा विना तैर्न वर्तते ॥ जानन्नपि मृदोऽभावात्कुम्भकृन्न प्रवर्तते" इति क्रियाप्रवृत्तेरभाववचनाज्ज्ञानसत्तास्वीकाराच । शङ्कराचार्येणाप्युक्तं "इन्द्रियाभावादिष्वचेतनदशानता न चैतन्याऽभावादिति । यथा विषयाश्रयस्य प्रकाशस्य प्रकाश्याभावादनभिव्यक्तिर्न स्वरूपाऽभावात्तद्वत्" इति (ब्र सू २-१३-१८) इन्द्रियाणि च सङ्क्षिप्य मनः सङ्क्षिप्य चञ्चलम् । प्रविश्याध्यात्ममात्मज्ञः स्वे ज्ञाने पर्यवस्थितः॥ सर्वत्रावहितज्ञानः सर्वभावान्परीक्षते। निवृत्तेन्द्रियवाक्चेष्टः सुप्तः स्वप्नगतो यदा ॥ विषयान् सुखदुःखे च वेत्ति नाज्ञोऽप्यतः स्मृतः । नात्मज्ञानादृते चैकं ज्ञानं किञ्चित्प्रवर्तते॥ ज्ञः साक्षीत्युच्यते नाज्ञः सक्षी स्वात्मा यतः स्मृतः । सर्वे भावा हि सर्वेषां भूतानामात्मसाक्षिकाः ॥" इत्यनेन प्रमाणपुञ्जेन नित्यं स्वाभाविकश्चात्मनो ज्ञातृत्वं सोपाधिकञ्च कर्तृत्वं भोक्तृत्वमिति प्रतिपादितः सोऽयं वेदान्तानुसारी चरकसिद्धान्तो दृश्यते ।

"तस्माच्च विपर्यासात्सिद्धं साक्षित्वमस्य पुरुषस्य । कैवल्यं, माध्यस्थ्यं, द्रष्टृत्वमकर्तृभावश्च" इत्यनेनोक्तः साङ्ख्यानामिव चरकस्यापि पुरुषो ज्ञः । यद्यपि वैशेषिकैर्नैयायिकैस्तु "आत्मेन्द्रियार्थसन्निकर्षाद्यन्निष्पद्यते तदन्यद्" (वै सू. ३-१-१८) "इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गम्" (न्या. सू. १-१-१०) इति ज्ञानस्यात्मलिङ्गतास्वीकृतावपि भूतात्मविषयकश्चरकस्याभिप्रायस्तु साङ्ख्यवेदान्तानुगामीव विद्यते । वेदान्तिभिश्च "ज्ञोऽत एव" इत्यात्मनश्चैतन्यं स्पष्टीकृतम् । सत्यपि आत्मनोऽनादिनित्यत्वे सकलास्तिकदर्शनसम्मते नैयायिका वैशेषिकाश्चात्मनः कर्तृत्वं भोक्तृत्वमित्युभयं, साङ्ख्या योगिनश्च "पुरुषोऽस्ति भोक्तृभावात्" (सा का १७) 'द्रष्टृत्वमकर्तृभावश्च" (सा. का १९) इत्यकर्तृत्वेऽपि भोक्तृत्वं; वेदान्तिनश्च अकर्तृत्वमभोक्तृत्वञ्च वर्णयन्त, "कर्ता शास्त्रार्थवत्त्वात्" (ब्र. सू. २-३-३३) "यथा च तक्षोभयथा' (ब्र. सू. २-३-४०) इति सोपाधिकं कर्तृत्वं भोक्तृत्वञ्चेति पृथक् पृथक् स्वसिद्धान्तं प्रतिपादयन्ति। आत्मनः कर्तृत्वं चरकमतेऽपि करणाधीनमिति तूक्तमेव, तथैव ज्ञातृत्वमपि "न चात्मा सत्स्विन्द्रियेषु ज्ञः, असत्सु वा भवत्यज्ञः । न ह्यसत्त्वः कदाचिदात्मा । सत्त्वविशेषाच्चोपलभ्यते ज्ञानविशेषः" इत्यनेन करणाधीनमिवाभाति । बुद्ध्यात्मसंयोगादात्मनो ज्ञत्वमिति वैशेषिकाभिप्रायः । आत्मनः साक्षित्वं ज्ञत्वं मनोबुद्ध्यादिभिः संयोगात्कार्यज्ञानञ्चेत्येतत्सर्वं साङ्ख्याभिमतम् । तथा चोभयविधानि वचनानि परस्परविरुद्धाभिप्रायप्रतिपादकानीव दृश्यन्ते। सत्त्वात्मसंयोगोऽयमनादिर्मोक्षपर्यन्तः स्थायीति साङ्ख्यवेदान्तसिद्धान्तः । अत्र हि शङ्करवचनम् "यावदयमात्मा संसारी भवति यावदस्य सम्यग्दर्शनेन संसारित्वं न निवर्तते तावदस्य बुद्ध्या संयोगो न शाम्यतीति । (ब्र. सू २-३-३०) "नैकः प्रवर्तते कर्तुं भूतात्मा नाश्नुते फलम्' इति भूतात्मनः कर्तृत्वं भोक्तृत्वञ्च चरको निषेधति। अन्विष्यमाणाऽपि शङ्कराचार्यस्याऽविद्या चरके न दृष्टिपथमवतरति । केवलं साङ्ख्यानां प्रकृतिपुरुषसंयोग इव चरकस्यात्मनः सत्त्वादिभिः सह संयोगः सर्वव्यवहारनिर्वाहक इत्यभिप्रायः। कर्तृत्वभोक्तृत्वादिव्यवहारस्य जीवच्छरीरे विद्यमानत्वान्निष्प्रयोजनोऽयं केवलचेतनाधातुस्वरूपस्य पुरुषस्य स्वीकार इति लोकायतिकप्रवर्तितः शङ्कातङ्क इहापि प्रवर्तेत । लोकायतिका हि आत्म-पुनर्जन्मादिस्वीकारविमुखा बभूवुः । तेषां सिद्धान्ता सर्वदर्शनसङ्ग्रहे महाभारते च यथायथमुट्टङ्किता उपलभ्यन्ते, तथाहि—यदि प्राणयते वायुर्वायुरेव विचेष्टते । श्वसित्याभाषते चैव तस्माज्जीवो निरर्थकः॥ यदूष्मभावो ह्याग्नेयो वह्निना पच्यते यदि । अग्निर्जरयते चैतत्तस्माज्जीवो निरर्थकः ॥ जन्तोः प्रमीयमाणस्य जीवो नैवोपलभ्यते। वायुरेव जहात्येनमूष्मभावश्च नश्यति (म. शा १८४) इति। किन्तु समग्राणि आस्तिकदर्शनानि देहादिसङ्घातभिन्नमात्मानं सत्यापयितुं प्रवर्तमानान्युपलभ्यन्ते । तथा च शङ्कराचार्यः "प्राणचेष्टाचैतन्यस्मृत्यादयश्चात्मधर्मत्वेनाभिमता आत्मवादिनां तेऽप्यन्तरेव देह उपलभ्यमाना बहिश्चानुपलभ्यमाना असिद्धे देहव्यतिरिक्ते धर्मिणि देहधर्मा एव भवितुमर्हन्ति । तस्मादव्यतिरेको देहादात्मन इति। एवं प्राप्ते ब्रूमः— यदि देहभावे भावाद्देहधर्मत्वमात्मधर्माणां मन्येत ये हि देहधर्मा रूपादयस्ते यावद्देहं भवन्ति प्राणचेष्टादयस्तु

सत्यपि देहे मृतावस्थायां न भवन्ति। न हि भूतचतुष्टयव्यतिरेकेण लोकायतिकः किञ्चित्तत्त्वं प्रत्येति। यदनुभवनं भूतभौतिकानां तच्चैतन्यमिति चेत्तर्हि विषयत्वात्तेषां न तद्धर्मत्वमश्नुवीत स्वात्मनि क्रियाविरोधात्। विषयीक्रियन्ते तु बाह्याध्यात्मिकानि भूतभौतिकानि चैतन्येन। अतश्च यथैवास्या भूतभौतिकविषयाया उपलब्धेर्भावोऽभ्युपगम्यते, एवं व्यतिरेकोऽप्यस्यास्तेभ्योऽभ्युपगन्तव्यः। उपलब्धिस्वरूप एव च न आत्मा इत्यात्मनो देहव्यतिरिक्तत्वम्। अपि च सत्सु प्रदीपादिषूपकरणेषूपलब्धिर्भवत्यसत्सु न भवति न चैतावता प्रदीपादिधर्म एवोपलब्धिर्भवति। एवं सति देह उपलब्धिर्भवति, असति च न भवतीति न देहधर्मो भवितुमर्हति; तस्मादनवद्यं देहव्यतिरिक्तस्यात्मनोऽस्तित्वम्।' (ब्र सू ३–३–५३–५४)। चरकेणाप्यनात्मवादखण्डने प्रचुरं पुरुषायितम्। तथा हि-भास्तमः सत्यमनृतं वेदाः कर्म शुभाशुभम्। न स्युः कर्ता च बोद्धा च पुरुषो न भवेद्यदि॥ नाश्रयो न सुखं नार्तिर्न गतिर्नागतिर्न वाक्। न विज्ञानं न शास्त्राणि न जन्म मरणं न च॥ न बन्धो न च मोक्षः स्यात् पुरुषो न भवेद्यदि। कारणं पुरुषस्तस्मात्कारणज्ञैरुदाहृतः॥ न चेत्कारणमात्मा स्याद्भादयः स्युरहेतुकाः। न चैषु संभवेज्ज्ञानं न च तैः स्यात्प्रयोजनम्॥ कृतं मृद्दण्डचक्रैश्च कुम्भकारादृते घटम्। कृतं मृत्तृणकाष्ठैश्च गृहकाराद्विना गृहम्॥ यो वदेत्स वदेद्देहं संभूय करणैः कृतम्। विना कर्तारमज्ञानाद्युक्त्यागमबहिष्कृतः॥ कारणं पुरुषः सर्वैः प्रमाणैरुपलभ्यते। येभ्यः प्रमेयं सर्वेभ्य आगमेभ्यः प्रमीयते॥ न ते तत्सदृशास्त्वन्ये पारम्पर्यसमुत्थिताः। सारूप्याद्ये त एवेति निर्दिश्यन्ते नवा नवाः॥ भावास्तेषां समुदयो निरीशः सत्त्वसंज्ञकः। कर्ता भोक्ता न स पुमानिति केचिद् व्यवस्यता॥' इति लोकायतिकमतस्य बौद्धमतस्य च सङ्क्षेपं निर्दिश्य खण्डनप्रवृत्तश्चरक आह "तेषामन्यैः कृतस्यान्ये भावा भावैर्नवाः फलम्। भुञ्जते सदृशाः प्राप्तं यैरात्मा नोपदिश्यते॥ करणान्यन्यतादृष्टा कर्तुः कर्ता स एव तु। कर्ता हि करणैर्युक्तः कारणं सर्वकर्मणाम्॥ निमेषकालाद्भावानां कालः शीघ्रतरोऽत्यये। भग्नानां न पुनर्भावः कृतं नान्यमुपैति च॥ मतं तत्त्वविदामेतद्यस्मात्तस्मात्स कारणम्। क्रियोपभोगे भूतानां नित्यः पुरुषसंज्ञकः॥ अहङ्कारः फलं कर्म देहान्तरगतिः स्मृतिः। विद्यते सति भूतानां कारणे देहमन्तरा॥ आदिर्नास्त्यात्मनः क्षेत्रपारम्पर्यमनादिकम्" इति।

न केवलो भूतात्मा कर्ता भोक्ता किन्तु स संयोगात्कर्ता भोक्ता च भवति। सविशेषश्चासौ लक्षणैरुपलब्धुं शक्यः। 'व्यक्तमैन्द्रियकं चैव गृह्यते तद्यदिन्द्रियैः अतोऽन्यत्पुनरव्यक्तं लिङ्गग्राह्यमतीन्द्रियम्॥" इत्यव्यक्तस्यातीन्द्रियस्याप्यात्मनो न केवलमागमग्राह्यत्वं किन्त्वनुमानग्राह्यत्वञ्चोक्तम्। अनुमानसिद्धये लिङ्गानि चोक्तानि—"प्राणापानौ निमेषाद्या जीवनं मनसो गतिः। इन्द्रियान्तरसञ्चारः प्रेरणं धारणञ्च यत्॥ देशान्तरगतिः स्वप्ने पञ्चत्वग्रहणं तथा। दृष्टस्य दक्षिणेनाक्ष्णा सव्येनावगमस्तथा॥ इच्छा द्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः। बुद्धिः स्मृतिरहङ्कारो लिङ्गान्येतानि जीवतः॥ न मृतस्याऽऽत्मलिङ्गानि तस्मादाहुर्महर्षयः। शरीरं हि गते तस्मिन् शून्यागारमचेतनम्। पञ्चभूतावशेषत्वात्पञ्चत्वगतमुच्यते॥" इति। एतानि लक्षणानि सजीवत्वं शरीरस्य सूचयन्ति। उपनिषदा "उष्ण एव जीविष्यञ्शीतो मरिष्यन्" तदनुसारिणा ब्रह्मसूत्रकृता "अस्यैव चोपपत्तेरेष ऊष्मा" इत्युदाहृतमागोपालबालं व्यवहियमाणं शरीरस्य सजीवत्वप्रतिपादकमुष्णत्वमायुर्वेदविदा चार्येणापि सता चरकेणात्र नाम्नातमिति महदाश्चर्यावहम्।

चरको वेदान्तप्रक्रियामाश्रित्य भूतात्मानं न्यायवैशेषिकप्रक्रियाञ्चाश्रित्य राशिपुरुषमतिष्ठिपत्। तत्रापि राशिपुरुषलक्षणान्युपाददानो "लिङ्गानि परमात्मनः" इति राशिपुरुषविषयेऽपि परमात्मशब्दं प्रयुञ्जानोऽनयोरभेदं व्यनक्तीति समाधेयम्। "प्राणापानौ" इत्यादिना यानि लक्षणान्युक्तानि तानि "प्राणाऽपाननिमेषोन्मेषजीवनमनोगतीन्द्रियान्तरविकाराः सुखदुःखेच्छाद्वेषप्रयत्नाश्चाऽऽत्मनो लिङ्गानि" (वै. सू. ३–२–४)

इति वैशेषिके दृश्यन्ते । केवलमत्र प्रेरणं धारणञ्च न लभ्येते । चरकेण सूत्रोक्त उन्मेष आद्यशब्देन गृहीत. । इन्द्रियान्तरविकारस्य स्थान इन्द्रियान्तरसंचारश्च कृतः चेतनाबुद्धिश्चोक्ते । चेतनाशब्देन बुद्धेर्गतार्थत्वात्पुनरुक्तिर्मा प्रसज्येतेति टीकाकृद्भि –" यद्यपि बुद्धिशब्देन चेतनाधृतिस्मृत्यहङ्कारा. प्राप्यन्त एव बुद्धिप्रकारत्वेन तथापि पृथक् पृथगर्थगमकत्वेन पुनः पृथगुपात्ता: । तथाहि चेतना गुणत्वेनाचेतनखादिभूतातिरिक्तधर्मेणाऽऽत्मानं गमयति । बुद्धिस्तूहापोहयोरेक कारणं गमयत्यात्मानम् । इति समाहितम् ।

न्यायसूत्रकृत्तु, बुद्धिपर्यायं ज्ञानं सुखदुःखादिभिः सह "इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गम्" (न्या. सू. १–१–१०) इत्यात्मलिङ्गत्वेन ग्राहयति । स्मरणं त्वात्मनो ज्ञस्वाभाव्यात्" (न्या सू. ३–२–४१) इति स्मृतिञ्चात्मलिङ्गत्वेन निर्दिश्यापि लिङ्गपरिगणनप्रस्तावे तस्या बुद्ध्या गतार्थता ज्ञापयति ।

"अहमिति प्रत्यगात्मनि भावात्परत्राऽभावादर्थान्तरप्रत्यक्षः' (वै सू. ३–२–१४) इति वैशेषिकैरर्थतोऽहङ्कारस्यात्मलिङ्गतोक्ता । "प्रेरणं धारणञ्च प्रयत्नभेदः" (न्या. सू. ३–५–३९) "परतन्त्राणि भूतेन्द्रियमनांसि धारणप्रेरणव्यूहनक्रियासु प्रयत्नवशात्प्रवर्तन्ते" (न्या. सू. ३–२–४०) इति वात्स्यायन आह । स्वप्ने देशान्तरसञ्चार पञ्चत्वग्रहणं च चरकेणाऽधिके उक्ते । तत्रापि स्वप्ने देशान्तरसञ्चारः—तद्यथा महामत्स्य उभे कूले अनुसञ्चरति पूर्वञ्चापरञ्चैवमेवायं पुरुष एतावुभावन्तावनुसञ्चरति स्वप्नान्तञ्च बुद्धान्तञ्च । (बृह. ४–३–१८) इति श्रुतिमूलक स्यात् । "दृष्टस्य दक्षिणेनाक्ष्णा सव्येनावगमस्तथा" इत्युक्त लिङ्ग तु गौतमेन सव्यदृष्टस्येतरेण प्रत्यभिज्ञानात् (न्या. सू. ३–१–७) इति देहव्यतिरिक्तात्मसाधकत्वेनोपात्तम् । प्राणापानौ श्वासोच्छ्वासरूपौ तौ च निमेषोन्मेषौ च प्रत्यक्षा । तेषा प्रयत्ने समावेश उचित, नात्र पृथग्गणनार्हा. ।

"प्राणोदानसमानाख्यव्यानापानै स पञ्चधा" (च चि. २८) इत्यन्यत्र स्वयं पञ्चधाऽभिहितोऽपि वायुरत्र वैशेषिकैरिव प्राणापानात्मा द्विविध एवाङ्गीकृत । उपस्कारकृच्छङ्करमिश्रो जीवनपदेन लक्षणया जीवनकार्यं वृद्धिक्षतभग्नसंरोहणादि लक्षयतीत्याह । एतस्यापि प्रयत्ने समावेश उचित ।

वेदान्तिनामात्मा निर्विशेषचैतन्यात्मा उपलब्धिरूपोऽकर्ताऽभोक्ता । साङ्ख्यानामकर्ता सन्नपि भोक्ता, न्यायवैशेषिकाना कर्ता भोक्ता ज्ञाता चेति पुरस्तात्प्रतिपादितमेव । तत्र नैयायिकैर्ज्ञानेन ज्ञातृत्वं, सुखदुःखाभ्या भोक्तृत्वमिच्छाद्वेषादिभिश्चात्मनः कर्तृत्वमुपपादितम् । जीवच्छरीरात्कृते चाचेतनशरीरेन्द्रियमनःकार्याणा परिहारे यदवशिष्यते, यच्चानुभवन्नपि मनुजो विवेक्तु न शक्नोति तदात्मलिङ्गत्वेन न्यायसूत्रकृतोपात्तम् । न च न्यायवैशेषिकसमये लक्षणैरनुपलभ्य आत्मा विद्यते अतस्तन्मते लक्षणैरनुमानप्रमाणेनैवात्मसिद्धि. सुतरा सङ्गच्छते । चरकेण तु लक्षणैरनुपलभ्यो भूतात्माऽभ्युपगम्यते । पुनः कोऽसौ यो लक्षणैरुपलभ्य उक्त ? न च स राशिपुरुष इति वक्तु पार्यते तस्य मनइन्द्रियादीना राशिरूपत्वात् । उक्तानि लिङ्गानि त्विन्द्रियविरहितस्यैव सम्भवन्ति अतोऽध्यात्मद्रव्यसङ्ग्रहोक्तश्चतुस्तत्त्वात्मकश्चेतनाधातुश्चरकस्य लक्ष्यभूत इति संभावनीयम् ।

चरकेणान्यत्र "उत्साहोच्छ्वासनिःश्वासचेष्टा धातुगति समा" इति (च. सू. १८-४९) उच्छ्वासनिःश्वासौ वायो कर्मत्वेनोक्तौ । इह पुनरात्मलिङ्गत्वेन, तथा मनसो गतिरिहात्मलिङ्गत्वेनोक्ता साऽन्यत्र "नियन्ता प्रणेता च मनस" (च सू. १२–८) इति वाय्वधीनतयोक्ता ।

न केवल शारीरक्रिया अपि तु मानसक्रिया अपि वातपित्तकफाधीना इत्युक्तं सत्त्वावजयश्च चिकित्साङ्गत्वेनोक्त, इत्येष प्रमादो वैशेषिकानुसरणेनैव जात इत्यनुमेयम् "इन्द्रियान्तरविकारः'

"दृष्टस्य दक्षिणेनाक्ष्णा सव्येनाक्ष्णा परिग्रह" इत्यनयोः शरीरव्यतिरेकेणात्मप्रतिपादकलिङ्गत्वेन न्यायसूत्रकृदुक्तिश्चरकस्य केवलात्मलिङ्गत्वप्रतिपादकोक्तेर्बलीयसीवाभाति ।

अन्तःकरणम्—भगवान्पुनर्वसुः "करणानि मनोबुद्धिर्बुद्धिकर्मेन्द्रियाणि च" (च शा. १-५६) इति श्रोत्रत्वक्चक्षूरसनघ्राणानि वाक्पाणिपादपायूपस्थानि मनोबुद्धिश्च आत्मनो द्वादश करणानि कण्ठरवेण परिगणयाञ्चकार, त्रयोदशोऽहङ्कारश्चात्र चकारानुकृष्यं । साङ्ख्यैरपि "करणं त्रयोदशविधमिति, इन्द्रियाण्येकादश बुद्धिरहङ्कारश्चेति त्रयोदश करणानि परिगणितानि, तत्र श्रोत्रत्वक्चक्षूरसनघ्राणाख्यानि बुद्धीन्द्रियाणि, वाक्पाणिपादपायूपस्थाख्यानि कर्मेन्द्रियाणि, उभयात्मकञ्च मन; तत्रापि "अन्त.करणं त्रिविधं दशधावाह्यम्" इति बुद्धिकर्मेन्द्रियाणा दशाना बाह्यकरणत्वं, मनोबुद्धयहङ्काराणां त्रयाणामन्त करणत्वं च सङ्ख्यातम् । चरकमते तु बुद्धिमनसोरेवान्त करणत्वं न त्वहङ्कारस्य करणसङ्ख्याङ्कत्वचयि एतस्य करणत्वेनापरिगणितत्वादिति केचित्तन्न विचारचारु "बुद्ध्याहमिति मन्यते" इत्यहङ्क्रिया शब्देनोपात्ता तस्या करणस्याहङ्कारस्य वाह्यकरणतापादनमिवावाह्यकरणतापलपनं च दु शकम् । उक्तञ्च–सत्त्वपदेनान्त·करणत्रय मनोऽहङ्कारबुद्धयो लक्ष्यन्ते (चरकप्रदीपिका) शरीराभ्यन्तर्वर्तित्वादन्तः-करणम् (वाचस्पति) । एतस्यान्त करणस्य स्वरूप-कार्य-प्रतिपादनपरा विविधा विचारा दार्शनिकपौराणिकग्रन्थेषु इतस्ततः सन्दब्धा उपलभ्यन्ते परं न तेऽत्रासङ्गतेर्ग्रन्थगौरवभयाच्च प्रपञ्चनार्हाः, केवलमत्र सामञ्जस्यमुपलक्ष्य चरकवचांसि विचाराय प्रस्तूयन्ते ।

देहादिभिन्नात्मतत्त्वविषयविनिर्णये चरकस्यापि न्यायाद्यास्तिकदर्शनानामिव सध्रङ्पन्थाः । सत्या बुद्ध्यहङ्कारस्मृतिभि. समानाया मनस आत्मलिङ्गताया किमिति अन्त करणतावैशिष्ट्यमिष्यत इत्यत्र साम्प्रतिकमनोवैज्ञानिकसरणिमनुसरन् न्यायसूत्रकृद्भगवानक्षपाद 'न, आत्मप्रतिपत्तिहेतूना मनसि सभवात् (न्या. सू ३-१-१६) "दर्शनस्पर्शनाभ्यामेकार्थग्रहणात्" इत्येवमादीनामात्मप्रतिपादकानां हेतूनां मनसि संभव, यतो मनो हि सर्वविषयमिति तस्मान्न शरीरेन्द्रियमनोबुद्धिसघातव्यतिरिक्त आत्मेति" पूर्वपक्षय्य "ज्ञातुर्ज्ञानसाधनोपपत्तेः संज्ञाभेदमात्रम्" (न्या सू. ३-१-१७) ज्ञातुः खलु ज्ञानसाधनान्युपपद्यन्ते चक्षुषा पश्यति, घ्राणेन जिघ्रति, स्पर्शनेन स्पृशति, एवं मन्तु सर्वविषयस्य मतिसाधनमन्तःकरणभूत सर्वविषय विद्यते येनाय मन्यत इति, एवं सति ज्ञातर्यात्मसंज्ञा न मृष्यते मन संज्ञाऽभ्यनुज्ञायते, मनसि च मन संज्ञा न मृष्यते मतिसाधनसज्ञा च मृष्यते, तदिदं सज्ञाभेदमात्रं नार्थे विवाद इति" (वात्स्या) इति मनसोऽन्तःकरणता साधयति । एवं ब्रह्मसूत्रकृद्भगवान्व्यासोऽपि तक्षदृष्टान्तेनाशरीरतत्त्वविचारे मनसः करणत्वमुपपादयति, "यथा च तक्षोभयथा" (ब्र सू २-३-४०) तक्षा हि विशिष्टेषु तक्षणादिव्यापारेष्वपेक्ष्यैव प्रतिनियतानि करणानि वास्यादीनि कर्ता भवति, स्वशरीरेण त्वकर्तैव, एवमयमात्मा सर्वव्यापारेष्वपेक्ष्यैव मनआदीनि करणानि कर्ता भवति ।" इति । प्रत्यक्षागोचरमतीन्द्रियं मन' केवलमनुमानेन सिषाधयिषुरात्रेयो लिङ्गमाह "लक्षण मनसो ज्ञानस्याभावो भाव एव च । सति ह्यात्मेन्द्रियार्थाना सन्निकर्षे न वर्तते । वैवृत्यान्मनसो ज्ञान सान्निध्यात्तच्च वर्तते ॥' (च शा. १) इति । यदा युगपदिन्द्रियार्था इन्द्रियै सयुज्यन्ते तदा क्वचिदिन्द्रियार्थेन ज्ञान भवति क्वचिच्च न भवतीति दृष्टं तेनेमौ ज्ञानभावाभावौ सत्यप्यात्मेन्द्रियार्थसन्निकर्षे किमपि ज्ञानकारणान्तरं दर्शयतः, यच्च तत्कारणान्तर तन्मन इति । तथा च तस्य वृत्त्यन्तरव्यासक्तत्वेऽसंयुक्तत्वे वा ज्ञानं न जायते, जायते च संयुक्तत्व एव । उक्तञ्च "आत्मेन्द्रियार्थसन्निकर्षे ज्ञानस्याभावो भावश्च मनसो लिङ्गम्" (वै. सू ३-२-१) "युगपज्ज्ञानानुत्पत्तिर्मनसो लिङ्गम् (न्या सू १-१-१६) "युगपच्च खलु घ्राणादीना गन्धादीना च सन्निकर्षेषु सत्सु युगपद् भानानि नोत्पद्यन्ते तेनानुमीयतेऽस्ति तत्तदिन्द्रियसंयोगि सहकारि निमित्तान्तरमव्यापि यस्याऽसन्निधे-

नोत्पद्यते ज्ञानं सन्निधेश्चोत्पद्यते'' इति (वात्स्यायन)। चरकेणापि "तत्रात्मप्रत्यक्षाः सुखदुःखेच्छाद्वेषादयः (च. वि. ८-३९) इति वदता सुखदु.खेच्छाद्वेषादीना मनोगोचरता प्रतिपादिता, रूपादिभ्यश्च विषयान्तरं सुखादयः, चक्षुरादिभि. सुखादयो न गृह्यन्त इति करणान्तरेण भवितव्यं यच्च सुखाद्युपलब्धौ करणं तच्च मन इति सिद्धम्। एतच्चात्मेन्द्रियमनोऽर्थसन्निकर्षात्तु सुखदु ख इति वैशेषिकवचनाविरुद्धम्।

तच्च, मन एकमुतानेकमिति न शङ्कालेशावसर "अणुत्वमथ चैकत्वं द्वौ गुणौ मनस स्मृतौ' (च. शा. १-१९) इति सिद्धान्त प्रतिष्ठापयिषुराचार्यः पूर्वपक्ष निराकुर्वन्नाह "स्वार्थेन्द्रियार्थसङ्कल्पव्यभिचरणाच्चानेकमेकस्मिन्पुरुषे सत्त्वं सत्त्वगुणयोगाच्च। न चानेकत्वं न ह्येककालमनेकेषु प्रवर्तते तस्मान्नैककाला सर्वेन्द्रियप्रवृत्ति" (च. सू. ८-५) तथाहि-एकमेव मनो यदा धर्मं चिन्तयेत्तदा धर्मचिन्तकं यदा कामं चिन्तयेत्तदा कामचिन्तकमित्येव स्वार्थचिन्त्यादिव्यभिचरणे, यदा रूपं गृह्णाति तदा रूपग्राहकं, यदा गन्ध गृह्णाति तदा गन्धग्राहकमितीन्द्रियार्थव्यभिचरणे, कदाचिन्ममेदमुपकारकमिति गुणकल्पकं, कदाचिन्ममेदमपकारकमिति दोषकल्पकमिति सङ्कल्पव्यभिचरणे तथा यदा क्रोधादिमद्भवति तदा रजोगुण यदाऽज्ञानभयादिमद्भवति तदा तमोगुणं यदा सत्यशौचादिमद्भवति तदा सत्त्वगुणमिति गुणव्यभिचरणेऽभिन्नमपिभिन्नमिव व्यपदिश्यते तदुक्त "यद्गुण चाभीक्ष्णं पुरुषमनुवर्तते सत्त्वं तत्सत्त्वमेवोपदिशन्ति बाहुल्यानुशयात्" (च. सू.८-६) नानाविधानि खलु सत्त्वानि, तानि सर्वाणि एकपुरुषे भवन्ति न च भवन्त्येककालं, एकं तु प्रायोवृत्त्याह (च शा ३-१३) देवदत्त-यज्ञदत्त विष्णुमित्रेषु शरीरेष्वनेकं मन एककालं युगपदनेकेषु रूपादिज्ञानेषु प्रवर्तमानं दृश्यते तथैव यद्येकस्मिन्पुरुषे वहूनि मनासि स्युस्तान्यपि युगपद्रूपादिज्ञाने प्रवर्तेरन्, न तु तथा, न च दीर्घशष्कुलीभक्षणादौ युगपत्पञ्चज्ञानोत्पत्तिप्रतीतिरिति वाच्यम्, अलातचक्रदर्शनवद्युगपदुत्पलपत्रशतव्यक्तिभेदज्ञान वद्भ्रान्तिरेव सेति। एव मनसो विभुत्वे सर्वदा युगपत्सर्वेन्द्रियै सह संयोगसत्त्वे युगपद्रूपादीना सर्वेषा ज्ञानं स्यात्, न च भवति तस्मादेकमणु च मनः, तदुक्त "ज्ञानायौगपद्यादेकं मन. (न्या सू. ३-२-५८)" प्रयत्ना यौगपद्याज्ज्ञानायौगपद्याच्चैक मन " (वै सू. ३-२-३) " तदभावादणु मन ' (वै. सू (७-१-२३) "यथोक्तहेतुत्वाच्चाणु" (न्या. सू. ३-२-६१) इति। यद्यप्येतावता ध्यानात्मक (Attentive) मन. सिद्ध्यति, भगवता शङ्कराचार्येणापि भगवद्गीताभाष्ये (२-४४) समाधिरन्त.करणमित्युक्तं तथात्वे च न भेदन मन-स्वीकारावश्यं तथापि सुखदुःखादिकरणत्वान्यथानुपपत्त्या मनस पार्थक्येन परिगणनं सम्प्रदायशुद्धमिति न विस्मरणीयम्।

"अन्यत्रमना अभूवं नादर्शम्, अन्यत्रमना अभूवं नाश्रौषम्। मनसा ह्येव पश्यति मनसा शृणोति" इति मन करणताप्रतिपादनप्रवृत्ता श्रुति "काम. सङ्कल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव" इति सङ्कल्पादिभि. सम कामं धियञ्च मनोधर्मत्वेन प्रत्यपीपदत्। पर्यजीगणच्चरकस्तु न्यायवैशेषिकमतमनुवदन्नात्मलिङ्गत्वेन त एव इच्छाबुद्धी। इत्थमुपलभ्यमानेऽपि मनोधर्मविषयकाभिप्रायभेदे, औपनिषदाना तदनन्तरवर्तिनाञ्च न सर्वथा मनस आत्मकरणताऽभिप्रायो भिद्यते। "इन्द्रियेभ्य. परा ह्यर्था अर्थेभ्यश्च परं मनः। मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः" इति कठोपनिषदि मनोबुद्धिश्चेति द्वय "मनश्च मन्तव्यञ्च बुद्धिश्च बोद्धव्यञ्चाहंकारश्चाहंकर्तव्यञ्च चित्तञ्च चेतयितव्यञ्चेति' प्रश्नोपनिषदि मनोबुद्धिरहङ्कारश्चित्तं चेति चतुष्टयमन्त करणत्वेनोपात्तम्। साङ्ख्यैश्चरकानुयायिभिश्च मनोबुद्धिरहङ्कारश्चेति त्रिधान्तःकरणमुक्तमिति तु पुरस्तादेवावोचाम। साङ्ख्यास्तु "मन सङ्कल्पकम्' इति मनोलक्षणम्, "अध्यवसायो बुद्धिर्धर्मो ज्ञानं विराग ऐश्वर्यं, सात्त्विकमेतद्रूप तामसमस्माद्विपर्यस्तम्" इति बुद्धिलक्षणम्; "अभिमानोऽहङ्कारः" इत्यहङ्कारलक्षणमुक्त्वा,

"युगपच्चतुष्टयमस्य हि वृत्ति क्रमशश्च तस्य निर्दिष्टा, दृष्टः" इति प्रत्यक्षविषये तेषा त्रयाणा युगपत्क्रमशश्च प्रवृत्ति जगु । "वृत्तयः पञ्चतय क्लिष्टाऽक्लिष्टाः' (यो. सू १–५) "प्रमाणविपर्ययविकल्पनिद्रास्मृतय" (यो सू. १–६) इति पातञ्जला. पञ्चधा चित्तवृत्तिमभिदधु । वेदान्तिभिस्तु "मनोबुद्धिश्चित्तमहङ्कार." चेत्यन्त करणचतुष्टयमुररीकृतं परं भगवत शङ्कराचार्यस्य नात्र सङ्ख्यामभिलक्ष्य कोऽप्यभिनिवेश इति। तच्चात्मन उपाधिभूतमन्तःकरणं मनो बुद्धिर्विज्ञान चित्तमितिचानेकधा तत्र तत्राभिलप्यते। क्वचिच्च वृत्तिविभागेन संशयादिवृत्तिकं मन इत्युच्यते निश्चयादिवृत्तिक बुद्धिरिति । इत्युत्क्रान्त्यधिकरणस्थभाष्यादनुमीयते। वेदान्तसारकृच्च चित्त मनसि, अहङ्कारञ्च बुद्धाववरुद्धय "पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् । अपञ्चीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम्" इति साम्प्रदायिकवचनाद्वैध्यमन्त करणद्वय साधयाम्बभूव । भगवता चरकेणापि त्रिधान्तःकरणमुक्तमित्युक्त प्राक् । चिन्त्यं विचार्यमूह्यञ्च ध्येय सङ्कल्प्यमेव च । यत्किञ्चिन्मनसो ज्ञेयं तत्सर्वं ह्यर्थसंज्ञकम् (शा १–२०) इति मनोविषया. इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः ऊहो विचारश्च इति (शा १–२१) मन· कर्म चोक्तम्। नात्र मन कर्मसु सङ्कल्पानुल्लेख इति वाच्यं सत्यप्यक्षरेणानुल्लेखे, ऊहेन विचारेण वा गतार्थतामङ्गीकृत्यार्थोल्लेखसाधने न कापि क्षतिः सम्भावनीया । "इन्द्रियेणेन्द्रियार्थो हि समनस्केन गृह्यते । कल्प्यते मनसा तूर्ध्वं गुणतो दोषतोऽथ वा । जायते विषये तत्र या बुद्धिर्निश्चयात्मिका व्यवस्यते तया वक्तु कर्तुं वा बुद्धिपूर्वकम्" इति (शा १–२२–२३) । बुद्धिप्रवृत्तिविवेदिषुणा महर्षिणा प्रादर्शि निखिला विषयग्रहणप्रक्रिया। "या यदिन्द्रियमाश्रित्य जन्तोर्बुद्धि प्रवर्तते । याति सा तेन निर्देश मनसा च मनोभवा (शा. १–३२) इत्यन्यत्र कार्येन्द्रियार्थाना भेदादुत्पद्यमानानि समग्राणि ज्ञानानि बुद्धिशब्देन निर्दिशता च बुध्धेर्ज्ञानपर्यायता साधिता। "त्रिविध खलु सत्त्व शुभ्रं राजस तामसम्" (च. शा ४–३६) इति गुणत्रयविशिष्टमन्त.करणमुक्तं तच्च चेतनाशून्य, यदि मनश्चेतन स्याच्छरीरसिद्धमात्ममन.साधारणमुपभोगसाधनं स्यात्, तथा च पृथक्पृथगभिप्रायानुरूपमितस्तत आकृष्यमाणं बहुनायक राज्यमिवोन्मथ्येत। न चैवमस्ति, एकाभिप्रायेणैव तस्य प्रवृत्तिनिवृत्तिदर्शनात्तस्मादचेतनमेव मनः । प्रशस्तपादेनाप्यत्र "साधारणे विग्रहवत्त्वप्रसंगादज्ञत्वम्" अगादि । चरकेणैतत्सर्वमभिसन्धायोक्तम्—"अचेतनं क्रियावच्च मनश्चेतयिता परः, युक्तस्य मनसा तस्य निर्दिश्यन्ते विभो क्रिया । चेतनावान्यतश्चात्मा ततः कर्ता निरुच्यते, अचेतनत्वाच्च मन क्रियावदपि नोच्यते" इति (च. शा. १–७५–७६) तच्छरीरस्य तन्त्रकमात्मसंयोगादिति करणत्वादात्मतन्त्रं चैतदिति ।

इन्द्रियाणि—पञ्च बुध्धीन्द्रियाणि तद्यथा "स्पर्शनं रसनं घ्राणं दर्शन श्रोत्रमिति' (च शा. ८–७) "हस्तौ पादौ गुदोपस्थं वागिन्द्रियमथापि च, कर्मेन्द्रियाणि पञ्चैव" इति (च. शा. १–२५) चरकेण साङ्ख्यैर्वेदान्तिभिरिव पञ्च ज्ञानेन्द्रियाणि पञ्च कर्मेन्द्रियाणीति दशेन्द्रियाणि प्रोक्तानि । एतदभिलक्ष्य कर्मेन्द्रियखण्डनं जयन्तभट्टेन न्यायमञ्जर्यां विस्तरेणोक्तं तत्रावलोक्य केवलं वाचकमनोविनोदनार्थं सङ्क्षेपतोऽत्र निर्दिश्यते ।" अत्यल्पमित्युच्यते पञ्च कर्मेन्द्रियाणीति, अन्यान्यपि खलु न सन्ति कर्मेन्द्रियाणि? तथाहि कण्ठोऽन्ननिगरणेन, स्तनकलशाऽलिङ्गनादिना वक्ष, भारवहनेन चांसद्वयमिन्द्रियमुच्यते न कथम्? तत्कार्यस्य शरीरावयवान्तरेऽपि दर्शनादिति चेत्किन्तु अन्नानपानं पाणिपादेन निगिरति पायुना वा? आदानमपि किमास्यादिना वा न कुर्वते तिर्यञ्चो मनुष्या अपि हि क्वचित्? असत्स्वपि अवकल्पितेष्विन्द्रियेषु तत्कार्यं यावत्तावदन्यथाऽपि दृश्यते नत्वेवं बुद्धीन्द्रियेषु—

भवत्युत्पाटिताक्षस्य न मनागपि रूपधीः । ईषद्धिहारादानादि दृष्टं यन्त्राद्भिपाणिषु ॥ इति

"तैजसादिन्द्रियाण्येव ज्ञानकर्ममयानि च' इति साङ्ख्यस्मृतावुभयविधानीन्द्रियाण्यहङ्कारिकाणीत्युक्तम् । वेदान्तपरिभाषायां तु "एतैश्च सत्त्वगुणोपेतैः पञ्चभूतैर्व्यस्तैः पृथक् पृथक् क्रमेण श्रोत्रत्वक्चक्षूरसनघ्राणाख्यानि पञ्च ज्ञानेन्द्रियाणि जायन्ते' इति बुद्धीन्द्रियाणां कर्मेन्द्रियाणाञ्चापञ्चीकृतभूतप्रभवत्वमुक्तम् । चरकेण तु कापिलपद्धतिं वेदान्तमार्गञ्च परिहाय न्यायपथमनुसृत्य पञ्चीकृतपञ्चमहाभूतेभ्य इन्द्रियाणामुत्पत्तिं प्रतिपिपादयिषुणा "तत्रापि पञ्चमहाभूतविकारसमुदायात्मकानामपि सतामिन्द्रियाणां तेजश्चक्षुषि, खं श्रोत्रे, घ्राणे क्षितिः, आपो रसने, स्पर्शनेऽनिलो विशेषेणोपपद्यते । तत्र यदात्मकमिन्द्रियं विशेषात्तदात्मकमेवार्थमनुगृह्णाति तत्स्वभावाद्विभुत्वाच्च" इत्युक्तम् । पाञ्चभौतिकत्वेऽपि तेजोऽधिकत्वाच्चक्षुस्तैजसं व्यपदिश्यते । एवं घ्राणादिष्वपि पृथिव्याद्यधिकत्वेन पार्थिवत्वादिव्यपदेशः । यदिन्द्रियं विशेषाद् भूयस्त्वेन यदात्मकं यद्भूतारब्धं तदिन्द्रियं तदात्मकं तद्भूतात्मकमेवार्थं विषयं गृह्णातीति चक्रपाणिनेन्द्रियाणां तदात्मकता व्याख्याता । "भूयस्त्वाद्गन्धवत्त्वाच्च पृथिवी गन्धज्ञाने प्रकृतिः" (वै. सू. ८-२-५) इति प्रतिनियतविषयग्रहणे कणभुजा भूयस्त्वमेव हेतुर्दत्तः । वात्स्यायनेन च "दृष्टो हि प्रकर्षे भूयस्त्वशब्दः" इति प्रकर्षवाचित्वेन भूयःशब्दो व्याख्यातः । इतरद्रव्यानभिभूतेनगरब्धत्वमेव भूयस्त्वमित्युपस्कारकृताप्युक्तम् । इतरद्रव्यानभिभवो हि प्रकृष्टतया, प्रकर्षश्चाधिक्येन, तच्च चरकेणात्र विशेषशब्देन मतम् । भूयस्त्वस्य शक्तत्वरूपार्थस्वीकारेऽपि चरकोक्तेर्नाल्पता, विभुत्वादिति तदुक्तेः, तस्य च शक्तत्वादिति व्याख्यानोपलब्धेश्चेति । अत्र न्यायवैशेषिकाभ्यां समं चरकस्य विरोध इति कैश्चिदकाण्डताण्डवितपाण्डित्यैर्यद्यद् जल्पितमिति प्रतिभाति । यैरेवेन्द्रियं प्रत्यक्षमुपलभ्यते तान्येव सन्ति चाप्रत्यक्षाणि (च. सू. अ. ७) "पञ्चकर्मानुमेयानि" (च. शा. १-२२) इतीन्द्रियाणामप्रत्यक्षताऽनुमेयता चोक्ता । ननु "तत्रैकं स्पर्शनमिन्द्रियाणामिन्द्रियव्यापकं चेतःसमवायि' इत्येकमिन्द्रियं पूर्वञ्च पञ्चेन्द्रियाणीति परस्परविरोध इति चेन्न "महर्षिणा स्वयमसात्म्येन्द्रियार्थसंयोग एक उक्तः । इन्द्रियाणि तु पञ्च । तथा च प्रतिनियतैः पञ्चभिरसात्म्येन्द्रियार्थसंयोगैर्भाव्यं न च तथा । अस्य विरोधस्य परिजिहीर्षया स्पर्शनेन्द्रियस्य सर्वेन्द्रियव्यापकत्वं अभिधाय सर्वेन्द्रियानुगतं स्पर्शमर्थग्रहणकारणमेकरूपं दर्शयति । ततश्च तस्यैकस्यासात्म्येन्द्रियार्थेन संयोगादुपपन्न एकरूपोऽसात्म्येन्द्रियार्थसंयोगः ।" इति चक्रपाणिप्रतिपादितः समाधिरत्रानुसन्धेय इति । कैश्चिदिदं चरकवचनं चक्रपाणिव्याख्यानञ्चैकेन्द्रियवादपरमित्यभिधीयते तत्तु ग्रन्थरहस्याकलनाऽभावसम्भवमिति नाऽऽदरणीयम् । तथाहि, नात्रैकमिन्द्रियं विधीयते परन्तु विहितस्य स्पर्शनेन्द्रियस्य व्यापकत्वं विधीयते । व्याख्यातञ्चैतत्तथैव चक्रपाणिना 'इन्द्रियाणामिति निर्धारणे षष्ठी, इन्द्रियाणि चक्षुरादीनि व्याप्नोतीतीन्द्रियव्यापकम् । स्पर्शनं हि सर्वेष्विन्द्रियेष्वस्ति, अत एव स्पृष्टमेवार्थमिन्द्रियाणार्थं गृह्णन्ति । व्यापकश्चासौ स्पर्शश्चेति तेन कृत्स्नस्वतन्त्रवन्धनः सर्वेन्द्रियाणां भावविशेषः स्वभावविशेषोऽर्थग्रहणकारणीभूतः स्पर्श इत्यर्थ इति । न चात्र स्पर्शनेतरेषामिन्द्रियाणां निषेधश्चरकस्य चक्रपाणेर्वाऽभिमतो दृश्यते ।

"स्पर्शनेन्द्रियसंस्पर्शः स्पर्शो मानस एव च । द्विविधः सुखदुःखानां वेदनानां प्रवर्तकः इति द्विविधः स्पर्शः सुखदुःखप्रवर्तकत्वेनोक्तः, तच्चोपपादयितुं "नात्मेन्द्रियमनोबुद्धिगोचरं कर्म वा विना सुखदुःखम्" इत्यात्मेन्द्रियमनोबुद्धिविषयकर्माणीति षट् कारणान्युपन्यस्तानि । अत्र स्पर्शनेन्द्रियसंस्पर्श इत्यनेनेन्द्रियाणामर्थेन सम्बन्धं स्पर्शनेन्द्रियकृतं दर्शयति । चक्षुरादीन्यपि स्पृष्टमेवार्थं जानन्ति नास्पृष्टम्, यदि ह्यस्पृष्टमेव चक्षुः श्रोत्रं घ्राणं वा गृह्णाति तदा विदूरस्थमपि गृह्णीयात्, न च गृह्णाति तस्मात्स्पृष्टमेव विषयमिन्द्रियाणि प्रतिपद्यन्ते । मानसस्पर्शोऽपि चिन्त्यादिना ऽर्थेन समं सूक्ष्मेऽस्त्येव, येन मनःकिञ्चिदेव चिन्तयति न सर्वम्, तदुक्तं वृद्धजीवकीये 'मनःषष्ठानामिन्द्रियाणां त्रीणि त्रीणि च विप्रकृष्टसन्निकृष्टवृत्तीनि । मनः चक्षुः श्रोत्रं विप्रकृष्टवृत्तीनि । घ्राणं रसनं त्वगिति सन्निकृष्टवृत्तीनि तत्सर्वं स्पर्शनलक्षणमात् ।

सुखदुःखवेदनाऽधिष्ठानञ्च 'वेदनानामधिष्ठान मनो देहश्च सेन्द्रियः।" इति सेन्द्रियं समनःशरीरमभिहितम्। केशनखादीनामपि शरीरावयवत्वेन शरीरत्वात्तत्र वेदनानामनुभवस्याभावादतिव्याप्तिप्रसक्तिनिवारयिष्यन्नाह "केशलोमनखाग्रान्नमलद्रवगुणैर्विना।" इति। ननु स्पर्शनेन्द्रियसंस्पर्शो मानसस्पर्शश्च वा केवलं दुःखकारणञ्चेन्न कोऽप्यसुखैर्भावैराक्रान्त उपलभ्येत, असुखकरस्पर्शं परिहरन्सुखप्रदस्पर्शमेवोपसेवमान उपलभ्यते च। तस्मात्केनापि कारणान्तरेणात्र भाव्यं येनानभिलषितोऽपि दुःखस्पर्शो हठादायाति इति। तच्च कर्म आह हि— "वशी तत्कुरुते कर्म यत्कृत्वा फलमश्नुते। वशी चेत समाधत्ते वशी सर्वं निरस्यति" इति। न च कर्ता च कर्मपरतन्त्रश्चेति युक्तियुक्तम्, कर्तुः स्वातन्त्र्ये हि पुण्यापुण्यव्यवस्था सङ्गच्छेत। परतन्त्रो यदि कर्ता येन प्रयुक्त पुण्यपापे विदध्यात्तयोः शुभाशुभ फलञ्च तस्मिन् प्रयोक्तर्यनुसज्येत। योद्धुं प्रयोक्तरीव वीराणा जयपराजयौ, तस्मात्कर्ता स्वतन्त्रो हि भवति। न च स्वातन्त्र्ये किमित्यसुखोदर्कं कर्म कुर्यादिति घट्टकुटीप्रभातन्यायापात इति चेन्न, "उपधा हि परो हेतुर्दुःखदुःखाश्रयप्रदः।" इति तृष्णा च सर्वानर्थहेतुरित्युक्तम्। सा च न केवल सुखप्राप्तिरूपा किन्तु दुःखपरिहाररूपापि। तदुक्तम् "इच्छाद्वेषात्मिका तृष्णा सुखदुःखात्प्रवर्तते। तृष्णा च सुखदुःखाना कारण पुनरुच्यते॥ उपादत्ते हि सा भावान्वेदनाऽऽश्रयसंज्ञकान्॥" इति सुखदुःखजननी तृष्णा सुखदुःखे प्रसूयते। उक्तञ्च "तृष्णाबद्ध जगत्सर्वं चक्रवत्परिवर्तते" इति। "काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसम्पद्यते" (बृहदारण्यकम्) इति। "एष ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते। एष ह्येवासाधु कर्म कारयति त यमधो निनीषते" (कौषी.) इति। 'अज्ञो जन्तुरनीशोऽयमात्मनः सुखदुःखयोः। ईश्वरप्रेरितो गच्छेच्छ्वभ्रं वा स्वर्गमेव वा।" इति श्रुतिस्मृतीरनुसृत्य यैरीश्वरपारतन्त्र्यं जगत उच्यते तैरपीश्वरस्य वैषम्यनैर्घृण्यनिराकरणाय, इष्टानिष्टप्राप्तिपरिहारार्थिनो जीवात्मनो विहितनिषिद्धकर्मणि स्वातन्त्र्य वीतरागस्येश्वरस्य च पूर्वपूर्वजन्तुकर्मापेक्षया जन्तून्धर्माधर्मयोः प्रवर्तयतो जीवकर्मपारतन्त्र्यमुररीकृतम्। एतच्च वेदान्तदर्शनद्वितीयाध्यायतृतीयपादे "परात्तु तच्छ्रुतेः" इत्यादिना परायत्ताधिकरणे—न्यायदर्शनचतुर्थाध्यायप्रथमाह्निके "ईश्वरः कारण पुरुषकर्माफल्यदर्शनाद्" इत्यादिना विस्तरेण प्रतिपादित तत्ततोऽवगन्तव्यम्।

"त्यागः सर्वोपधानाञ्च सुखदुःखव्यपोहकः॥
कोषकारो यथा ह्यंशूनुपादत्ते वधप्रदान्।
उपादत्ते तथार्थेभ्यस्तृष्णामज्ञः सदातुरः॥
यस्त्वग्निकल्पानर्थाञ्ज्ञो ज्ञात्वा तेभ्यो निवर्तते।
अनारम्भादसंयोगात्तं दुःख नोपतिष्ठते॥ (च. शा. १)

इत्यादिना च भोगतृष्णा च सकलदुःखकारणमित्युक्तम्। अज्ञो हि रागद्वेषप्रयुक्तोऽनर्थेऽल्पेभ्योऽर्थेभ्य संसारदुःखगृहीत परं परं लाभं लिप्समानः तृष्णां निखिलदुःखजननीमेवोपादत्ते, तृष्णया च प्रवर्तते, प्रवर्तमानश्च धर्माऽधर्मावुपादत्ते, धर्माऽधर्माभ्याञ्च दुःखाश्रयं शरीरमेवं तिलपीडकवत्परिवर्तमानो न मुच्यत इति। सर्वोपधात्यागात्तु न रागद्वेषाभ्यां क्वचित्प्रवर्तते, अप्रवर्तमानश्च न धर्माऽधर्मावुपादत्ते, एवमनागतधर्माऽधर्मोपरमो भवति। उपात्तधर्माऽधर्मयोस्तु रागद्वेषशून्यस्योपभोगादेव क्षयः। तेन सर्वथा कर्मक्षयाद् दुःखशरीराभाव इति। तृष्णाया निखिलदुःखकारणत्वमुपपादयता प्रकटितं परमकारणत्वमज्ञानस्य, यच्च तृष्णाया अपि मूलमिति निश्चप्रचम्। अज्ञानमेवाऽविद्याशब्देन व्याहृतमाकरे ज्ञानमेव मुक्तिसाधनमित्यय-

मौपनिषदानां परमः सिद्धान्तः। "ब्रह्मवेद ब्रह्मैव भवति" (मुण्डक २-२-९) "ब्रह्मविदाप्नोति परम्" (तैत्तिरीय २-१०) "ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति।" (बृह. ४-४-१४) "आत्मानञ्चेद्विजानीयादयमस्मीति पूरुषः। किमिच्छन्कस्य कामाय शरीरमनुसञ्ज्वरेत्। (बृह. ४-४-१२) इति ज्ञानेनैव मुक्तिप्रतिपादनात्। कामनिवृत्तावेव ज्ञानोत्पत्तिः कामस्य ज्ञाननिवर्त्यत्वञ्च श्रुतौ प्रतिपादितम्। तथाहि—"यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः। अथ मर्त्योऽमृतो भवति, अत्र ब्रह्म समश्नुते" (बृ. ४-४-७) इति। साङ्ख्या अपि "ज्ञानेन चापवर्गो विपर्ययादिष्यते बन्धः (सां. का. ४४) इत्यज्ञानेन बन्धं ज्ञानेन चापवर्गं "एवं तत्त्वाभ्यासान्नास्मि न मे नाहमित्यपरिशेषम्। अविपर्ययाद्विशुद्धं केवलमुत्पद्यते ज्ञानम्" (सां. का. ६४) इति ज्ञानलक्षणञ्च जगुः।

वेदान्तिनश्च "अतस्मिंस्तद्बुद्धिरूपः स्मृतिरूपः परत्र पूर्वदृष्टावभासः, यथा शुक्ताविव रजतमेवंलक्षणमध्यासं पण्डिता अविद्येति मन्यन्ते" "अनन्दा नाम ते लोका अन्धेन तमसाऽऽवृताः। तांस्ते प्रेत्याभिगच्छन्ति अविद्वांसोऽबुधा जनाः" इत्यविद्ययैव संसारम्; "तद्विवेकेन वस्तुस्वरूपावधारणं विद्यामाहुः।" "विद्ययाऽमृतमश्नुते" इति विद्ययाऽपवर्गमात्मनः "अहं ब्रह्मास्मि नेह नानास्ति किञ्चन" इत्यादिरूपमाहुः।

यौगिकास्तु "अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या" (यो. सू. २-५) विपर्ययश्चाविद्यामूलम्। अविद्यादयश्च चित्तवृत्तिविशेषाः कर्माशयस्य, कर्माशयश्च जात्यायुर्भोगानामित्येवं वृत्तिभिः संस्कारा संस्कारैश्च वृत्तय इति संसारचक्रप्रवृत्तिः।

तार्किकाश्च "प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवितण्डाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानान्निःश्रेयसम्" (न्या. सू. १-१-१) इति मोक्षमार्गं तत्प्रकारञ्च "दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः।" इत्यनेन प्रादर्शयन्।

चरके तु "आत्मेन्द्रियमनोऽर्थानां सन्निकर्षात्प्रवर्तते। सुखदुःखम्" इति सुखदुःखोत्पत्तिमात्मेन्द्रियसहचरितस्य मनसोऽर्थेन सम्बन्धे सत्येव भवतीत्युक्तम्। अन्यत्र च "रजस्तमोभ्यां युक्तस्य संयोगोऽयमनन्तवान्"। इति रजस्तमसोः कारणत्वमुक्तम्। "पुरुषो राशिसञ्ज्ञस्तु मोहेच्छाद्वेषकर्मजः" इतीतरत्र मोहेच्छादीनां कारणत्वमुक्तमिति विभिन्नकारणप्रतिपादकानीव वचनानि दृष्ट्वा न च व्यामोहमोहे निपतितव्यम्। गुणकर्तृत्वोक्तिस्तु गुणगुणिनोरभेदोपचारात्। तत्रापि रजस्तमसी संसाररोगाद्यनिष्टफलाधायकत्वाद्गुणावपि दोषावित्युच्येते। मोहेच्छादयश्च तयोर्विकाराः; "रजस्तमश्च मानसौ दोषौ तयोर्विकाराः कामक्रोधलोभमोहेर्ष्यामानमदशोकचिन्तोद्वेगभयहर्षादयः" (च. वि. ६-५) इति चरकोक्तेः। "ताभ्यां निराकृताभ्यान्तु सत्त्ववृद्ध्या निवर्तते" (च. शा. १) "मोक्षो रजस्तमोऽभावाद् बलवत्कर्मसंक्षयात्। वियोगः सर्वसंयोगैरपुनर्भव उच्यते" इति। वैशेषिकैरप्युक्तं "तदभावे संयोगाऽभावोऽप्रादुर्भावश्च मोक्षः" (वै. सू. ५-२-१८) इति रजस्तमोऽभावात्कर्मक्षयान्मोक्ष उक्तः। तौ च ज्ञानसाध्यौ तेन ज्ञानसाध्यता मोक्षस्य स्फुटीभवति। तथाहि—'सर्वं कारणवद्दुःखमस्वं चानित्यमेव च। न चात्मकृतकं तद्धि तत्र चोत्पद्यते स्वता॥ यावन्नोत्पद्यते सत्या बुद्धिर्नैतदहं यया। नैतन्ममेति विज्ञाय ज्ञः सर्वमतिवर्तते॥' इति। योगस्य मोक्षोपायता प्रकटयन्नाह, योगे मोक्षे च सर्वासां वेदनानामवर्तनम्। मोक्षे निवृत्तिर्निःशेषा योगो मोक्षप्रवर्तकः॥" इति। स एष योगः "अनारम्भादात्मस्थे मनसि स्थिरे। निवर्तते तदुभयं वशित्वञ्चोपजायते। सशरीरस्य योगज्ञास्तं योगमृषयो विदुः।" इत्युक्तः। वैशेषिकसूत्रेऽपि "तदनारम्भ आत्मस्थे मनसि स्थिरे शरीरस्य दुःखाभावः संयोगः (वै. सू. ५-२-१६) इत्युक्तलक्षणो बोध्यः।

तत्रापि "शुद्धसत्त्वसमाधानात्", "आवेशश्चेतसो ज्ञानमर्थानां छन्दतः क्रिया। दृष्टिः श्रोत्रं स्मृतिः कान्तिरिष्टतश्चाप्यदर्शनम्। इत्यष्टविधमाख्यातं योगिनां बलमैश्वरम्" इत्युक्ताष्टविधैश्वर्यप्राप्तिर्भवतीत्युक्त तथापि तत्त्वस्मृतिमन्तरा न योगो नापि मोक्षस्तदुक्तम् "एतत्तदेकमयनं मुक्तैर्मोक्षस्य दर्शितम्। तत्त्वस्मृतिबलं येन गता न पुनरागताः॥ अयनं पुनराख्यातमेतद्योगस्य योगिभिः। सङ्ख्यातधर्मैः साङ्ख्यैश्च मुक्तैर्मोक्षस्य चायनम्॥' इति। तत्त्वस्मृतिश्च "स्मृतिः सत्सेवनाद्यैश्च धृत्यन्तैरुपजायते" इत्युक्तम्। तानि सत्सेवनादीनि चाह "सतामुपासनं सम्यगसतां परिवर्जनम्। व्रतचर्योपवासौ च नियमाश्च पृथग्विधाः॥ धारणं धर्मशास्त्राणां विज्ञानं विजने रतिः। विषयेष्वरतिर्मोक्षे व्यवसायः परा धृतिः॥" इति। तत्त्वस्मृतेश्च परिणाममाह "कर्मणामसमारम्भः कृतानां च परिक्षयः। नैष्कर्म्यमनहङ्कारः संयोगे भयदर्शनम्॥ मनोबुद्धिसमाधानमर्थतत्त्वपरीक्षणम्। तत्त्वस्मृतेरुपस्थानात्सर्वमेतत्प्रवर्तते॥" इति "विरजं विरजः शान्तं परमक्षरमव्ययम्। अमृतं ब्रह्म निर्वाणं पर्यायैः शान्तिरुच्यते।" इति ब्रह्मपर्यायान्निर्दिश्य "तस्मिंश्चरमसंन्यासे समूलाः सर्ववेदनाः। सञ्ज्ञाज्ञानविज्ञाना निवृत्तिं यान्त्यशेषतः॥ अतः परं ब्रह्मभूतो भूतात्मा नोपलभ्यते। निःसृतः सर्वभावेभ्यश्चिह्नं यस्य न विद्यते॥ ज्ञानं ब्रह्मविदाञ्चात्र नाज्ञस्तज्ज्ञातुमर्हति।' इति मोक्षदशायां जीवात्मनो ब्रह्मभावं सर्वभावनिवृत्तिरूपश्चोक्तः। सा चेयं विदेहमुक्तिः। जीवन्मुक्तदशायाञ्च 'लोके विततमात्मानं लोकञ्चात्मनि पश्यतः। परावरदृशः शान्तिर्ज्ञानमूला न नश्यति॥ पश्यतः सर्वभावान्हि सर्वावस्थासु सर्वदा। ब्रह्मभूतस्य संयोगो न शुद्धस्योपपद्यते॥" इति सर्वभावान्सर्वावस्थासु पश्यतोऽपि ज्ञानमूला शान्तिर्न नश्यतीति सिद्धान्तितम्। उपनिषत्प्रतिपाद्योऽयमविकल आत्मैक्यप्रतिष्ठापनसिद्धान्तश्चरकस्यौपनिषदत्वं प्रतिपादयतीति सर्वमवदातम्।

दुःखकारणप्रस्तावे 'धीधृतिस्मृतिविभ्रंशः सम्प्राप्तिः कालकर्मणाम्। असात्म्यार्थागमश्चेति ज्ञातव्या दुःखहेतवः।' इति कारणान्युक्तानि। तत्रापि कर्मैव प्रधानम्। धीधृतिस्मृतिभ्रंश, कालसम्प्राप्ति, असात्म्येन्द्रियार्थसंयोगश्च नाऽकारणं भवन्तीति वाच्यम् कर्माधीनत्वात्तेषाम्। तदुक्तं जनपदोद्ध्वंसनीये "वाय्वादीनां यद्वैगुण्यमुत्पद्यते तस्य मूलमधर्मः, तन्मूलं वाऽसत्कर्म पूर्वकृतमिति।" 'निर्दिष्टं दैवशब्देन कर्म यत्पौर्वदैहिकम्। हेतुस्तदपि' इति दैवशब्दवाच्यस्य फलोन्मुखस्य कर्मणः कारणत्वं स्वीकृतम्। "नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि" इतीतरत्र प्रतिपादितं कर्मणो भोगादेव क्षयः। अत्र च "नहि कर्म महत्किञ्चित् फलं यस्य न भुज्यते" इत्यनेनोक्तम्। न च कृतं कर्म तत्कालं फलप्रदं भवति। क्रियमाणं पच्यमानं फलोन्मुखं फलप्रदमित्यवस्थाक्रमानुविधायित्वात्कर्मणः। तेन नैकेन जन्मना फलोपभोगः किञ्चित्कर्म इहैव फलप्रदं, किञ्चित् जन्मान्तर इत्यपि व्यवस्थेयम्। कृतहानाऽकृताऽभ्यागमप्रसक्तिनिवृत्तये पौर्वदैहिकं कर्मावश्यमभ्युपेयम् "अनेन देहेनानुपभोग्यफलाय कर्मणे देहान्तरञ्च स्वीकर्तव्यम्। तदेतत्सर्वं सम्मृश्योक्तं जीवप्रस्तावे "अहङ्कारः फलं कर्म देहान्तरगतिः स्मृतिः" इति देहान्तरगतिश्च कर्माधीना कर्म च पुरुषाधीनमिति प्रतिपादयताऽभ्यधायि "यथा स्वेनात्मनाऽऽत्मानं सर्वः सर्वासु योनिषु। प्राणैस्तन्त्रयते प्राणी न ह्यन्योऽस्त्यस्य तन्त्रकः" इति। न कोऽपि परमेश्वरादिरिहोरीक्रियते यः कर्मानुरूपं देहाद्देहान्तरगतौ जन्तुं तन्त्रयति किन्तु स स्वयं निर्विकारोऽप्यनादेः सत्त्वसंयोगात्क्षेत्रज्ञतां प्राप्तः कर्मानुरूपामुच्चावचां योनिमभिप्रपद्यते तद्वियोगाच्च विमुच्यते। यथा बृहदारण्यके—"ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति' इत्येषणात्रयमुक्तं तथात्रापि प्राणैषणा वित्तैषणा परलोकैषणा इत्येषणात्रितयमुपक्षिप्तमुपलभ्यते। तत्रैषणात्रयप्रतिपादनपरः परलोकैषणां प्रति विचिकित्सां निरस्यन्पुनर्भवं प्रतिष्ठापयिषुर्विस्तरेणाहाचार्यः "संशयश्चात्र कथं भविष्याम इतश्च्युता न वेति। सन्त्येके प्रत्यक्षपराः परोक्षत्वात्पुनर्भवस्य नास्तिक्यमाश्रिताः सन्ति चागमप्रत्ययादेव पुनर्भवमिच्छन्ति' इत्युपक्षिप्तं पूर्वपक्षं निराकरिष्यन्प्रत्यक्षपरिहारमाह। "तत्र बुद्धिमान्नास्तिक्यबुद्धिं जह्यात् विचिकित्सां च। प्रत्यक्षं ह्यल्पमनल्पमप्रत्यक्षमस्ति यदागमानुमान-

युक्तिभिरुपलभ्यत" इति। ये त्वागमानुमानयुक्तीरुपेक्षमाणाः प्रत्यवतिष्ठन्ते तान्प्रति विद्यमानवस्तूनामप्य-प्रत्यक्षहेतूनुदाहरति—"सतां च रूपाणामतिसंनिकर्षादतिविप्रकर्षादावरणात्करणदौर्बल्यान्मनोऽनवस्थानात्समाना-भिहारादभिभवादतिसौक्ष्म्याच्च प्रत्यक्षानुपलब्धिरिति" एत एव शब्दाः साङ्ख्यकारिकायां समान-परिपाट्या पठिता दृश्यन्ते। तथाहि—'अतिदूरात्सामीप्यादिन्द्रियघातान्मनोऽनवस्थानात्। सौक्ष्म्याद् व्यवधानादभिभवात्समानाभिहाराच्च।' इति। पातञ्जलमहाभाष्ये चैतेषां च संवाद इवावलोक्यते। "मातरं पितरं चैके मन्यन्ते जन्मकारणम्" इति जन्मकारणत्वेन मातृपितृवादिनां मतमुपन्यस्य "आत्मा मातुः पितुर्वा यः सोऽपत्यं यदि संचरेत्। द्विविधं संचरेन्मातुः पितुर्वा मरणं भवेत्॥ निरन्तरं नावयवः कश्चित्सूक्ष्मस्य चात्मनः" इति खण्डनम्। ये तु षण्णां धातूनां स्वाभाविकं संयोगं वदन्ति तत्रापि कर्मकारणतां प्रकटयन्नाह—'विद्या-त्स्वाभाविकं षण्णां धातूनां यत्स्वलक्षणम्। संयोगे च वियोगे च तेषां कर्मैव कारणम्" इति। "अनादेश्चे-तनाधातोर्नेष्यते परनिर्मितिः" इत्यात्मनोऽनादित्वेनैव परनिर्माणपक्षो निरस्तः।

प्रमाणैश्चतुर्भिः पुनर्भवं च प्रतिष्ठापयितुं प्रवर्तमानः "धर्मद्वारावहितैश्च व्यपगतरागद्वेष-भयलोभमोहमानैर्ब्रह्मपरैराप्तैः कर्मविद्भिरनुपहतसत्त्वबुद्धिप्रचारैः पूर्वैः पूर्वतरैर्महर्षि-भिर्दिव्यचक्षुर्भिर्दृष्ट्वोपदिष्टः पुनर्भवः" इति आगमेन मातापित्रोर्विसदृशान्यपत्यानि तुल्य-संभवानां वर्णस्वराकृतिसत्त्वबुद्धिभाग्यविशेषाः, प्रवरावरकुलजन्म, दास्यैश्वर्यम्, सुखासुखमायुः, आयुषो वैषम्यमिहकृतस्यावाप्तिः, अशिक्षितानां च रुदितस्तनपानहासत्रासादीनां प्रवृत्तिः, लक्षणोत्पत्तिः कर्मसादृश्ये फलविशेषः, मेधा क्वचित्क्वचित्कर्मण्यमेधा, जातिस्मरणमिहागमनमितश्च्युतानां, समदर्शने प्रियाऽप्रियत्वमिति प्रत्यक्षेण, स्वकृतमपरिहार्यमविनाशि पौर्वदेहिकं दैवसंज्ञकमानुबन्धिकं कर्म तस्यैतत्फलमितश्चान्यद्भविष्यती-त्यनुमानेन, षड्धातुसमुदायाद्गर्भजन्म, कृतस्य कर्मणः फलं नाकृतस्य नाङ्कुरोत्पत्तिरबीजादिति युक्त्या, एवं प्रमाणैश्चतुर्भिरुपदिश्य पुनर्भवं सदाचारपरायणैर्भाव्यमिति व्याजहार।

मिलिन्दपण्हेनापि बीजात्फलं फलाच्च बीजमुदाहरणीकृतम्—इति ध्येयम्।

कर्मकारणताप्रतिपादनपरेण वात्स्यायनेनाप्येतदनुरूपमेवोक्तम्। तथा हि—दृष्टा च जन्मव्यवस्थितिः उत्कृष्टाभिजनो निकृष्टाभिजन इति, प्रशस्तं निन्दितमिति, व्याधिबहुलमरोगमिति, समग्रं विकलमिति, पीडाबहुलं सुखबहुलमिति, पुरुषातिशयलक्षणोपपन्नं विपरीतमिति, प्रशस्तलक्षणं निन्दितलक्षणमिति, पट्विन्द्रियं मृद्विन्द्रियमिति सूक्ष्मश्च भेदोऽपरिमेयः। सोऽयं जन्मभेदः प्रत्यात्मनियतात्कर्मभेदादुपपद्यते इति। 'मिलिन्दपण्हो'ऽपि "न सर्वे मनुष्याः समानाः, केचिद्दीर्घायुषः, केचिदल्पायुषः; केचित्स्वल्पबाधाः, केचिद्रुग्णाः, केचित्सुरूपाः, केचित्कुरूपाः, केचित्प्रबलाः, केचिदबलाः केचित्सधनाः, केचिन्निर्धनाः, केचिदुत्कृष्टाभिजनाः, केचिन्निकृष्टाभिजनाः; केचिद् बुधाः केचिदबुधाः" इत्याह। इत्येवमनुभूयमानं लोकवैचित्र्यं कर्मजन्यम्। "नन्वर्थापत्तिरेवं स्याज्जगद्वैचित्र्यदर्शनात्" इति कुमारिलोऽर्था-पत्तिगम्यमाह। शङ्कराचार्यस्तु "जगद्वैचित्र्योपलब्धेश्च धर्माधर्मनिमित्तं संसारोऽनुमीयते इत्यनुमानगम्यमाह। अभिधर्मकोशकारः फलानुमेयमिति। कर्मजं लोकवैचित्र्यमिति इत्थं जगद्वैचित्र्यं कर्मणोपपादयन् महाभारतकारोऽप्याह—"कर्मजं त्विह मन्यन्ते फलयोगं शुभाशुभम्॥' (शा. २०१) 'कर्मजोऽयं पृथग्भावो द्वन्द्व-युक्तो हि देहिनः" (शा. २३९) "आत्मना विहितं दुःखमात्मना विहितं सुखम्। गर्भशय्यामुपादाय भुज्यते पौर्वदेहिकम्॥" (शा. १७९) इति कर्मजं सुखदुःखादिद्वन्द्वप्रादुर्भावमाह।

अथ पुनर्जन्मवाद आस्तिकदर्शनसमं जैनबौद्धदर्शनसाधारणः। अस्थिरं केवलं विज्ञान-सन्तानरूपमात्मानं स्वीकुर्वन्तो बौद्धा अपि कर्म पुनर्जन्मनि नियामकीकुर्वन्तीति महदाश्चर्यम्।

श्वव्यन्त्रेष्वस्पष्टोऽप्युपनिषत्सु स्पष्टमुपलभ्यते पुनर्जन्मवादः। मृतं पुरुषमुद्दिश्य "क्वायं तदा पुरुषो भवति?" इत्यस्य प्रश्नस्योत्तररूपेण "पुण्यो वै पुण्येन कर्मणा भवति पापः पापेन" इति बृहदारण्यकोपनिषद्युक्तम्। "तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य। प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम्। तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मण इति" जीवात्मनः कर्मणा सह लोकान्तरगमनं, देहान्तरप्राप्तिः, यावत्कर्मक्षयं तत्रावस्थिति, कृतस्य कर्मणो भोगार्थं पुनश्च लोकान्तरप्राप्तिरिति प्रतिपादितम्। छान्दोग्योपनिषदि कर्मानुरूपमुच्चावचं जन्म चोक्तम्। तथा हि—तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाऽथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा शूकरयोनिं वा चाण्डालयोनिं वेति। आस्तिकदर्शनेषु जात्यायुर्भोगानां कर्मानुरूपोत्पत्तिस्वीकारेऽपि विहितनिषिद्धकर्मणि पुरुषस्वातन्त्र्यं स्वीकृतमुपलभ्यते। कर्म च द्विविधं चरकस्याभिमतं पौर्वदैहिकमिह दैहिकञ्च। तत्र पौर्वदैहिकं कर्म कर्मशब्दाभिलप्यम्, इह दैहिकन्तु पुरुषकारशब्देयम्। "दैवमात्मकृतं विद्यात्कर्म यत्पौर्वदैहिकम्। स्मृतः पुरुषकारस्तु क्रियते यदिहापरम्" इत्युक्तं। तयोरपि बलाबलविशेषमुरीकृत्य फललाभवैषम्यञ्चोपपादितं महर्षिणा "बलाबलविशेषोऽस्ति तयोरपि च कर्मणोः। दैवं पुरुषकारेण दुर्बलं ह्युपहन्यते। दैवेन चेतरत्कर्म विशिष्टेनोपहन्यते।" इति। न च केवलं कर्म न वा पुरुषकार उपाश्रयणीयः किन्तु कर्मपुरुषकाररूपचक्रद्वयालङ्कृतं रथमास्थाय प्रस्थेयमिति महर्षेः सिद्धान्तः। तथा हि—तस्मादुभयदृष्टत्वादेकान्तग्रहणमसाधु। इति।

जात्यायुर्भोगानां पूर्वकर्मजायमानत्वबाधप्रसक्तिनिरासाय संसारोऽयमनादिश्चोक्तः शङ्कराचार्येण—तथाहि "अनादौ तु संसारे बीजाङ्कुरवद्धेतुहेतुमद्भावेन कर्मणः सर्गवैषम्यस्य च प्रवृत्तिर्न विरुद्ध्यते" इति। चरकेणाऽप्युक्तम् "आदिर्नास्त्यात्मनः क्षेत्रपारम्पर्यमनादिकम्। अतस्तयोरनादित्वात्किम्पूर्वमिति नोच्यते॥" जातमात्रे शिशावनभ्यस्तहसितरुदितस्तन्यपानप्रवृत्तीरर्वाचीनवैज्ञानिकाः सहजवृत्त्या साधयन्ति, प्राचीनैरपि "यथा च फलवैचित्र्ये कर्मणा शक्तता पुनः। तथा विचित्रता लोके स्वभावादुपपत्स्यते" इति स्वभावोऽपि हेतुतया क्वचिन्निर्दिष्टः। नैयायिकास्तु स्वाभाविकत्वं न सहन्ते तथा हि जयन्तभट्टः "ननु कमलमुकुलविकासादिवत्स्वाभाविकमेव शिशोर्मुखविकासादि कार्यं स्यात्, स्वाभाविकं नाम किमुच्यते किमहेतुकमविज्ञातहेतुकमनियतहेतुकं वा न तावदहेतुकं कार्यं सम्भवति कार्यत्वहानिप्रसङ्गात्। नाप्यविज्ञातहेतुकं तद्भावयितुं युक्तं कार्यमुपलभ्यत इति तद्धेतुपरिज्ञाने यतताम् भवान् किमुदास्ते? न चासौ ज्ञातुमशक्यः कार्यस्यैव तत्र ज्ञापकत्वात्। नाप्यनियतहेतुकं कार्यं किञ्चिदस्ति कार्योत्पादननियमेनैव हेतुनियमसिद्धेः, अत एव तत्कार्यमुपपादयितुकामास्तन्नियतमेव कारणमुपाददते लौकिकाः।

यत्राप्यनियतो हेतुर्वृश्चिके गोमयादिकः।
अभियुक्तास्तदत्रापि विशेषं न न मन्वते॥

तदेव कारणनियमोऽपि कार्यविशेषदर्शनादुपपन्न इति मुखविकासस्य हर्ष एव कारणमवगम्यते सहस्रकृत्वस्तथा दर्शनात्। अचेतनानान्तु तामरसादीनां विकासकारणं तरणिकिरणनिकरपरिष्वङ्गाद्युपलब्धमिति तदपि न स्वाभाविकम्।

तस्मान्मुखविकासस्य हर्षो हर्षस्य च स्मृतिः।
स्मृतेरनुभवो हेतुः स च जन्मान्तरे शिशोः॥ इति

आयुर्वेदविद्भिश्च "स्वभावमीश्वरं कालं यदृच्छां नियतिं तथा। परिणामञ्च मन्यन्ते प्रकृतिं पृथुदर्शिनः" इति तत्र तत्र स्वभावादिपदार्था अपि जगद्वैचित्र्यहेतुत्वेनोपन्यस्ता सर्वपारिषदत्वात् इति। आयुर्वेदशास्त्रे पदार्थविद्याप्रतिपादनं नातिप्रयोजनवदिवावभासते। तथापि, धातवः पुनः शारीराः समानगुणैः समानगुणभूयिष्ठैर्वाप्याहारविकारैरभ्यस्यमानैर्वृद्धिं प्राप्नुवन्ति। ह्रासन्तु विपरीतगुणैर्विपरीतगुणभूयिष्ठैर्वाप्याहारैरभ्यस्यमानैरिति समानगुणज्ञानमिवासमानगुणज्ञानस्यापि चिकित्साङ्गत्वेनावश्यवेदनीयत्वात् किं सामान्यं किं वैपरीत्यमित्यपेक्षायां 'सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम्। ह्रासहेतुर्विशेषश्च॥" "सामान्यमेकत्वकरं विशेषस्तु पृथक्त्वकृत्" इत्येव महर्षिः सामान्यं विशेषञ्च निरूपितवान्। केषां सामान्यं केषां वा विशेष इत्याकाङ्क्षानिवृत्तये द्रव्यमुपक्षिप्तम्। तच्च चेतनमचेतनम्। चैतन्यञ्चात्र गुणः स च अनाहूतोऽप्यायातः, गुणविशिष्टं हि द्रव्यं कार्मुकं भवत् किमपि निर्वर्तयति तच्च कर्म। इत्येव चिकित्सोपकारायैव द्रव्यगुणकर्मसामान्यादयः पदार्था निरूपणीया। ते च वैशेषिकशास्त्रपरिगृहीतपद्धत्याऽत्र निरूपिता। तत्रापि केवलं सूत्रस्थानीयादिमाध्याय एवैषामुल्लेखः। सङ्क्षेपोऽस्य केवलं वाचकजनकुतूहलनिवृत्तये निर्दिश्यतेऽत्र।

पदस्यार्थः पदार्थ इति व्युत्पत्त्या पदाभिधेयो व्यक्तिविशेषोऽभिधीयते। यथा कम्बुग्रीवादिमान्पृथुबुध्नोदराकृतियुतो व्यक्तिविशेषो घटपदाभिधेयो घटपदार्थः। आदिपदेनेहास्तित्वज्ञेयत्वग्रहणम्, सर्वस्यापि पदार्थस्यास्तिताऽभिधाज्ञानविषयत्वात्। एतच्च षण्णामपि पदार्थानामस्तित्वाऽभिधेयत्वज्ञेयत्वानीति प्रशस्तपादेनाप्युक्तम्। स च भावाभावरूपाभ्यां द्विधा। "द्विविधमेव सर्वं सच्चासच्च" (च. सू. अ. ११-१७) इति चरकोक्तेः। अत्र सदिति विधिविषयप्रमाणगम्यं भावरूपम्। असदिति निषेधविषयप्रमाणगम्यमभावरूपमिति चक्रः। एवं द्विविधोऽपि सकलः पदार्थो द्रव्यगुणकर्मसामान्यविशेषसमवायाभावाख्यैर्वक्ष्यमाणभेदैः सप्तधा भिन्नः, पदार्थविभाजनविधाविहाष्टम्या विधाया अनङ्गीकारात्। "सामान्यञ्च विशेषञ्च गुणान्द्रव्याणि कर्म च। समवायञ्च तज्ज्ञात्वा" इति चरके सप्तपदार्थाः कण्ठरवेणोक्ताः। एत एव वैशेषिकसूत्रे "धर्मविशेषप्रसूताद्द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम्" (वै. सू. १-१-४)। ननूक्तचरकवचने षट्पदार्थोक्तेरायुर्वेदशास्त्रे वैशेषिक इवाभावाभाव इति चेन्न, अभावस्य पृथगनुपदेशो भावपारतन्त्र्यादस्वभावादिति कन्दलीकृदुक्तेः, नवमाह्निके च चतुर्विधाभावप्रपञ्चनाच्च पदार्थप्रतिज्ञायामसूत्रितस्याप्यभावस्य वैशेषिकैरिवेह शरीरारो न्याय्य "स्पर्शनेन्द्रियविज्ञेयः स्पर्शो हि सविपर्ययः" (च. शा. १-३०) "सविपर्ययः स्पर्शाऽभावः। यदिन्द्रियं यद्गृह्णाति तत्तस्याऽभावमपि गृह्णाति" इति चक्रपाणिः। इति चरकचक्रपाणिभ्यामभावस्यापीन्द्रियगोचरतावचनात्। न च पदार्थसामान्यलक्षणेऽस्तिताया परिग्रहात्तस्याश्चाऽभावेऽभावान्न लक्षणसङ्गतिरिति वाच्यम्, यस्य वस्तुनो यत्स्वरूपं तदेव तस्याऽस्तित्वमिति कन्दलीकृदुक्तेरभावस्यापि स्वरूपवत्त्वोपपत्तेः।

"खादीन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः" इति वैशेषिकोक्तानि नव द्रव्याण्युपात्तानि। तथाहि—"पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि" (वै. सू. १-५) इति, अत्रापि खादिशब्देन खादीनां पञ्चभूतानां परिग्रहस्तदुक्तम् "महाभूतानि खं वायुरग्निरापः क्षितिस्तथा" इति। अयं क्रमश्च न्यायवैशेषिकक्रमाद्भिन्नः। वैशेषिकक्रमश्चोपरि निर्दिष्टः। न्यायसूत्रेऽपि "पृथिव्यापस्तेजो वायुराकाशमिति भूतानि" (न्या. सू. १-१-१३) इति तथैवोक्तः। अत्र तु सृष्टिप्रक्रियामनुसृत्यैवेत्यवधेयम्। उक्तञ्च 'परं खादीन्यहङ्कारादुत्पद्यन्ते यथाक्रममिति'। भूतसंज्ञा चोभयत्र समाना।

"शब्दः स्पर्शश्च रूपञ्च रसो गन्धश्च तद्गुणाः" इति, गन्धरसरूपस्पर्शशब्दाः पृथिव्यादि-

गुणाः (न्या सू. १–१–१४) इति वैशेषिकगुणाश्चोभयत्र समाना क्रमेण स्वस्वक्रमोल्लिखिताः । एते खादीनां नैसर्गिकगुणाः, सामान्यगुणास्तु 'तेषामेकगुणः पूर्वो गुणवृद्धिः परे परे । पूर्वः पूर्वगुणश्चैव क्रमशो गुणिषु स्मृताः'' इत्युक्ताः । एतेनाऽऽकाशस्य शब्दो, वायोः शब्दस्पर्शौ, तेजसः शब्दस्पर्शरूपाणि, अपां शब्दस्पर्शरूपरसाः, क्षितेः शब्दस्पर्शरूपरसगन्धाः, इयं गुणवृद्धिर्भूतान्तरानुप्रवेशजनिता साङ्ख्यवेदान्तानुगामिनी । न्यायवैशेषिकनये तु वाय्वादिषु शब्दास्वीकारः । एषु पञ्चभूतेषु मध्ये आकाशं विभु आतिवाहिकशरीरं 'भूतैश्चतुर्भिः सहितः सुसूक्ष्मैः'' इत्याकाशेतरभूतचतुष्टयगणनवचनात् । तेषामसाधारणलक्षणान्याह " खरद्रवचलोष्णत्वं भूजलानिलतेजसाम् । आकाशस्याप्रतीघातो दृष्टं लिङ्गं यथाक्रमम् ॥" इति । उक्ताऽसाधारणधर्माणां त्वगिन्द्रियगोचरतामाह—' लक्षणं सर्वमेवैतत्स्पर्शनेन्द्रियगोचरम् । स्पर्शनेन्द्रियविज्ञेयः स्पर्शो हि सविपर्ययः, इति । न चाप्रतिघातमाकाशलक्षणं कथं स्पर्शनेन्द्रियगोचरमिति वाच्यम्, स्पर्शाऽभावरूपस्याऽपि तस्य स्पर्शनेन्द्रियगोचरत्वनियमात् । येनेन्द्रियेण यद् गृह्यते तेन तद्गता जातिस्तदभावश्च गृह्यत इति । तदेवाह " सविपर्ययः '' इति विपर्ययोऽभावः तेन सहितः स्पर्शोऽपि स्पर्शनेन्द्रियसंवेद्य इति ।

'सर्वं द्रव्यं पाञ्चभौतिकमस्मिन्नर्थे'' इति ' अन्योन्यानुप्रविष्टानि सर्वाण्येतानि निर्दिशेत् । स्वे स्वे द्रव्ये तु सर्वेषां व्यक्तं लक्षणमिष्यते ॥'' इत्युक्ते सर्वस्यापि कार्यस्य पाञ्चभौतिकत्वस्वीकाराच्छास्त्रान्तरपरिगृहीतः '' त्रिवृतं त्रिवृतमेकैकां करवाणि ' इति छान्दोग्योपनिषदुपष्टब्धो द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः स्वस्वेतरद्वितीयांशैर्योजनात्पञ्च पञ्च ते । इत्युक्तः पञ्चीकरणप्रकारश्चात्रानुसन्धेय इति ।

कालविषये न बहूपलभ्यते केवलं " कालः पुनः परिणाम " (च वि ८–७६) " कालः पुनः संवत्सर ' (च वि ८–१२५) इति नाममात्रेण कीर्तनं दृश्यते । दिग्विषये तु पुनरा मौनमालम्बितं चरकेण ततः स्यादत्रसाङ्ख्यनये कालदिशोस्तत्त्वान्तरत्वास्वीकारबीजम् । आत्मा मनः पूर्वं प्रपञ्चिते ।

'' सार्था गुर्वादयो बुद्धिः प्रयत्नान्ताः परादयः । गुणाः प्रोक्ताः '' (च सू. १–४९) इति संक्षेपेण गुणाः कथिताः । तत्र अर्थाः शब्दस्पर्शरूपरसगन्धाः पञ्च, तदुक्तम् "अर्थाः शब्दादयो ज्ञेया गोचरा विषया गुणाः.'' (च शा १) इति । गुर्वादयः –'' गुरु लघु शीत, उष्ण, स्निग्ध, रूक्ष, मन्द, तीक्ष्ण, स्थिर, सर, मृदु, कठिन, विशद, पिच्छिल, श्लक्ष्ण, खर, स्थूल, सूक्ष्म, सान्द्र, द्रवाः विंशतिः '(च सू २६-३६) । बुद्धिर्ज्ञानमित्येकं, अनेन स्मृतिचेतनाधृत्यहङ्कारादीनां बुद्धिविशेषाणां ग्रहणम् । प्रयत्नोऽन्ते येषान्ते '' इच्छा द्वेषः सुखं दुःखं प्रयत्नः ' (च शा १) इति पञ्च, पर आदिर्येषान्ते ''परापरत्वे युक्तिश्च संख्या संयोग एव च । विभागश्च पृथक्त्वञ्च परिमाणमथापि वा । संस्कारोऽभ्यास इत्येते गुणाः प्रोक्ताः परादयः (च सू. २६) इत्येवं सम्मिलिता एकचत्वारिंशद् गुणा आयुर्वेदे महर्षिभिः प्रोक्ताः । चिन्त्यविचार्यादिर्मनोऽर्थोऽपीति योगीन्द्रनाथाभिप्रायः, एवं च सत्त्वरजस्तमसां मनोगुणानां धर्माधर्मयोरपि परिग्रहो न्याय्यः न च '' सत्त्वादीनि द्रव्याणि न वैशेषिका गुणाः, संयोगविभागवत्त्वात् लघुत्वचलत्वगुरुत्वादिधर्मकत्वाच्च तेऽत्र शास्त्रे श्रुत्यादौ च गुणशब्दः पुरुषोपकरणत्वात्, पुरुषपशुबन्धकत्रिगुणात्मकमहदादिरज्जुनिर्मातृत्वाच्च प्रयुज्यते '' इति साङ्ख्यप्रवचनभाष्ये वाचस्पतिमिश्रवचनात् द्रव्याणीति मन्तव्यम्, केवलं पञ्चविंशतितत्त्ववादिनां साङ्ख्यानां नये गुणमय्याः प्रकृतेः द्रव्यत्वेन स्वीकारौचित्यम्, चतुर्विंशतितत्त्ववादिनामायुर्वेदाचार्याणां समये तु न प्रकृत्याः पृथगस्तित्वं येन द्रव्यत्वकल्पना प्रादुर्भावं स्यात्, पुरुषस्य सगुणत्वस्वीकारेणैव तस्यागुणत्वनिवाहः । '' सत्त्वं रजस्तमश्चेति त्रयः प्रोक्ता महागुणाः ॥'' इति वाग्भटेन एतत् त्रयम् महागुणत्वेनोक्तम्, इन्दुना च सत्त्वं रजस्तमश्च ते त्रे महागुणशब्देनोक्ता इति व्याख्यातम् । अत्र तन्त्रसिद्धान्तमङ्गीकृतादरं कस्यचिद् भ्रमजनकमिति मन्यामहे । तेषु सप्तविंशनिर्गुणाः केवलं पदार्थविज्ञानो-

पयुक्ता, इतरे च द्रव्यगुणशास्त्रोपयुक्ता "प्रयत्नादि कर्म चेष्टितमुच्यते" इत्येकं चलनात्मकं कर्म प्रोक्तम्। एतदेव परवर्तिभिः पञ्चधा विभक्तम्।

"सामान्यमेकत्वकरं विशेषस्तु पृथक्त्वकृत्। तुल्यार्थता हि सामान्यं विशेषस्तु विपर्ययः॥" इत्येवं सामान्यविशेषयोर्लक्षणमभिधाय, तयोः "सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम्। ह्रासहेतुर्विशेषश्च।" इति चिकित्सायामुपयोगमभीप्सता महर्षिणा दृष्टिभेदः स्वीकृतः। समवायश्च 'समवायोऽपृथग्भावो भूम्यादीनां गुणैर्मतः। स नित्यः।" इति निरूपितः। अभावप्रपञ्चं पूर्वं न्यरूपयाम।

परीक्ष्यते व्यवस्थाप्यते वस्तुस्वरूपमनया इति परीक्षा-प्रमाणानि, इति व्युत्पत्त्या परीक्षा च प्रमाणञ्चास्मिञ्छास्त्रे पर्यायत्वेनोपात्ते।"द्विविधा तु खलु परीक्षा ज्ञानवतां प्रत्यक्षमनुमानञ्च" (च वि ८-८३) इति प्रत्यक्षानुमानरूपं प्रमाणद्वयमुक्तम्। "त्रिविधा वा सहोपदेशेन"(च. वि ४-५) इत्याप्तोपदेशेन सह प्रमाणत्रयमुक्तम्। "तस्य चतुर्विधा परीक्षा आप्तोपदेशः प्रत्यक्षमनुमानं युक्तिश्चेति (च सू ११-१७) इति युक्तिसहितं प्रमाणचतुष्टयमुक्तम्। न चैभिर्वचनैर्द्वैविध्यत्रैविध्यचातुर्विध्यञ्च परस्परविरुद्धं परीक्षाया उक्तमिति वाच्यम्। द्वैविध्ये हि ज्ञानवतामित्याकारे ज्ञानञ्च ज्ञायतेऽनेनेति व्युत्पत्त्याऽऽप्तोपदेश एव। "आप्तोपदेशरूपशास्त्रजनितज्ञानवतामिति चक्रोक्तेः। पूर्वमाप्तोपदेशाज्ज्ञानं ततः प्रत्यक्षानुमानाभ्यां परीक्षोपपद्यते। 'किं ह्यनुपदिष्टं पूर्वं यत्तत् प्रत्यक्षानुमानाभ्यां परीक्षमाणो विद्यात्' इति चरकोक्तेश्च। तस्मात्पूर्वमपेक्षितेन ज्ञानेन द्वैविध्येऽपि त्रैविध्यमनायाससिद्धमिति न विरोधः। यच्च युक्तिसहितत्वेन प्रमाणचातुर्विध्यं तदपि गौडिवाङ्मात्रम्; ऊहलक्षणाया परमार्थतोऽप्रमाणभूताया प्रमाणसाहाय्येन व्याप्रियमाणाया युक्तेः प्रायो लोकानां व्यवहारादिह प्रमाणत्वेनोक्तिः वस्तुतस्तूहापरपर्यायस्तर्क एव सा। इति चक्रपाणिना तथा स्वयं महर्षिणाऽप्यनुमानं नाम तर्को युक्त्यपेक्ष इति तस्या अङ्गत्वेन स्वीकारात् "तत्रानुमानाद्भेदो दुष्कर इति नाद्रियामहे" इति चक्रोक्तेश्च

अक्षमक्षं प्रतीत्योत्पद्यत इति प्रत्यक्षमिति व्युत्पत्त्या ज्ञानेन्द्रियेण पदार्थस्य यत् साक्षान्निश्चितं ज्ञानं भवति तत्प्रत्यक्षमित्यभिधीयते। इन्द्रियाणि चात्र घ्राणरसनचक्षुस्त्वक्श्रोत्रमनांसि षट् प्रशस्तोक्तान्येव। न च चरक इन्द्रियोपक्रमणीयेऽन्यत्र बहुत्र च मनोरहितानां पञ्चानामिन्द्रियाणामुक्तेः पञ्चैवेन्द्रियाणीति वाच्यम्। भौतिकानां बाह्येन्द्रियाणां परिगणनपरैवेयमुक्तिः न सर्वेन्द्रियावरोधिनी। "भौतिकानि चेन्द्रियाण्यायुर्वेदे वर्ण्यन्ते" इति सुश्रुतोक्तेश्च। मनस्त्वाहङ्कारिकमेव "न चाप्यहंकारविकारदोषैः" इत्यत्राहंकारविकृतित्वेन मनसो बोधात्। ननु मनस इन्द्रियत्वेनैव भौतिकत्वं सिद्धम् तच्च किमिति वार्यते। उच्यते "तथेन्द्रियार्थाः" इति वाक्यशेषात्। न च सुखादयो भौतिका इत्यापादयितुं सुशकं तथापि "भूतेभ्यो हि परं यस्मान्नास्ति चिन्ता चिकित्सिते" इति प्रतिज्ञानुरोधाच्चिकित्साप्रामौलभ्यार्थं मनो भौतिकमभ्युपेयम्, इति।

केवलमिन्द्रियाणां मनसश्च "आत्मप्रत्यक्षाः सुखदुःखेच्छाद्वेषादयः शब्दादयश्चेन्द्रियप्रत्यक्षाः" इति विषयभेदाद्बाह्याभ्यन्तरत्वभेदाच्च पृथगुक्तिः। मनस इन्द्रियत्वमात्रेयभद्रकाप्यीये मनःप्रसादो वै षडिन्द्रियप्रसादनः इति वचनेन स्वीकृतमेव। तच्च न केवलं ज्ञानेन्द्रियं न वा कर्मेन्द्रियं किन्त्वेकादशस्विन्द्रियेषु मध्ये मनः उभयात्मकम्। चक्षुरादीनां वागादीनाञ्च मनोऽधिष्ठितानामेव विषयप्रवृत्तेः। "मनःपुरःसराणीन्द्रियाण्यर्थग्रहणसमर्थानि भवन्ति" (च सू ८-७) इति वचनात्। एतस्य प्रत्यक्षज्ञानस्य प्रक्रिया चरकेणैवमुक्ता— "आत्मेन्द्रियमनोऽर्थानां सन्निकर्षात्प्रवर्तते। व्यक्ता तदात्वे या बुद्धिः प्रत्यक्षं सा निरुच्यते॥" (च सू ११-२०) शब्दस्पर्शरूपरसगन्धाख्येष्वर्थेषु श्रोत्रत्वक्चक्षूरसनघ्राणानां मन

षष्ठानामिन्द्रियाणां विषयाः । "पञ्चेन्द्रियार्थाः शब्दस्पर्शरूपरसगन्धाः, मनसश्चिन्त्यमर्थं" इति चरकेणोक्ताः । विषयेन्द्रियभेदेन षड्विधे प्रत्यक्षे श्रोत्रेणोत्पन्नं शब्दादिप्रत्यक्षं श्रावणं, त्वचोत्पन्नं स्पर्शादिप्रत्यक्षं त्वाचं, चक्षुषोत्पन्नं रूपादिप्रत्यक्षं चाक्षुषं, रसनेनोत्पन्नं रसादिप्रत्यक्षं रासनं, घ्राणेनोत्पन्नं गन्धादिप्रत्यक्षं घ्राणजं, मनसोत्पन्नं सुखदुःखादिप्रत्यक्षं मानसमिति व्यपदिश्यते । तदुक्तम् "या यदिन्द्रियमाश्रित्य जन्तोर्बुद्धिः प्रवर्तते। याति सा तेन निर्देशं मनसा च मनोभवा" इति। अत्र प्रत्यक्षज्ञाने इन्द्रियार्थयोर्यः सम्बन्धः स सन्निकर्षपदेनोच्यते। येनेन्द्रियेण यद् गृह्यते तेनेन्द्रियेण तद्गतसामान्यं तदभावश्च गृह्यत इत्यनेन नियमेन घटप्रत्यक्षे घटो घटगतं रूपं तत्र च समवेतं रूपत्वमित्यादीनि चक्षुषैव प्रत्यक्षीभवन्ति। तथापि तत्र घटस्य द्रव्यत्वेन, रूपस्य गुणत्वेन, रूपत्वस्य च सामान्यत्वेन, विषयभेदात्तत्प्रत्यक्षे चक्षुःसन्निकर्षो भिद्यते। स च "संयोगाद् द्रव्यग्रहणं, संयुक्तसमवायाद् गुणादिप्रतीतिः संयुक्तसमवेतसमवायाद् गुणत्वादिज्ञानम् । समवायाच्छब्दग्रहणं समवेतसमवायाच्छब्दत्वग्रहणम् । सम्बद्धविशेषणतया चाभावग्रहणमिति षोढा सन्निकर्षो ज्ञेयः।

प्रत्यक्षनिरूपणानन्तरं "प्रत्यक्षपूर्वम्" (च सू. ११-२१) इत्येनेन प्रत्यक्षस्यानुमानकारणत्वमुक्तम् "अनुमानं नाम तर्को युक्त्यपेक्षः" (च वि. ४-४) तर्कोऽत्राऽप्रत्यक्षं ज्ञानं युक्तिः सम्बन्धोऽविनाभाव इत्यर्थः, तेनाविनाभावजं परोक्षज्ञानमनुमानमित्यर्थः (चक्र:) "दृष्ट्वा बीजात्फलं जातमिहैव सदृशं बुधाः" इत्येव बीजफलयोः कार्यकारणलक्षणां व्याप्तिं दर्शयति। एतस्याऽभिनयश्च यत्र यत्र सहकारिकारणान्तरजलकर्षणादियुक्तं बीजं तत्र तत्र फलमिति; इत्थं सामान्यतो लक्षितमनुमानं "पूर्ववत् शेषवत् सामान्यतोदृष्टम्' इति त्रिधोक्तम्-"प्रत्यक्षपूर्वं त्रिविधं त्रिकालञ्चानुमीयते" (च सू. ११-२१) त्रिविधमनुमानमाख्यातम् (सा का. ५)। "पूर्ववत् पूर्वं कारणं तद्वत् तल्लिङ्गम्" (गौ. व)। अत्र तदस्यास्तीति विहितो मतुप्प्रत्ययः। यथोक्तं "बीजात्फलमनागतम्' (च. सू. ११-२१) शेषवत् शेषं कार्यं तद्वत् यथोक्तं "मैथुनं गर्भदर्शनात्' (च सू ११-२१) इति त्रिकालमित्यनेन त्रिकालविषयत्वमनुमानस्य दर्शितं यथात्र धूमदर्शनाद्वह्नेरनुमानं वर्तमानकालिकं, गर्भदर्शनान्मैथुनानुमानं भूतकालिकमेव बीजदर्शनात्फलानुमानं भविष्यत्कालिकं बोध्यम्।

प्रतिज्ञास्थापनाख्यामवयवद्वयीमधिकृत्य चरकेण पञ्चावयवाश्चोक्ताः। तत्र "प्रतिज्ञा नाम साध्यवचनम्" (च. वि ८-३०) प्रतिज्ञातोऽर्थो हेत्वादिभिः स्थाप्यते तस्मात्ते स्थापनाया अवयवाः। "स्थापना नाम तस्या एव प्रतिज्ञाया हेतुदृष्टान्तोपनयनिगमनैः स्थापना" (च. वि ८-३१) "तत्र पूर्वं प्रतिज्ञा पश्चात्स्थापना, किं ह्यप्रतिज्ञातं स्थापयिष्यतीति" (च. वि ८-३१) चरकोक्ते "हेतुर्नाम उपलब्धिकारणम्" (च. वि. ८-३२) उपलब्धिकारणमिह प्रत्यक्षादिजत्वेन चतुर्विधम्। "तत्प्रत्यक्षं, अनुमानं, ऐतिह्यम् औपम्यम् इत्येभिर्यदुपलभ्यते तत्त्वम् (च. वि. ८) इति चरकोक्तेः।

"दृष्टान्तो नाम यत्र मूर्खविदुषां बुद्धिसामान्यं यो वर्ण्यं वर्णयति' (च. वि. ८-३४) "तद्यथा-नित्यः पुरुष इति प्रतिज्ञा। हेतुः अकृतकत्वादिति। दृष्टान्तः यथा आकाशमिति। उपनयः-यथा च अकृतकमाकाशं तच्च नित्यं तथा पुरुष इति। निगमनम् तस्मान्नित्य इति" (च. वि.८-३१)

आप्तोपदेशमुद्दिश्याह चरकः—"तत्राप्तोपदेशो नाम आप्तवचनम्। आप्ता ह्यवितर्कस्मृतिविभागविदो निष्प्रीत्युपतापदर्शिनश्च तेषामेव गुणयोगाद्यद्वचनं तत्प्रमाणम्।" (च. वि. ४-४)

"रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये।
येषां त्रिकालममलं ज्ञानमव्याहतं सदा॥

आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम्।
सत्यं वक्ष्यन्ति ते कस्मादसत्यं नीरजस्तमाः॥" च. सू. ११

आप्तोपदेशरूपप्रमाणशब्दो द्विविधः परमाप्तब्रह्मादिप्रणीतो लौकिकाप्तप्रणीतश्च। तथा चोक्तम्—"तत्राप्तागमस्तावद्वेदः, यश्चान्योऽपि कश्चिद्वेदार्थादविपरीतः परीक्षकैः प्रणीतः शिष्टानुमतो लोकानुग्रहप्रवृत्तः शास्त्रवादः स च आप्तागमः" (च. सू. ११) इति। तथा "ऐतिह्यं नाम आप्तोपदेशो वेदादिः" (च. वि. ८–५१) इत्येवं ऐतिह्यशब्देन परमाप्तप्रणीत आप्तोपदेशोऽवरुद्धः, लौकिकाप्तप्रणीतश्च शब्दैकदेशरूपः सत्यप्रकारविहितः। सत्यो नाम यथार्थभूतः "सन्त्यायुर्वेदोपदेशाः, सन्ति सिद्ध्युपायाः साध्यानां व्याधीनां, सन्त्यारम्भफलानीति" (च. वि. ८) उक्तर्ज्ञेयः। स पुनर्द्विविधो दृष्टार्थोऽदृष्टार्थश्चेति तत्र शब्दप्रमाणतदुपजीविप्रमाणातिरिक्तप्रमाणगम्यार्थोऽदृष्टार्थः। शब्दतदुपजीविप्रमाणगम्यार्थोऽदृष्टार्थः। यथाह चरकः "दृष्टार्थो नाम त्रिभिर्हेतुभिर्दोषाः प्रकुप्यन्ति, षड्भिरुपक्रमैश्च प्रशाम्यन्ति, सति श्रोत्रादिसद्भावे शब्दादिग्रहणम्, इति। अदृष्टार्थः पुनः—अस्ति प्रेत्यभावः, अस्ति मोक्ष इति" (च. वि. ८) युक्तिलक्षणं चरक आह—

बुद्धिः पश्यति या भावान्बहुकारणयोगजान्।
युक्तिस्त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यया॥ च. सू. ११

इति। इयञ्च युक्तिस्तर्कशब्देन, ऊहशब्देन च तत्र तत्राभिहिता, न स्वतन्त्रं प्रमाणं केवलं सहायीभूता सती प्रमाणमुपकरोति। तदुक्तम्—"जलकर्षणबीजर्तुसंयोगात्सस्यसंभवः" युक्तिः। जलं, कर्षणं, बीजं, ऋतुः, एतेषां सर्वेषां संयोगादेव शस्योत्पत्तिः संभवति न त्वेकस्याप्यभावे—अर्थात्—शस्योत्पत्तौ जलादीनां समवेतानामपेक्षा वर्तते न व्यस्तानाम्, तेन अत्र खलु जलादयः समवयन्ति तस्माच्छस्यान्युत्पत्स्यन्तीति सभाव्यते इति यज्ज्ञानं तद्युक्तिशब्दाभिलप्यम्।

शास्त्रदृढतादायुपायान्प्रदर्शयंश्चरकोऽध्ययनमध्यापनं तद्विद्यसंभाषा च परिजग्राह। तेषु तच्छास्त्राध्यायिना सह सभाषणं तद्विद्यसंभाषाशब्देन परिगृहीतम्। एतदेव न्यायसूत्रकृता "तद्विद्यैश्च सह संवादः" ४–२–४७ इति संवादशब्देनोक्तम्। द्विविधा तु खलु तद्विद्यसंभाषा भवति सन्धायसंभाषा, विगृह्यसंभाषा च, तत्र सन्धायसंभाषा नये संवादः इत्युच्यते। विगृह्यसंभाषा तु जल्पवितण्डारूपा ज्ञेया। चरकेण तु विगृह्यसंभाषा वादशब्देनोक्ता।

छलजातिनिग्रहस्थानानि गौतम इव विस्तरेण चरको न वर्णयामास किन्तु केन सह सन्धायसंभाषा विधेया, केन सह वा विगृह्य, कथञ्च तत्र सम्भाष्यमित्यादिविषयश्चरकेण विस्तरेण युक्तियुक्तश्च वर्णितः न तथा न्यायसूत्रभाष्ययोरुपलभ्यते, न्यायभाष्यकारो दार्शनिकविषयमुदाहरति चरकस्तु "अग्निः जरणशक्त्या, बलं व्यायामशक्त्या" इत्येवमायुर्वेदीयविषयमुदाहरति। इत्येवं भेदोपलम्भेऽपि न्यायशास्त्रीया व्यापद्धतिश्चरकीयसभाषां बहुधाऽनुसरन्तीव दृश्यते। वादमार्गज्ञानार्थं चरकेण वादः, द्रव्य, गुण, कर्म, सामान्य, विशेषः, समवायः, प्रतिज्ञा, स्थापना, प्रतिष्ठापना, हेतुः, दृष्टान्त, उपनयः, निगमनम्, सिद्धान्तः, शब्दः, प्रत्यक्षं, अनुमान, ऐतिह्यम्, औपम्यम्, संशयः, प्रयोजनं, सव्यभिचारं, जिज्ञासा, व्यवसायः, अर्थप्राप्तिः, संभवः, अनुयोज्यम्, अननुयोज्यम्, अनुयोग,

प्रत्यनुयोग, वाक्यदोष, वाक्यप्रशंसा, छलम्, अहेतु, अतीतकालम्, उपालम्भ, परिहार, प्रतिज्ञाहानि, अभ्यनुज्ञा, हेत्वन्तरम्, अर्थान्तरम्, निग्रहस्थानम्, इति चतुश्चत्वारिंशत्पदान्युक्तानि। तत्र जल्पवितण्डे वादभेदत्वेनोक्ते, द्रव्यगुणकर्मसामान्यविशेषसमवायाः वैशेषिकोक्ताः षट् पदार्था एवात्रोक्ता। प्रतिज्ञा च न्यायानुसारिणी, प्रतिज्ञां साधयितुं हेतुदृष्टान्तोपनयनिगमनानि नैय्यायिकैरिवेहापि स्वीकृतानि केवल-हेत्वाद्यवयवचतुष्टयी स्थापनाशब्देनोच्यते इति भेदः नैय्यायिकानां प्रतिपक्ष एवात्र प्रतिष्ठापनाशब्देनोक्तः, जातिश्चोत्तरशब्देनोक्ता, परं नात्र चतुर्विंशतिभेदाः पठिताः, उदाहरणानि चायुर्वेदोपयोगीनि गृहीतानि, सर्वतन्त्रादिभेदचतुष्टयोपेतः सिद्धान्तपदार्थः, शब्द, प्रत्यक्षम्, अनुमानम्, ऐतिह्यम्, औपम्यम्, संशय, प्रयोजनम्, एतानि न्यायोक्तान्येव। अनैकान्तिकहेत्वाभासः सव्यभिचारशब्देन परीक्षा जिज्ञासाशब्देन, निर्णयश्च व्यवसायशब्देन, अर्थापत्तिश्च अर्थप्राप्तिशब्देनेहोक्ता, कारणं सम्भवप्रमाणञ्च संभवशब्देनोक्तम्। सदोषं वाक्यमनुयोज्यम्, विपरीतमननुयोज्यम्, प्रश्न अनुयोग, प्रतिप्रश्न प्रत्यनुयोग इत्युक्तः। न्यूनाधिकानार्थकापार्थक विरुद्धाख्या पञ्च वाक्यदोषा उक्ता। तेष्वाद्याश्चत्वारो निग्रहस्थानोपात्ताः, विरुद्धश्च हेत्वाभासेनोक्तः, उक्तदोषपञ्चकरहितं वाक्यं वाक्यप्रशंसाशब्देनाभिहितम्, वाक्छलं सामान्यच्छलमिति छलद्वयं दृश्यते न्यायोक्तमुपचारं न गृहीतम्। प्रकरणसम-संशयसम वर्ण्यसमाख्यो हेत्वाभासा उक्तास्ते च प्रकरणसमसव्यभिचारसाध्यसमस्थानीया। चरकीयोऽतीतकालो न्यायीयकालात्ययापदिष्टश्च भिन्नौ। हेत्वाभासोद्भावनम्, उपालम्भ, तत्समाधान परिहार, प्रतिज्ञाहानि, अभ्यनुज्ञा, हेत्वन्तरम्, अर्थान्तरम्, एतानि निग्रहस्थानान्येव। तेषु मतानुज्ञा अभ्यनुज्ञाशब्देनोक्ता, निग्रहस्थानञ्चोभयत्र समानम्।

इत्येवं नातिविस्तरेण चरकीयदर्शनपदार्थदर्शनं यथामति विहितं तद्गुणैकपक्षपातिनां सहृदयधुरीणानां वाचकानां मनःप्रमोदमावास्यतीति बलवती आशा। प्रार्थयामहे चान्ते गुणगृह्या विपश्चितोऽत्र मानुषस्वभावसुलभभ्रमप्रमादादिदोषनिचयं प्रमार्ज्य तैः कलावद्भिश्चिकित्सकैः सफलीकृतस्वविशेषणैर्भाव्यमिति।

त्रिदोषविज्ञानम् ।

THE SCIENCE OF THE TRIUMVIRATE OF PATHOGENESIS OR OF CONSTITUTIONAL PATHOLOGY

The Background

It is necessary to understand the background of the origin and growth of an idea or concept to be able to fully adjudge the degree of its validity This is even more true in the case of a concept which relates to the working and maintenance of the life currents of the psycho-somatic constitution of man specially in the case of that concept which under the title of Tridosa (त्रिदोष) in India and under that of Hippocratic constitutional or humoral theory in the West has remained for centuries the central doctrine of health and disease. The meaning and interpretation of the terminology, having got degenerated and distorted during the long period of two thousand years, received a temporary setback during the dominance of the analytical age of localistic study of individual organs, tissues and cells.

But the recent evolution of microbiology, the progess of knowledge of nutrition and metabolism, the concept of integrative functioning of endocrine glands and the vegetative nervous system and the studies of allergy and immunity have revived the clinical interest in the study of constitutional or integrated or synthetic concept of the personality of man as a whole.

Arturo Castiglioni, the great medical historian, describing this modern revival of ancient constitutional concept as neo-Hippocratism says, "Such principles indicate the orientatation of Modern Medicine toward a neo-Hippocratism (a term introduced by the author in 1925), return to some of the classical principles of medical thought Modern medicine, today turns to a dynamic, synthetic and unitarian direction after a period in which a morphologic, analytical, localistic tendency dominated. It is a return to the classical concepts of the ancient sage of Cos, focussed on the well-being of the individual and the improvement

of the race, seeking for the cause of the disease, its prevention and cure, both in the individual and in his environment The study of the nature and the cause of disease is progressing more and more along the lines of an integrated physical, chemical, bacteriological, experimental and above all clinical methods, in which the study of economic and social conditions also are important It is significant that the best type of clinician is learning and teaching how best to utilise all the weapons at hand in the laboratory as well as at the bedside to focus more efficiently on the one vital item, the study and treatment of the patient The careful physician is convinced that no test, however important and decisive it may be, can take the place of a synthetic clinical opinion and the personal judgement of an intelligent and experienced clinician as to the condition of the patient and of the community."

At this junctre of an era of revival of the constitutional concept, not only in India but in the whole world, it will be certainly interesting and instructive to study the Tridosa doctrine The Tridosa concept of Āyurveda is the earliest constitutional concept Its germ can be seen even in the Ṛgveda but it was systematised and evolved as a scientific concept during the golden period of Āyurveda in India. If the true connotation of the terms in which such a concept is embodied is fully understood against the background of its origin and growth, much needless argumentation and opposition based on misunderatanding will be eliminated.

India, The Source

India is probably the source of the humoral theory of the Greeks and the Romans Dr Cyril Elwood M D. in his book "Medicine in Persia" states that this doctrine "was taught in unmistakable terms in the holy books of the Hindus From India it was carried to the Groeks by way of Persia."

Dr. George Draper M D in the book 'Human Constitution in Clincal Medicine' makes a similar statement. "Indeed in ancient India the school of Āyurvedic medicine gave instructions for evaluating a patient's nature. Later, in the medical disciplines of Persia

and still later in the teachings of Hippocrates, similar advice is given to the pupils of Aesculapius."

It is interesting to note that Castiglioni in the 'History of Medicine' declares while giving a resume of the Āyurvedic system, "The Āyurvedic system, according to those who have studied it carefully and appreciate its value, is important for its fundamental teaching The theory of Tridosa is a kind of humoral doctrine which even today or perhaps especially today affords great interest for students It affirms the existence of three Dosas or essential principles which pervade all the tissues, secretions and excretions and determine health and disease"

The Triumvirate

For this reason the present attempt is confined to the providing of such a picture of the background, of the origin and gradual evolution of the concept of the triumvirate of pathogenesis i. e of the Tridosa pathogenesis, the three determinants of pathogenetic and pathognomic phenomena comprising what is generally called Constitutional Pathology. These determinants of pathological variations, are in fact, when in a normal and well-balanced condition, the fundamental functionaries of the physiological state of the living organism Harmonious working of these three functionaries is health and their discordance is disease

Sir Michael Foster s remark, "the science of meteorology that cannot be divided into the science of good weather and the science of bad weather," can be aptly applied to the subject of health which cannot be divided in the science of good health and the science of bad health

Claude Bernard, the great physiologist, believed in the unity of science of physiology and pathology. He began the course of his lectures with the explanation that there is only one physiology whose domain is the study of normal and pathological functions In actual fact, his work was almost as much concerned with pathological physiology as with the normal physiology

Thus the Tridosa is a concept of trinity of functional organisations applicable to and operative in both the realms of health and disease i. e. physiology and pathology of each and every form of life, from the ameba to man Thus pathology becomes physiological in outlook enabling one to study disease conditions from the physiological point of view The pathological processes are so co-ordinated with vital physiological processes that they can be interpreted in a common terminology.

The Origin of inquiry into Pathogenetics

It is but stating the obvious to say that all inquiry into the nature of phenomena starts from the latter's quality of opposition to the full and happy flow and expression of life Pain and suffering, death and disease, fear and frustration arouse the spirit of inquiry and investigation in man The philosophers of the Sānkhya school start their inquiry into the nature of life provoked by the presence of suffering.

दु खत्रयाभिघाताज्जिज्ञासा तदभिघातके हेतौ ।

सां. का. १

"On account of affliction from the threefold misery, inquiry (should be instituted) into the means for its removal"

The Caraka Samhitā also ascribes, to the emergence of disease among men interfering with the fulfilment of the purposiveness of their lives, the effort of the sage-scholars in acquiring the right knowledge of disease and its remedial measures.

"Health is the supreme foundation of virtue, wealth, enjoyment and salvation Now, diseases are the destroyers of health, of the good life and even of life itself Thus has arisen the great impediment to the progress of humanity What shall be the means of remedying it? Having observed thus they sat in meditation" (Car Sūtra 1, 15-17). "He, the sage of great understanding soon learned correctly by single-minded devotion the whole science of life tribased and extending without end" (Car. Sūtra 1-25)

It is thus that distressed and goaded by pain and suffering,

physical and mental, the effort of inquiry started and bore fruit in the shape of the discovery of the three-fold determinants of all Physiological and Pathological processes of life

Inquiry must be Adequate and Scientific

It is not enough if the effort of inquiry is merely sincere and intense in guaranteeing the correctness of the results. The method adopted must be sound, adequate, rational and consistent with the fundamental facts of the physical and biological laws of the universe The first of such positively scientific efforts was made by the Sānkhya thinkers They emphasised the necessity of scientific knowledge (विज्ञान) and the following verse from the Caraka Samhitā will ever remain the arch-aphorism as the guiding principle of all inquiry

समग्रं दुःखमायत्तमविज्ञाने द्वयाश्रयम् ।
सुखं समग्रं विज्ञाने विमले च प्रतिष्ठितम् ॥८४॥

च सू ३०-८४

"The whole of suffering which cleaves to the mind and body has ignorance for its basis and conversely all happiness is founded in clear scientific knowledge" (Sūtra 30, 84)

What is Science ?

From the various definitions and explanations given of science it becomes clear that science is in the method and not in the thing Science is:–

1. 'Any department of systematised knowledge"

2. "A branch of study concerned with observation and with classification of facts specially with the establishment of verifiable general laws".

3. "Accumulated knowledge systematised and formulated with reference to the discovery of general truths or the operation of general laws."

These are some of the dictionary meanings of the word "Science' In practical life and in the usage of common parlance too, we understand by scientific thought, speech or action, a systematic

process of evolution wherein each succeeding part is derived from its preceding part by the inevitable compulsion of logic and which relation such parts will maintain at any time or place, given the attendant circumstances

Karl Pearson in his "Grammar of Science" states, "The man who classifies facts of any kind whatever, who sees their mutual relations and describes their sequences is applying the scientific method and is a man of science" Science, thus, is the critical systematic knowledge based on generalizations It is an investigation into the nature of facts, facts not selected at random but in their comprehensive entirety. The scientist systematises the data, records the observations and draws conclusions therefrom which ultimately assume the form of a formula or a universal truth. He proceeds rationally and logically through all his investigations. It is the cumulative product of both the processes of analysis and synthesis, the knowledge of individual ideas and things against the background of universal laws and concepts

The Totality of Knowledge

It is necessary again to remember that the totality of knowledge of things was aimed at by these ancient scientific thinkers. The understanding of any part merely in creation without the knowledge of the whole and the inter-relations of the parts was inadequate and liable to lead to wrong conclusions

न हि ज्ञानावयवेन कृत्स्ने ज्ञेये ज्ञानमुत्पद्यते ।

च वि. ४–५

"The knowledge of the whole cannot accrue from the knowledge of merely a part" (Car Vimāna 4–5)

The total concept led them to an all-comprehensive and synthetic method of study. The knowledge of the past was acquired but with special reference to the relation it bore to the whole i e. to the present and the future. The knowledge of the parts was co-ordinated and placed in the proper perspective of the whole They studied the nature of the whole in its entirety This

concept led to the study of man as a whole, i. e as complete unit.

1 The Study of Man as a whole

Man was studied in his whole personality which is the dynamic organization within the individual of those psycho-physical systems that determine his unique adjustment to his environment This led to the study of his constitution i e that aggregate of inherited characteristics, which, modified by environment, determine the man's reaction to environmental factors.

2 The Study of the Universe for the discovery of all the Sources or factors of pain

The whole series of causes and sources of pain and suffering extending over the whole universe was included in the investigation

a Totality of Man-cum environment

b. Totality of environmental factors which become sources of pain or disease

c Totality of methods of investigation which covered all aspects of time and space

d Totality of things that were used as medication

According to the Sānkhya view, all misery is of three kinds' viz.,

1. Internal = of the body-mind.
2. External = of the physical world.
3 Spiritual = from supernatural sources.

Suśruta further sub-divides these three categories into seven which will be described in detail later on in the section on Etiological factors

Thus there remains nothing left uninvestigated in the universe, which can cause pain or suffering to man. It is an all-comprehensive classification.

3. The All-comprehensive method of Investigation

This method of investigation evolved a system which

encompassed all the possible states of time and space Time whether present, past or future, and space whether near or remote as well as things visible or invisible normal or abnormal, were all made possible of study by this system of investigation

एषा परीक्षा नास्त्यन्या यया सर्वं परीक्ष्यते ।

च. सू. ११-२६

"These are the methods of investigation, and there is no other left, which constitute the means by which all things are examined" (Car Sūtra 11-26)

4 Totality of Things in the world used as Medication

The therapeutic science left no article or natural element un-used.

अनेनोपदेशेन नानौषधिभूतं जगति किंचिद्द्रव्यमुपलभ्यते ।

च सू २६-१२

"There is found in the world no substance that may not be used as medicine" (Car Sūtra 26-12)

Thus to understand man, the subject of medical science, one has to understand not only the whole man but also the environment which begot and which sustains him and which is the cause of "ease" or "dis-ease" and which is also the source of medicaments This environment therefore consists of the whole universe surounding him

The Need for Analysis

Thus the aim of the totality of knowledge required a very varied and extensive field of study for its attainment It needed also some method of simplifying the study and classification or the analytic method became very necessary This orderly arrangement and systematization gave some basic formula for generalization and a progressive field for research. The analytic process was carried on till the least common measure of classification was arrived at

Specific Biological Terms

But as the physical body forms a part of the biological living organism, the physical formula has to be co-ordinated with and incorporated into this triumvirate of biological organizations to evolve a specific biological formula of the triad of Vāta, Pitta and Kapha. The five categories of physical matter are transformed into three by the method of earth and water being grouped into one, and air and ether being combined together, with the result that all the five physical proto-elements found place in the living organism being translated into the biological forces of Vāta, Pitta and Kapha, i e, air and ether being combined into Vāta, fire turned into Pitta and water and earth combined into Kapha.

वाय्वाकाशधातुभ्यां वायुः । आग्नेयं पित्तम् । अम्भःपृथिवीभ्यां श्लेष्मा ॥

अ स अ २०, २

A specific terminology was evolved for this triumvirate of biological categories, which is significant both of static existence as well as dynamic force viz, of Kapha which signifies (by क=water) aqueous proto-element of the physical formula and which (by the addition of फ=फलति इति) signifies the evolutionary process of biological formula Thus the whole word कफ gives the sense of the organization of fluid matrix wherein the biological process of the evolution of life is carried out. The synonym श्लेष्मा is even more significant of the biological process of co hesion denoting the colloidal matrix or milieu for the vital play.

Pitta derived from 'तप् to heat' is significant of the function of heat. Vāta is derived from 'वा to move' and is quite suggestive of dynamic or functional process.

Thus these thinkers were forced to analyse and classify the elements of the phenomenal universe and their direct and indirect products and their various modes and forms of combination in bringing about the substances and dualities and actions that the physical sciences and medicine particularly have to deal with as their subjects and also the biological organizations into which they were translated by the magic of the vital force

This endeavour to analyse, re group, classify and denominate

the physical and biological facts and laws heralded the ·usherance of medicine into the stage of a science.

The Characteristics of the Golden Age

The central theory of Āyurveda—the theory of the triumvirate of Vāta, Pitta and Kapha, is the product of an age which is universally regarded as the most brilliant in the long annals of man This age which was marked by the most intense intellectual activity in the East as well as in the West, particularly in India and Greece, not only laid the foundations of thought on which the world has continued to build but has to its credit achievements which are still the crowning glory in art, literature, philosophy and medicine

The age which in Greece threw up intellectual giants like Plato and Aristotle Pythagoras and Hippocrates, was in India responsible for the rise of the seers of the Upanisads and of Āyurveda. Philosophy was at this time the supreme pursuit of the thinking man, and it was to the philosopher's counter that people came for the ultimate concepts of life The arts and the sciences were, to be sure actively cultivated, but they played a subservient role to philosophy, the undisputed queen in the realm of thought

This meant that specialization was allowed but the final verdict did not lie with the specialist but with the general overseer, the philosopher, who alone was in a position to assess the value of the contributions made by the specialists The result was the development of a co-ordinated outlook which studied the parts but which also studied them as forming the whole. It was this synthetic or integrated outlook which has given us the Tridosa concept of Āyurveda

This view is based on the concept that any manifestation of life must involve the coming together of the three factors of the spirit, the mind and the body, the tripod on which the world is based

This coming together or assemblage of spirit, mind and

The Sāṅkhya classifies the universe into three categories: (1) the phenomenal physical world (व्यक्त), (2) the subtle or impereceptible world (अव्यक्त), and (3) the principle of spirit that underlies the manifold vital forms and activities (ज्ञ).

From Metaphysics to Science

The medical propounders took the aid of the classification of things as held by both the Sānkhya and the Vaiśesika schools, the latter enlisting the totality of things under the categories of Substance, Quality, Action, Generality, Particularity and Co-existence. From purely metaphysical methods Āyurveda passed on to the physical and experimental methods that physical categories and terms such as Substance, Quality and Action involve

Ātreya reduces the universe to nine substances viz., the five proto-elements, the mind, the spirit, time and space. (Car. Sūtra 1-48)

खादीन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः ॥ च. सू. १-४८

These combine to form the two main groups of things inanimate and animate.

All physical substances are reduced to the five categories of proto-elements and each proto-element is ascribed certain specific qualities, the total number of all the qualities coming to twenty in number Thus the body-substance, environmental factors necessary for life-process, causative or curative factors of diseases—all these were reduced to a specific number of qualities whose use or avoidance could be prescribed in an arithmetical ratio

As a result of the analytical process, they arrived at the conclusion that each substance or thing consisted of an aggregate of five inter-related systems each possessing quite different and specific qualities These systems they termed proto-elements or महाभूत The quality of each proto-element was determined and the manifestation of particular qualities of its specific grade or intensity in a substance depended upon the relative proportions of the proto-elements in that particular substance

This formula of proto-elements served the purpose in dealing with the merely physical realities But biological entities had two more factors to reckon with mind and spirit, which utilised and transformed physical matter to suit life's purposes. Both these are dynamic forces, and cannot be observed by physical means (अव्यक्तव्यक्तकर्मा). They are to be known by the effects they produce on the body and their nature is the object of inferential knowledge.

The combination of physical and vital forces in the biological world gave rise to the individuality of organic existence which needs special organizations to maintain the harmonious and coordinated working of both the physical and the vital systems of the organism. The organization of bodily constituents is ths mark of all living creatures and it is in this that they differ especially from inanimate things.

The formula of physical matter cannot adequately explain the phenomena of the biological world which is characterized by organization One is a static existence while the other is a dynamic creative process Hence was felt the need to evolve the formula of biological function All living organisms need minimum triple organization for their life processes.

1. The organization of fluid-balance of the body (water-balance system) – A specific fluid matrix is essential to full expression of life phenomena. This organization has to maintain the specific consistency and structure of the fluid matrix under the stress of varying environmental factors.

2. The organization of Thermal balance – Specific heat is necessary to digest and assimilate material from the environmental world and convert it into one's own body parts and also to maintain the optimal heat of the body for full expression of life phenomena

3 The Organization of Vital balance – Vital force is essential for the purpose of creative evolution, progress, power of organization and such other vital processes which characterize life and differentiate animate from inanimate things

the rest of the universe should be found inhospitable to it. Be it as it may, its history on our planet has been a most interesting one and a most tenacious and untiring struggle against the odds of ever-changing time and environment. It would seem from the opinion of science that life is alien altogether to the physical forces of the universe and can choose its habitation and its field of play and growth within very narrow limits of elemental geography

At a particular stage in the history of our universe or solar system, the earth developed its present elemental geography, its present temperature, its contents of solid, liquid and gaseous matter, its mountains and earthy crust, its oceans, and its atmosphere of air That hour in its history was the hour of lifting the curtain on the drama of life and ever since, life's unfoldment has gone on through the various stages of vegetable, animalcular, animal and human evolution Till the human stage the urge of life has been an inner compulsion, blind, powerful and un-self contemplative Only the urge has been there instinctive like the powerful drive of the powder behind the lead in the bullet. But now, man stands surprised, wondering and self-contemplative; and the psyche in him demands the luxury of a reflecting mirror of thought, in which to contemplate her graces and the freedom to choose the direction in which to make her next step. Life from a mere green grain of moss and a speck of protoplasm has grown through the states of a floating jelly, the creeping reptile, the soaring bird, the unwieldy dinosaur and the half uplifted ape into the full stature of an upright standing man with his gaze scanning the mystery of the endless vistas of space and time and the colorful horizon where the earth meets the heavens in an everlasting nuptial clasp

Briefly told, the story of life, more marvellous than a fairy tale is this When on this planet there appeared the covering expanse of the rolling waters and a moving atmosphere that blanketed the earth and the oceans filling the inter-spaces between the earth and the sun, the first stage in the unfoldment of life began. The sun, the parent of this planetary system, pouring out his radiant energy upon the earth and its waters though the intermediate atmosphere

has given rise to the first forms of life and has sustained them in all their later stages of growth and evolution, and to this day remains the main source and sustenance of life सूर्य आत्मा जगतस्तस्थुषश्च declares the Veda "The sun is the soul of all things in the world, the mobile as well as the immobile." But the interplay of the solar radiations and the aquatic element of the earth and its ever-moving atmosphere has been essential for the maintenance of life in all its forms While the sun was the impregnator, the field for impregnation was the waters of the ocean. It alone could receive the seed, and clothe it with the habiliment of life, with the form and structure needed for abiding and growth; and it is the field and scope for the vital dynamics of life unfolded gradually into cognition, conation, intellection and spiritual fulfilment.

Whether life is an exotic visitor waiting to make its entry on this planet till such a favourable moment when the optimal condition for its play was evolved, or is a peculiar offspring of such an accidental condition incidental in the history of stellar and planetary evolution or whether as described by the ancient Sāṅkhya seers, at the beginning of each cycle of time, the primordial principle of matter gets impelled into evolutionary activity of gradual unfoldment by a peculiar change in the eternal propinquity of the Puruṣa who is the unchanging witness of Nature (प्रकृति), it is not given to man to say with certitude

Biocatalysis

Whatever be the origin of life whether extrinsic or intrinsic to matter, the distinguishing mark of all the forms of life has been the power of organization. Lovatt Evans in his work on "Starling's principles of human physiology" writes, "What are the fundamental phenomena which distinguish living things? Their dictinctive feature is perhaps organization, and in the higher members this organization becomes more and more distinct This greater complexity of organizations runs parallel with increasing range and power of adaptation, attained by the setting apart of special structures (organs) for the performance of definite functions" The peculiar characteristic of life is its power to organize its internal conditions both as regards structure and function so as to cope with its external conditions Such

body which we know as life, was studied both in in its constituents and as a whole The individual study of the parts gave rise to several special branches of study such as metaphysics, psychology and the physical or natural sciences, while the attempt to study the living conglomerate as a whole, became the special concern of the physician whose business it was to keep it a going concern and in perfect condition for as long as it was possible

It was at this time when the physician occupied the exalted place, when medicine and metaphysics were equally the domain of the Vaidya—the man of knowledge, that the Ayurvedic classics came to be written by men who were admittedly the wisest of the age Hippocrates says that the nearest thing to divinity is the physician who is also a philosopher. If this is so, who can deny that men like Ātreya and Dhanvantari are as near-gods as any that mortality can breed?

It is to these physician-philosophers of the golden age of India that we owe the concept of life as embodied in the Caraka and the Suśruta, a complete and integrated concept which is so broad-based that in its main outline it must hold good for all time. It is true that the perception of these sages could not claim the advantage of the elaborations due to mechanical devices that are possible today But their integrated and total vision of the organism along with the *modus operandi* of its threefold organization and the means adopted to preserve and prolong its existence and functioning, is as supreme today in its validity as when it was first promulgated

II. THE STORY OF LIFE

The Meaning of Life

The authors of Āyurveda, 'The science of life', intended by Āyurveda much more than mere skill of treatment or diagnosis of a disease condition. It meant for them the total concept of life which includes both man and his environment. The well-being of man, the aggregate of body, mind and soul, cannot be confined to mere physical health, but extends to that total sense of enjoyment of physical, mental and spiritual satisfaction and enrichment born

as a result of wholesome and mutually beneficial interaction between the individual and his environment, social, physical and spiritual. Man as a biological entity needs to adjust to the physical environment and as a social and spiritual entity needs to adjust and react wholesomely to the society in which he lives and to the spiritual ideal upheld by it. Such well-being alone is real and true of man in his entirety and such is the object of the "Science of Life' Caraka declares therefore—

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् ।
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥ च. सू. १,४१

"That is named the science of life wherein are laid down the good and the bad life, the happy and the unhappy life, and what is wholesome and what is unwholesome in relation to life, as also the measure of life.'' (Car Sūtra 1, 41)

Having visualised this total picture of life, we shall now discuss and analyse the two parts of it individually, viz., (1) The universe that forms the environment and which has given rise to life, and (2) The individual organization, its composition and structure and mode of functioning and its progressive evolution from ameba to man.

Life and the Triumvirate of Organizations

It is the belief of science with the evidence at its disposal that life is an incident in the history of the universe and is perhaps confined to this planet of ours, where conditions favourable to its emergence, existence and growth began to obtain some millions of years ago Science also expects life to disappear with the disappearance of these circumstances which disappearance is a certainty according to it in a few million more years.

From a purely common sense point of view, it becomes difficult to understand that out of innumerable solar systems whirling about in space, whose volume is to be counted only in light years, that a tiny speck of a planet like ours should be the chosen or fortuitous haven or cradle of this mysterious phenomenon called life, while

organization entitles it to the name of organic life Such life-activity naturally involves a continuous maintenance of its body structure by means of periodic replenishment of the wear and tear, a constant supply of energy for maintaing the optimal temperature and tension and an unfailing mechanism for correlation of the distinctive functions of each limb of its complex structure so as to help the organism to react as a whole both in its internal and external movements Such threefold organization is the *sine qua non* of all organisms however small or great

All life or every organism is engaged continually in converting the matter of the outside world into a new pattern and texture that it may subserve the purpose of life This transformation of matter into its own field of extension is the distinctive function of life A recent writer Jerome Alexandar in his "Life, its nature and origin" declares that the distinguishing nature of life is bio-catalysis i e its power to bring about chemical change in bodies without practically undergoing any change itself. This bio-catalytic action is what enables life to maintain and extend its field of play in an alien world of matter. Life is continually annexing matter by its catalytic activity and extending its dominion over space-time. Life viewed from this point, is a catalytic struggle with the environment, a process of annexation into its expanding boundaries of the non-responsive and even hostile forces of the material world This is a view which fully accords with that of the Sāṅkhya school of philosophy on which Āyurveda is based The infinite number of Purusas, known as bions in mordern biological language are caught up in the meshes of matter In the presence of these bions, matter undergoes changes in order to give these life-units their play of life i e. perpetual unfoldment of sensations, images and pain-pleasure conditions. But the Purusas remain unaffected and ever the same Matter is like a danseuse who desires her charms to be witnessed by these bions called Purusas

प्रकृतिं पश्यति पुरुष. प्रेक्षकवदवस्थितः स्वस्थ. ।

सा का. ६५

"The spirit, seated composed like a spectator perceives Nature "

Thus life s play involves a recasting of matter into new

patterns to suit the purpose of these bions while they themselves remain unchanged witnesses of varying life phenomena The activity of these bions is indeed best illustrated by this process of bio-catalysis.

This biocatalytic process involves the threefold organization calculated to subserve the vital purposes of material upkeep and growth, maintenance of thermal and metabolic processes and the co-ordination of the internal and external movements suitably to the changes of environment Without these threefold functions no organism can subsist All processes of assimilation and dissimilation so essential to the upkeep of its structure and tone are rooted in such organizations

It is theaefore now our purpose to see how Āyurveda describes and fits into its general outline of life-processes this three-fold phenomenon of organization. Caraka lays down the distinction between organic and inorganic life thus

सेन्द्रियं चेतनं द्रव्यं निरिन्द्रियमचेतनम् । च सू १, ४८

"The thing that is endowed with the sensory organization is organic or sentient and that which is not endowed thus is inorganic or non-sentient" (Car Sūtra 1, 48)

The sentient organism involves a complex organization of structural, metabolic and kinetic processes It also involves a mind or a co-ordinating principle however elementary or intricate it be Such an organization, Āyurveda holds, to be universally obtaining in all forms of life, from the most rudimentary to the most complex Thus its physiology and pathology is uniformly applied in the broadest outline to all forms of life.

Though life is mysterious and undefinable as a whole, the phenomena which signify the existence of life are evident for purposes of observation and study. All these phenomena viz., ingestion, assimilation, respiration, movement, growth, creative evolution, reproduction, death and last but not the least, the power of organization distinguish the animate from the inanimate

Creative Evolution

Life has been observed, ever since its first appearance, to be endeavouring and struggling to create and preserve such optimal

environmental conditions for itself as would help its evolutionary purposiveness

No doubt it reserves a margin for some variations in time and space Besides, life has developed its own organization of existence, growth, perpetuation and expression so as to accord with such probable environmental variations, of course within certain limits, and has built up protective devices and technique for its survival and evolution. In the plant life we see the sap being encased in a hard case of bark-crust to protect it from the external heat and cold as well as from hostile incursions Plant life is an example dominantly of the survival-technique of life's organization. In spite of the great size and strength developed, that form was not conducive to the varied richness of life-processes struggling for expression Hence, life took a different direction for the release of those processes and devised subtler and more malleable patterns endowed with movement, agility and resourcefulness, for the preservation of its life and for overcoming hostile forces either by resistance or by accommodation. This is the animal pattern from the smallest animal to the complex organism of man with the mind-principle fully dominant and suggestive of a yet higher and more subtle element in life waiting to be released for its full assertion

The process of such evolution is the direct result of the integrative organization which every living organism possesses and is able to evolve The higher the type of life, the more subtle and distinct become these organizations. These organizations become more and more complex as evolution advances and form separate structures and special organs for the performance of definite functions

But the fundamental principle of organizations which maintain the integration of the individual remains the same for all living organisms, whether minute or large. Even in unicellular life, all the fundamental phenomena of life are carried out in the same pattern though there is no differentiation in appearance or structure of the tiny speck of protoplasm These fundamental phenomena are carried out by the following three integrative organizations of life.

I Vital or motivating organization This is the master organization which initiates and directs all activities and maintains the

specificity of all vital processes which characterize living organisms

2. Physical or material organization is that which maintains the specificity of fluid matrix of protoplasm wherein life-phenomena are played.

3. Thermal or metabolic organization is that which maintains specificity of heat by carrying out anabolic and katabolic processes

III. THE TRIUMVIRATE OF ORGANIZATIONS

The miraculous story of life's evolution or unfoldment is recorded by biologists and need not occupy us here beyond the recognition of the fact that the process of such evolution has always necessitated the pursuit of the technique of the threefold system of organizations viz, (1) the structural or material pattern, (2) the maintenance-device of the thermal optimum for metabolic functions and adjustment to environmental temperature, and (3) a kinetic or motivating organization of the entire structure for purposes of growth, perpetuation and enterprise Without these forms of its dynamics, life could not have achieved its survival and progress. Let us now consider the full significance of the nature and texture of each of the three devices or organizations that have made for the survival and progressive growth of life

I The Matrix or Material organization

There is common ground between science and religion on the question of the primeval abode of life The aqueous element has been known to be the first resort of life Both vegetable as well as animal life-forms have been born and have dwelt in water before they grew into amphibious and terrestrial species The seers of the Veda declare that the waters were there in the beginning. " आप एवेदमग्र आसु' " (Brihad 5·5) From water, God created all living things on the earth. It is the faith of all religions that life spirit dwelt and moved on the dark primeval waters In Hindu mythology, the creative force Visnu, lay for ages on the milky ocean, till one day it bestirred itself into a creative mood. In so many ways, the eye of intuition and revelation and that of science as well, have regarded water as the origin and the abode of life यत प्रसूता जगत: प्रसूती तोयेन जीवान् विससर्ज भूम्याम् । (Nārāyana Upanisad 1-1)

The matrix of the material pattern that life requires for its abiding and play is provided by water and by none else of the elements of this universe. That is the medium best suited for the vibrant throb of life and for the transmission of its impulses. The body of man and of all plant and animal life is the material ocean on which floats the immaterial spirit of life This fluid matrix can be poured into vessels of various shapes and its consistency increased or lessened. And life has attempted all those shapes, patterns and the densities needed for its consummate expression and for the release of the dormant spiritual force and the latest product of such life's enterprise is Man.

Like a spider that has woven its web and has retired into its centre, so has life woven around itself the web of the human organism with its automatic devices of circulation and respiration, its autonomous nervous system and a part of the mind mechanically operating its gears and clutches, leaving the higher life at the centre to contemplate and design its course of further evolution. Thus, there is a whole complex system distributed in its outline under this three-fold divisions of body-organization with the sole purpose of maintain ing a uniform and unchanging environment for life, an environment that contains in itself its power of accommodation and adjustment to exogenous as well as endogenous interferences. (Homeostasis of Cannon). This leaves the higher mind of man free to reflect and weave out his patterns of thought for spiritual fulfilment and for his creative imagery in art, literature and science, all calculated to expand the scope and variety of life expression It is obvious that all the three aspects being component of an indivisible whole are vitally inter-related as integral parts, and changes in any one are bound to affect the rest. But for purposes of their specific knowledge the nature of each of these is to be referred to in terms of quantity or form, the degree of intensity and degree of tempo, respectively.

Modern anatomy and physiology have to their credit a long and persistent career of investigation and study of the human organism in all its complexity and minuteness and they have tracked down the secrets of the human structure and function to the microscopic cells and even beyond. It has, with great diligence,

experimented on lower animals and ascertained with approximating certainty the probable human reactions under given circumstances and to given stimuli, this is an essential part of the equipment needed to understand the details of human dynamics but it is by no means all and exhaustive. Man is more and greater than the mere sum total of his body-organizations or cells In R G. Hoskin's words "Medicine is now in a transitional phase. The ineptitude of regarding a man as a mere collection of interesting organs is becoming increasingly clear. The personality of their prossessor is more important than his organs no matter what fascinating pathological condition or secretory versatility they may disclose." There is, in the first place, an as yet inadequately understood factor of the psyche whose influence on the soma is gaining increasing recognition daily There seem to be still greater factors as yet not understood, but whose workings are only dimly suspected and observed in crucial moments and special exigencies Though their intrinsic nature and technique of functioning may defy our present powers of comprehension, yet their net effects are obvious to the discriminative eye. A good part of it is perhaps clear to the mind that is able to observe and appraise these influences from a view-point internal to the human organism, while to the clinician these are accessible through intelligent catechistic methods This presupposes an extensive or inclusive and not an exclusive view of the structure and function of the individual parts of the body The excellence or otherwise of each part is vitally related to that of every other part and the body as a whole There is an intelligent and highly sensitive and adaptive principle to which all the body-functions and life-purposes converge and from which emanate the subtle and vital vibrations that uphold and preserve life both in health and disease In a word, this presupposes a comprehensive or integrated concept of physiology, the doctrine of vitalism as against that of mechanism For man is more than a machine; and over and above the psycho-somatic organization, there subsists presiding principle which is instinct with awareness and a wisdom beyond the conscious mind

It may sound at first thought as if this doctrine of vitalism were a superfluity intruding into a realm where it were best not to

allow it But on fuller consideration it would be seen that without a recognition of this element, there is a void and inadequacy, a scattered and disintegrated jumble that is belied by the fact of the universal subjective experience of men of an integrated and compact unity of personality It is here that the beckoning hand of time points to the ancients, to Caraka and Suśruta of India and to Hippocrates of Greece and Galen of Rome This is not to suggest that India and Greece have followed the same path. Far from it as we shall see Nevertheless their inspiration was derived from a common viewpoint of regarding man as a whole and in the vital inter-relation of his various organs and of the extensive or inclusive nature of the functions of each of them in health and in disease

These analytical results should be cast again into the mould of the synthetic or the integrative view of man. Instead of the data themselves being priced, their ultimate net values ought to be worked out and cherished. The affection or otherwise of each limb and part of the body has inevitable repercussions on the total well-being of the psycho-somatic whole which is man and vice versa. Once this is kept in mind, the natural corollary is to set about discovering the main springs of human well-being and reactions, the sources of living, action and growth as also of resisting disease and rebuilding of loss Once the main springs of life and action are discovered, understood and assessed properly in their values, the rest follows easily and naturally In the light of this radical knowledge of man, the data gathered assiduously about the various individual components of the body, big and small, get reoriented and yield a richer wealth of wisdom pertaining to the body as a whole as well as of its parts

In the ancient medical thought of India, as we may find from Caraka, Suśruta and other works, this knowledge and observation of the main springs of human life and action and the full appraisement of the functional values of life-expression, the full and detailed classification of the varied signs and symptoms, visible and expressed psychically and somatically of these main planks of life were all important It was not mere theory. In practical therapeutics too, it was almost everything.

As we have already seen, they had grasped by observation and long study of human behaviour and reactions in health and disease, and also by general inference based on the understanding of the unity and uniformity of principles governing the cosmos as a whole and in its several parts, that man like the world around him was governed by a triumvirate of forces and elements well organized The action of the sun, the waters and the vital air were the proto-types to them of the aqueous, thermal and kinetic organizations of the human body.

Water, as we have seen, was regarded as the source and sustainer of life, the daily purifier and refresher and the elixir of life Water was held so sacred by most ancient races that it became a god and a religion grew about it. (Thales of Greece and the Seers of India). Holiness and purity were acquired through bathing and sipping, and water had to be poured as witness to gifts or vows made.

The counterpart in the body of the water in nature was the body-fluid, the colloidal fluid known as protoplasm Of the triumvirate that governed the body this was the first essential In a word this provided the very field for governance and was the substantial structure for the state itself. This is the material organization of the kingdom. This vital fluid forming the vehicle of the life-spirit contains proteins, fats, carbo-hydrates, vitamin and salt, and it constantly fluctuates to adjust to and counter internal as well as external disturbances This integrative organization regulates constantly the physical and chemical structure of the body-fluid as well as its circulation It maintains the proper balance between the fluids in the various parts of the body viz, the water bound in the colloidal system of protoplasm, the free water between the cells and fibres as well as the stored water in any water-depot of the body.

Temperature is an essential factor in the maintenance of this natural and uniform pattern and in providing it the scope for vital play, the body therefore is found to possess that mechanism of internal combustion, its heat-generating or thermal mechanism distributed and concentrated as the case may be, in the entire body.

This is a radical aspect and not an exclusive or limited

function and quality of any one limb or part of the organism In the distribution of the function, it may be concentrated here and diffuse there but in its total aspect it balances the thermal production and output to maintain the thermal constant of the whole body. This bio-combustion process is termed the metabolic process. The internal thermal balance is sustained by the anabolic and catabolic processes taking place constantly in the body. Though this thermal element is diffused in the entire body it has also its regions or points of focus. These foci are important to the clinician, for the pathogenic and restorative processes are centred round these points of foci in particular and the entire system in a general way. These general foci are distributed in the body so as to meet the exigencies and functions of each structural system of the body. The Kapha, Pitta as well as Vāta, the three factors of the triumvirate that governs the psycho-somatic organism, are apportioned each its pentad of foci in the body These, as has been already stated, have special clinical significance and are guides and aids in practical diagnostics and therapeutics

We now come to the last and the most important factor of the triumvirate, the factor closest allied to the life-principle and which is the supreme and vital function of the psycho somatic organization. Life is never static even in its most rudimentary states Even simple existence presupposes an internal dynamics, where action, aspiration and adaptation to environment are involved, the dynamics are all the more complicated Yet again, where the psyche is dominant and charges the body with the impulses of hope, despair, anticipation and fear and the desire for efficiency, for triumph over opposition and for the joy of achievement, the dynamic organization involving such kinesthetic force must be subtle, many-sided, self-sufficient and creative This the body-mind does possess and is known as Vāta or Vāyu, 'Vā' meaning to move or convey.

The Kapha and the Pitta are relatively static and need at every point of their existence and functioning the co-ordinated impulse and motivation of Vāta

पित्तः पंगुः कफः पंगु. पंगवो मलधातवः ।
वायुना यत्र नीयन्ते तत्र गच्छन्ति मेघवत् ॥
शार्ङ्ग. प. ५, २५

"Pitta is lame and so is Kapha and so also the body-elements and the excretions. These, like a cloud, go wherever the Vāta (wind) carries them"

Claude Bernard states that 'vital force directs phenomena which it does not produce, and physical agencies produce (in living things) phenomena which they cannot direct. This apt remark of that great physiologist has much similarity with the statement of Kapila the propounder of the school of Sānkhya.

पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।
पङ्ग्वन्धवदुभयोरपि संयोगस्तत्कृतः सर्ग ॥२१॥ सां. का

"(The union) of the spirit (with the nature) is for the contemplation (of the Nature) (The union) of the Nature (with the spirit) is for liberation. The union of both (i e the spirit and the Nature) is like that of a lame man with a blind man The creation is brought about by that (union)"

All life is dependent on Vāta, for, it is the up-bearer, impeller, sustainer and operator of life It is known as the Tantra-Yantra-Dhara In a chapter, classic in its pattern and expression, Caraka describes the nature and functions of Vāyu both in the cosmic as well as its biological aspects. It is the lord of the supreme principles of life The salutary as well as the pathologic aspects of the Vāta principle are described by the royal sage Vāryovida in eloquent terms thus

"The Vāta is the upholder of both, structure and function (in the body) It is the very self of the five forms of Vāta in the body viz, Prāna, Udāna, Samāna, Vyāna and Apāna It is the impeller of upward and downward movements, the controller and conductor of the mind, the inspiritor of all the senses; the conveyer of all the sense stimuli, the marshaller of the body-elements; the synthesizing principle in the body; the impeller of speech; the cause of feeling and audition; the source of the auditory and tactile senses; the origin of all excitement

and animation; the stimulator of the gastric fire; the desiccator of the morbid vitia; the eliminator of excrement and deobstruent of the gross and subtle body-channels, the modeller of the fetal form; the sustaining principle of life—all these are the functions of the normal Vāta in the body.

When however, the Vāta becomes abnormal in the body, it afflicts the organism with diverse kinds of disorders, tending to impair its strength, complexion, well-being and life, it depresses the mind; impairs all the senses, destroys the fetus in uterus, produces deformity in it, or unduly prolongs the period of gestation; gives rise to fear, grief, stupefaction, depression of the spirits and delirium, and obstructs the vital functions " (Car. Sūtra 12–8)

It is necessary at this stage to remind ourselves that the science of physiology has passed through several stages of evolution It was first a static view of the individual and of specific functions of the various organs and tissues of the body Later it was realised that there was an integrative control through the nervous system and the psychic influences and that these parts could not be regarded as functioning separately Yet again the endocrine secretions opened up newer processes of physiologic and metabolic conditions, having integrative chemical control on the body and new light was thrown on the cellular structure and function We now know that no one part of limb or gland or cell of the body can be viewed unrelated to the rest of the psycho-somatic whole. One kind of secretion is balanced by another and the glands, the tissues, cells and all the other elements are inter-related and controlled by the fulcrum of personality on which the whole organism is fixed Thus physiology is a total and integrated life-process and though viewed analytically for study-purposes, the comprehensive constitutional view must never be ignored This triumvirate of Kapha, Pitta and Vāta form the general outline of that constitutional pattern or scheme, and all constructive, integrative, assimilative, recuperative and eliminative processes are to be understood in terms of the nature and working of these three principles as an integrated whole They are all inclusive and complete in their comprehension of the body-mind processes as a whole. Time and space

factors vary every moment and hence it is not possible to maintain optimal environmental condition; hence life develops within itself such active organization as can enable the body to adjust immediately and adapt to the variation in the external relation. Moreover life evolves a special protective and survival technique to counteract the inimical environmental incursions.

The Three States of Life functioning in Men

We know all animate life to exist and grow in three different forms, the stationary life of plants, the mobile but instinctive and more or less passive and reflex life of the animal and the discursive, active and creative life of the human The human body evolved as it is from the most rudimentary life, contains the vital processes of all these three types of life. It contains parts and organs that grow, abide and function like the plants, absorbing food, turning it into energy and discharging the waste products and automatically maintaining the basic body-life uninterfered and unaided by the higher aspect of the mind generally From birth to death the heart, the stomach and the intestines, the liver and other glands go on functioning in their own autonomous nature without constant active impulsion or inhibition from the mind. Nature has managed to keep generally this basic body-mechanism beyond the ordinary man's reach and control.

Then there is the reflex life of man wherein the limb and sense organs execute purposive or protective movements in response to the external stimuli and in defence of the body-life against extraneous incursions and interferences. Much of the normal man's physical activity and mental and emotional impulses are reflexes and therefore a passive reaction to the external world of stimuli in multifaiious forms. This is the part of animal life in man.

Above these two forms of life stands the real *human* life i. e the purposive, creative and self-conscious propulsion of the higher mind. It is in the function of the higher mind and the translation into action by deliberate effort that man rises to and asserts his

essential humanity. This is the life of the psyche bringing up into play will, determination and discrimination.

Life has so managed to construct man that the basic survival functions are placed normally beyond the control of the individual himself and are an autonomous set of organizations. Thus man's survival is assured even as against himself This organization is known as the autonomous or vegetative nervous systems including as it does the functioning of the heart, the liver, the intestines and such other vital organs These organs have an independent functioning of their own and continue to work, given suitable environment, even outside the human body. Thus they represent in man the most primary life-forms of unicellular life, which is the unit of life. The reflex organization controlled by the central nervous system represents the next higher stage of man's evolution as an animal which reacts suitably to environment, and acts and learns by adjusting to external stimuli. This is the animal aspect of man. It is a passive activity in response to the environment The full psychic life where the creative forces of his imagination and reason come into play and launch man's life upon the vast ocean of creative activity, discovering new factors and shaping the environment to this inner impulses, is the fullest expression of man on the *human* plane.

Thus a human being is effected and expresses himself in all these three aspects of his life while in health as well as in disease. For us who are concerned with man's pathological manifestations, the varied changes and symptoms that are manifested in these three aspects of man are very important for purposes of diagnosis and treatment. The most sensitive apparatus in him being the psyche in him, such internal symptoms as malaise, mental images and modes, dreams, desires and impulses form the material on which to base our appraisement of a situation. These factors are accessible to the physician only through close questioning and conversation with the patient and presuppose a certain degree of observation, introspection and intelligence on the part of the patient himself In the absence of these factors, the proper appraisement of a disease condition in its early state is difficult. Thus the psychic disturbances

serve as the earliest symptoms that can guide the physician in the diagnosis of a disease condition.

The next stage of diagnosis is referable to the vegetative aspect of our body-organization. Since these functions are mainly independent of the mind and the central nervous system, they evince individual and automatic reactions to disease-affection and try to make suitable adjustments with it This will be manifest in the form of instinctive inclinations for or against certain tastes, things, articles of diet, heat and coldin order to correct the decrease or increase of a particular structure or function in the body

These two groups of symptoms, psychic modifications and instinctive inclinations are really the prodromal or premonitory symptoms helpful in early diagnosis of the disturbance of health. The study of premonitory symptoms has been given a great importance in Āyurveda and forms an important category in the pentad of diagnostic methods

IV THE STUDY OF ENVIRONMENT

Life and Environment

The understanding of the nature and function of life involves the study and the appreciation of the factor of environment. Indeed the two are one, like the two sides of a coin To think of life apart from an environment is as impossible as to think of light without its surrounding sphere of illumination.

For the medical science particularly, life goes always with its environment Every organism and specially man must be understood always in relation to his environment, for all his life-functions are engrossed in a continual flux to meet the challenge or reap the benefit of the factors of environment in the various forms of weather, geographical conditions, nature of soil, social tendencies, bacterial saturation and similar other conditions. In fact the play of life of any organism consists in its reactions to a given or changing environment Environment is its prime cause of being, as also of its disorders and perfection Caraka expresses this truth as a philosophical

axiom, that the existence of all beings is derived from the nature of their reaction to environment

सर्वेषामेव भावानां भावाभावौ नान्तरेण योगायोगातियोगमिथ्यायोगान् समुपलभ्येते, यथास्वयुक्त्यपेक्षिणौ हि भावाभावौ ॥४४॥

च. सू. ११–४४

"The continued existence or otherwise of all creatures is dependent on the proper, inadequate, excessive or wrong interaction between them and their environmental factors. For well-being and ill-being or existence and non-existence are dependent on the right degree and nature of contact with environment.' (Car. Sūtra 11–44)

Thus in the medical science "Man-cum-Environment" is the unit of study.

As we have noted, life is not a static condition but a dynamic process of continual adjustment with environment Time and space which constitute the environment, are perpetually varying factors of the universe which necessitate the constant vigilance, activity and modification in the reactions of the organism. Caraka therefore uses the various synonyms of life such as नित्यग and अनुबन्धः denoting the constant changing, dynamic and progressive nature of life.

Disease factors of Environment

When the organism has failed to adjust or adapt owing either to some innate deficiency or to the overwhelming force of the environment, the resultant is disease-condition which is the subject matter of medicine. Such environmental factors are known as exogenous disease factors They are of the nature of space and time which include varying places and positions of things and seasonal variations as well as physical chemical and biological invasions.

In a great measure the organism can be taught to adjust to and prepare against such hostile forces. All these wholesome practices of diet and behaviour and seasonal regimen that are entitled "wholesome" life (स्वस्थवृत्त) in the texts of Āyurveda are calculated to help the organism to adjust to and overcome these impediments to health from changing environment. This is a lesson in acquiring immunity

against probable antagonistic features of time and space

Guiding factor in Adaptation

The above is true only in a general sense, for we find that reaction to environment is so different from one individual to another. No two people are the same in looks, tastes and degree of tolerance to heat and cold. Consequently the degrees of their individual adjustment and adaptive reaction must be different and in helping to bring about similar results, varying methods and degrees of effort have to be pursued. On what does this difference depend? What is the guide in determining the different degree and quality? What causes have brought about these differences in reaction to a common environment ? In answer to these questions we stumble upon the central truth of the medical science i. e individual constitution (प्रकृति) Complete adjustment of the individual with his environment is possible only on the basis and appreciation of the facts of his individual constitution It is only by viewing environment and constitution together that we can accomplish the complete and successful harmonization of man with his environment, which is the sole aim and justification of medicine.

V THE STUDY OF CONSTITUTION

The outstanding fact of life is that no two individuals are exactly alike either in appearance or physical and mental aptitudes, abilities and gifts This is because each person occupies a point in space-time different from that of every one else This endows on each person at the very moment of his coming into being, a peculiar group of qualities and tendencies through the 'genes' Each person thus enters into life with a peculiar view-point, mode of reaction to environment and susceptibility to physical and psychic influences That is why we find that though people live in a common environment no two of them react in identical fashion The great physician Osler says, "No two persons react equally to incursion of injury. No two persons suffering from the same disease run exactly similar clinical courses". All this emphasizes the supreme importance of the knowledge of individual constitution in medicine.

It is difficult to say at the present stage of human knowledge, how and what factors go into the making of this unique bundle of tendencies and qualities, why certain ancestral and race traits get to be recessive in one child and dominant in another. But that such is the case is evident from the investigations of Mendel and other scientists who have tried to reduce the subject into a biological law.

Classification of Types

If one is over-scrupulous in statement there are as many types as there are individuals But that is unhelpful in reducing the subject to some approximate formula. Therefore some biologists and medical scientists have classified these types, racewise, groupwise regionwise and in some other ways. But the inadequacy of these classifications becomes evident from the medical clinician's point of view when individuals of the same race, group or region show divergent reactions and degrees of tolerance to common disease-factors. Hence a totally biological classification and grouping alone is entitled to the clinician's credence and appreciation.

In the ancient pathology of India and to an approximate degree in that of ancient Greece, such a biological view and classification do obtain In India प्रकृति or constitution has been broadly classified into three groups allowing of innumerable minor groupings according to the varied combinations of these three main categories This classification was done both from the physiological and pathological points of view, in the light of the triumvirate of biological organizations This classification became the guiding spirit of the clinician and the patient in the maintenance of positive health and in prophylactic as well as curative measures of disease. It was also the beacon light in the realm of diagnostics and practical therapeutics

In the daily regimen of diet and behaviour meant for balancing and correcting the predisposing factors of disease, this constitutional perspective was considered of supreme significance. Caraka says, 'विपरीतगुणस्तेषां स्वस्थवृत्तेर्विधिर्हितः। (च. सू ७-४१.) 'A practice of things antagonistic in effect to one's predisposing factors, is recommended in the wholesome living" (Car Sūtra 7-41) This contains the beginnings of the

science of immunity in its active aspect where the individual is enabled to react powerfully with all his vital power of resistance.

The term "constitution" is used in physiology nearly in the same sense as in sociology wherein it is defined as the fundamental law according to which the government of a state is organized and the relations of individuals with society as a whole are regulated This regulation is accomplished by the legislature, the administration and the judiciary, all of them co operating with and dependent on each other Thus it is with the integrated physiology The millions of body-cells, the nervous system, the heart, the lungs and the intestines, all act in a coalition-government and mutually impel and check and balance and produce an integrated and harmonised result that is life and good health Āyurveda depicts this integrated function in terms of the triumvirate of biological organizations and their mutual interaction.

Prakriti or Constitution in Ayurveda

Constitution is called Prakṛti in Ayurveda It is the sum total of the crystallized results of all the influences of time and space on individual human life. It is easy to see that since no two individuals can occupy the same point in this time space world, no two individuals are identical in all respects It is now for us to understand the various factors that constitute this time-space in order to ascertain and define its variable influences on constitutions, as also the multiple of its types.

'Space' connotes the geographical and climatic conditions of the region of the individual's residence and all the characteristics of the social and physical environment of the man, while "time" refers to the age of the individual, the seasonal characteristics and the sum total of the influences from the inception of the man commencing from the moment of impregnation of the mother's ovum or even much earlier. The germ-cell contains the tendencies developed through all previous incarnations and thus is traced ultimately to the very beginning of time.

It is common knowledge now that the fetus undergoes all the evolutionary metamorphoses of its biological ancestry in the uterus before it emerges as a full-fledged human Thus the whole experience of the species is in the germ-cell This is known as शुक्रशोणितप्रकृति-genes The peculiar influence inherited from both the parents and the combination of the formative forces, such as climate, season and environment, obtaining at the time of impregnation—all these, go to shape the constitutional destiny of the individual The inheritance of previous incarnations, being subtle, is psychic, but they in turn have their influence on the somatic reactions. Thus at birth, a whole world of influences has already been at work in giving the individual a definite predisposition, a definite pattern of tendencies set in motion, which determines his, or her degree of tolerance and resistance to external and internal disease factors The varying effects of climate on the gravida and her habits and tendencies and social and seasonal environment are bound to have profound consequences (कालगर्भाशयप्रकृति and मातुराहारविहारप्रकृति) Thus at the very moment of birth, the individual is a complex being, a bundle of tendencies bearing the seal of destiny, with of course, a margin for freedom of will and action.

Constitution is an inherited or genotypical condition, that cannot be altered fundamentally and is a life-long concern and of supreme significance in determining the conditions of health and disease in man This is well expressed in the following verses of Caraka and Suśruta.

समपित्तानिलकफाः केचिद्गर्भादि मानवाः ।
दृश्यन्ते वातलाः केचित्पित्तलाः श्लेष्मलास्तथा ॥ ३९ ॥
तेषामनातुराः पूर्वे वातलाद्याः सदातुराः ।
दोषानुशयिता ह्येषां देहप्रकृतिरुच्यते ॥ ४० ॥

च सू ७, ३९–४०

"From the moment of coception some men are equibalanced as regards the three vitia—Vāta, Pitta and Kapha and some have a predominance of Vāta, some of Pitta and some of Kapha

Of them the first alone enjoy perfect health while the rest are ever liable to disease. Their body-habitus is named according to the

continual predominance of a particular vitium in the body". (Car Sūtra 7, 39–40)

शुक्रशोणितसंयोगे यो भवेद्दोष उत्कटः ।
प्रकृतिर्जायते तेन तस्या मे लक्षणं शृणु ॥ ६३ ॥

सु. शा ४-६३

"These are the symptoms of the heriditary disposition or constitution formed by the predominant vital habitus formed at the time of the fertilization of the ovum by the sperm". (Suśruta Śārīra 4–63)

शुक्रं स्वभावकर्मभ्यां वाताद्यैर्दुष्टमंशतः ।
यद् बीजार्थकृद्बीजं तत्र प्रकृतिरुत्तरम् ॥

डल्हण-टीका

"There any part of the healthy seed (germ-cell) is vitiated by the nature and action of the Vitia, i e Vāta and the rest, that part of the germ-cell determines the future constitutional type of the person". (Commentary by Dalhana on the above verse).

प्रकोपो वाऽन्यभावो वा क्षयो वा नोपजायते ।
प्रकृतीनां स्वभावेन जायते तु गतायुषः ॥

सु. शा ४-७८

"The constitutional condition does not get changed, nor increased nor diminished generally except at the end of life'' (Suśruta Śārīra 4-78)

Thus the importance of knowledge of constitution is established both in physiology as well as pathology.

Caraka propounds that there are three main classes of persons. They are the Vātala, the Pittala and Ślesmala i. e. the one of Vāta habitus, that of Pitta habitus and that of Ślesma habitus These are the three main constitutional groups in each of whom one of the triumvirate of biological organizations is predominantly active or pronounced. There are various degrees of combinations of these vitia (दोष) as these habituses are called, of two or three of these being jointly in a hyper or hypo condition. When the symptoms associated with and characteristic of each of these vitia are known, the degree of their combination can be inferred from them. Laying out the general outline of three main categories of constitution, Caraka declares that in the clinical investigation of these three types of constitution the

following are their characteristic traits and qualities. (Car. Vimana 8)

95-(I) We shall now explain the characteristics of habitus etc. It it thus. The fetal body develops its habitus from the nature of the mother's diet and behaviour, and the nature of the proto-elemental combinations

95-(II). Among these fatcors, whichever elements are predominant, will be observed to influence the nature of the fetus; therefore are men spoken of, as of such and such habitus and vitial susceptibility beginning from their fetal life.

95. Hence some are of Kapha habitus, some are of Pitta habitus and some of Vāta habitus; some are of the combined habitus. Some are possessed of vitial equipoise. The characteristics of these, we shall describe here

96-(I) The Kapha is unctuous, smooth, soft, sweet, firm, dense, slow, stable, heavy, cold, viscid and clear

96-(II) Kapha, being unctuous, those of Kapha habitus have glossy limbs; on account of its smoothness they have smooth limbs; owing to its softness they have pleasant, delicate and clear bodies, owing to its softness they have pleasant, delicate and clear bodies; owing to its sweetness they have a profusion of semen, desire for the sex-act and children. On account of its firmness they have firm, well-knit and stable bodies; owing to the denseness of Kapha, they are plump and rounded in all their limbs Owing to its slowness, they are slow in their actions and speech; due to its stability, they are slow in their undertakings and in the change of moods and pathological condition; owing to its heaviness, they are of firm, large and stable gait, owing to its coldness, their hunger, thirst, heat and perspiration are meagre; owing to its viscidity, they are firm and well-knit in their joints. Similarly owing to its clearness they are of clear looks, of clear and mellow complexion and voice

96. Owing to the combination of such qualities, those of Kapha habitus are possessed of strength, wealth, knowledge, vitality, gentleness and long life.

97-(I) Pitta is hot, acute, fluid, raw-meatish in smell, acid and pungent

97-(II) Owing to its heat, those of Pitta habitus are intolerant of heat, very hot in the mouth, of delicate and clear bodies, and have profuse moles, freckles, spots and pimples on the body, excessive hunger and thirst, are subject to early wrinkles, grey hair and baldness, and are possessed generally of scanty, soft and tawny hair on the head, face and body. Owing to its acuteness, they are possessed of keen valour and acute digestive fire, are given to taking excessive quantity of food and drink, are subject to incapacity to bear suffering, and are constant eaters Owing to its fluidity they have flabby and soft joints and flesh and profuse discharge of sweat, urine and feces. Owing to its raw meatish smell, they smell very much in their arm-pits, mouth, head and body Owing to its pungent and acid taste they have a small quantity of semen, limited sex appetite and scanty offspring

97 Owing to a combination of such qualities those of Pitta habitus are of moderate strength and life-span and of moderate knowledge, experience, wealth and means

98-(I). Vāta is dry, light, unsteady, abundant, swift, cold, rough and clear.

98-(II) Owing to its dryness, those of Vāta habitus are of dry, wasted and small bodies, of long-drawn, dry, low, broken, hollow and hoarse voice, and are always wakeful. Owing to its lighteness, they are light and inconstant of gait, behaviour, diet and speech. Owing to its unsteadiness, they are restless in their joints, eyes, brows, jaws, tongues, heads, shoulders, hands and feet. Due to its abundance, they are given to much talk and have prominent veins and tendons Owing to its swiftness they are quick in their undertakings and variation of moods and pathological change They are quickly affected by fear, likes and dislikes. They are quick in grasping and in forgetting too Owing to its cold quality, they are intolerant of cold, and are greatly liable to suffer cold, shivering and stiffness. Owing to its roughness they have rough hair on the head, face and body, rough nails, teeth, mouth, hands and feet. Owing to its clearness they have

cracked limbs and their joints always make noise as they walk.

98. Owing to the combination of such qualities, those of Vāta habitus are generally of small strength, short life-span, scanty offspring and means, and of meagre wealth

99 In a combined habitus, the qualities are also combined.

100 Those possessed of the equipoise of triumvirate of vitia are endowed with all the good qualities described. This should one examine from the point of view of habitus

The perfect equilibrium of this vitia is the norm or perfect health

Having now the full outline of this triumvirate of vitia that determine the total psycho-somatic texture of man, it is necessary to enter into a more detailed inquiry into the nature and mode of operation of this triumvirate of vitia (त्रिदोष), and into the justification of their nomenclature.

V. METHOD OF NOMENCLATURE

We shall now proceed to study man's behaviour in the maintenance of health and in his fight against diseases.

Dhatu (धातु)

The living organism includes in its category unicellular life—the tiny speck of undifferential protoplasm as well as the man with his highly differentiated organs, tissues and cells The cell is the functional and structural unit of life Many lower forms of lives consist only of a single cell Moreover, man who is so highly evolved a creature, has commenced his life at the unicellular stage, namely the fertilized ovum. The fundamental phenomena of life are identical in all living organisms.

In unicellular life, structure is hardly visible or definable but life-phenomena are all the same as those observed in higher forms of life.

Though the material form of existence is too insignificant

to be noticeable, it is made up of dynamic systems manifesting ceaseless activities These dynamic systems which fully sustain life and carry out effectively life-functions are the three primary organizations. As they are the fundamental physiological systems sustaining life in co-ordination with that insignificant speck of protoplasm they earn the significant name of धातु or the upholders, a word devived from the root 'धृ to support or sustain'

In higher life this protoplasm becomes greatly increased in proportion and gets differentiated into various forms in order to carry out the special functions assigned to them; and we find in man several different kinds of tissues or body-elements evolved (रस etc.) playing a significant role in the maintenance of the physical body This differentiation and specialization of tissues is to augment the power of the primary triumvirate of organizations Hence in man the three primary organizations, Vāta, Pitta and Kapha, as well as specialized tissues of his physical body viz, रस etc, evolved for special functions, are both given equal importance and included in the category of धातु or the upholders or sustainers of life

The highly logical spirit of that age impelled them to be very accurate and meticulous in all matters, especially in definitions and nomenclature

The human body lives on the food which it ingests everyday It assimilates out of the food ingested some portion and throws out the rest. Among the primitive unicellular life, this process occurs immediately. But in man with his highly specialized tissues and systems the process of separating the useful from the unuseful material takes place at one region, the process of assimilation at another and that of elimination at yet another region

The body absorbs according to its needs and capacity, a portion of the useful, the remaining unused and unuseful portion is gradually thrown out by the body. The process of elimination takes some time in the complex machinery of the human body. The matter separated for elimination is often useful and definitely not harmful in

the usual course and which during its sojourn through the excretory channels may be even rendering some service to the body-elements or body-organizations Thus this waste matter meant for ultimate elimination, though not forming a part of the regular body-elements, does exist in the body enjoying perfect health and is probably rendering service to it. Hence it is also included in the category of धातु in a general way though it is usually given the significant name of मल or waste matter in particular

Thus the word धातु includes in its category:—

1 The primary three functional organizations, i. e. the triumvirate which is the primary organization in each and every unit of life.

2 The seven body-elements or tissues of the physical body and structural systems evolved to augment and refine the work of the primary organizations of the triumvirate

3 The waste or excretory material, healthful in action

Dosha (दोष)

All the Dhātus may become vitiated and may vitiate locally their neighbouring parts, but the general दूषयितारः or the vitiators of the whole body are the triumvirate of organizations This generalized दूषणस्वभाव or vitiating nature is the most common in the triumvirate organization because they are all-pervasive and in constant action to maintain perfect effectiveness of the whole body in ever changing environmental factors

Thus the word दोष (dosa) is used for—

1 The three biological organizations of triumvirate

2 Secretions and excretions, which are formed as immediate, intermediary or end products as the result of the functioning, of these three biological organizations are also indentified with Dosa toxic matter and are often termed Dosa

(3) मल or the waste matter is also often designated Dosa as its dominant quality is to pollute.

Mala (मल)

The word मल (Mala) is also used in two senses —

1. The end-products of the digestive process are classified in two parts: one that is assimilated in the body and which becomes a part of the body-elements is called प्रसाद (clean matter) while the other part not so assimilated gets converted into some secretory and excretoy products serving some auxiliary purpose in the body-functions and gets finally disposed of or eliminated from the body This is called मल or किट्ट (unclean matter) But this being the normal or physiological function, this मल or किट्ट–waste matter is included under the term धातु or upholder of body (vide Caraka Sūtra. 28, 4)

(2) The other meaning of मल as given in Caraka, (Śārīra 6–17) is all morbid matter in the body which is harmful to it. Under this heading the author puts the following things,—

a Excretory matter issuing outwards from the orifices of the body in various forms

b Over-mature body-elements.

c Irritated Vāta, Pitta and Kapha.

d Such other things residing in the body tending to injure it

Thus healthful मल is un-assimilated portion of food ingested, existing in the healthy body while harmful मल is harmful matter of any kind existing in the body and doing harm to it

The word "Doṣa" is derived from 'दुष् (Dus) to vitiate or pollute, to become impure, to be bad or corrupted'.

Each or all the Dhātus or upholders of the body just described viz, the triumvirate organization, body-tissues and the excretory and secretory matter become vitiated in disease condition But the main part as vitiator is played by the triumvirate organization Once they are vitiated, they spread their vitiating effects to all the other body-parts and channels, for they are pervading in the whole body

स्रोतांसि स्रोतांस्येव, धातवश्च धातूनेव प्रदूषयन्ति प्रदुष्टाः। तेषां सर्वेषामेव वातपित्तश्लेष्माणः प्रदुष्टा दूषयितारो भवन्ति, दोषस्वभावादिति॥ च. वि. ५, ९

"The vitiated body-channels spread the corruption to other body-channels alone, and the vitiated body-elements to other body elements where as the three vitia, Vāta, Pitta, and Kapha, if vitiated, pollute the entire organism, being as they are of a vitiating nature". (Car Vim 5, 9)

सर्वशरीरचरास्तु वातपित्तश्लेष्माण सर्वस्मिञ्छरीरे कुपिताकुपिताः शुभाशुभानि कुर्वन्ति ।
च. सू २०–९

"Vāta, Pitta and Kapha moving in the whole body produce good and ill effects on the entire system according as they are normal or provoked". (Car. Sūtra. 20, 9)

From the definitions of दोष, धातु and मल discussed above, we see that the term 'दोष' is used:–

(1). Mainly for the three primary organizations which are specially liable to be disorganized and which spread their effects in the whole body and vitiate any or all other parts of the body

(2). The body secretions pertaining to the functions of each of the triumvirate organization are given the same term as Vāta, Pitta and Kapha, the physilogical triumvirate of organizations As for example–

अन्नस्य भुक्तमात्रस्य षड्रसस्य प्रपाकतः ।
मधुराद्याद् कफो भावात् फेनभूत उदीर्यते ॥
च चि १५–९

"Just after ingestion, the food prepared from the six categories of tastes becomes first sweet of taste being digested and leads to the formation of Kapha or of mucus-like fluid which is of frothy appearance' (Car. Cik 15-9)

पर तु पच्यमानस्य विदग्धस्याम्लभावत. ।
आशयाच्च्यवमानस्य पित्तमच्छमुदीर्यते ॥ च चि १५–१०

"Further digestion being continued, the food becomes acid in the next stage of digestion and while it is coming out of the stomach it excites the secretion of limpid bile" (Caraka Cik. 15-10)

पक्वाशय तु प्राप्तस्य शोष्यमाणस्य वह्निना ।
परिपिण्डितपक्वस्य वायु स्यात् कटुभावत: ॥
च चि १५–११

"Thus the food having reached the large intestines and being

dehydrated by the body-heat, is converted into fecal lumps. These being of pungent taste, there occurs increase of "Vāta" (Car Cik. 15-11)

(3) Excretory matters, normal or abnormal pertaining either to the functioning of the triumvirate organization or to the secretory products related to those primary organizations, are given the same designation of Dosa (दोष) in general and of Vāta, Pitta and Kapha in particular

उपस्थिते श्लेष्मपित्ते व्याधावामाशयाश्रये ।
वमनार्थं प्रयुञ्जीत भिषग्देहमदूषयन् ॥ च सू. २-८

". These drugs should be used as emetic by the physician in a way not harmful to the body in gastrogenic disorders characterized by morbid accumulations of Kapha and Pitta" (Car Sūtra 2, 8)

पक्वाशयगते दोषे विरेकार्थं प्रयोजयेत् च सू २-१०

" Those should be prescribed for purgation when the morbid matter has accumulated in the colon " (Car Sūtra 2, 10)

निरूहो बलमग्निं च विज्वरत्वं मुदं रुचिम् । ॥१७०॥
परिपक्वेषु दोषेषु प्रयुक्त शीघ्रमावहेत ॥
पित्तं वा कफपित्तं वा पित्ताशयगतं हरेत । ॥१७१॥
स्रंसनं, त्रीन्मलान् वस्तिर्हरेत्‌ पक्वाशयस्थितान् ॥ च वि. ३, १७०-१७१

" Evacuative enema, if given when the morbid matter has been fully digested, will immediately increase the vitality and digestive power and produce apyrexia, good cheer and appetite Laxation will eliminate Pitta or Kapha, Pitta lodged in the habitat of the Pitta, while enemata will eliminate all the three kinds of morbid matter lodged in the colon " (Car Vim 3, 170-171)

In the last verse cited above Vāta etc, are used in their excretory aspect (मल) Thus in order to avoid ambiguity in sense, a thing is given a specific designation in view of its preponderant or special tendency towards a form or function

These vitia (दोष) are so called because they are considerd to be the first things to be modified or morbified by diet, behaviour or other environmental factors, or by internal factors of emotions, restraint

of natural urges etc. They do not stop at that, but once they are themselves morbified they proceed to vitiate gradually any of the seven body-elements Thus these vitia are by virtue of their high degree of susceptibility to vitiation and also by virtue of their active tendency to contaminate the body-elements, are specially designated as vitia (दोष) owing to their doubly condemnable vice. But these very vitia, when in their normal unvitiated state, support, enliven and rear the other elements of the body and are a source of the blessings of health and happiness They then are indeed the basic elements, the rock-bottom of life in man and though termed vitia owing to their extreme liability to vitiate, deserve to be called the elements (धातु) In their balanced state they are indeed Dhātus, but for convenience of exposition and uniformity of application they are called vitia (दोष) even in their benevolent or sanagenic state In their morbified state they are pathogenic and in a science dealing primarily with the pathogenic factors and their various manifestations and operations it is convenient to fix them up in their pathological state and refer to their physiological status too by the same term prefixed by its non-morbid quality Thus the unvitiated 'vitium" is called (प्रकृतिभूत) the vitium in its normal state, and the vitiated one as the (विकृतिभूत) morbid vitium (Car Sūtra 12,13) Etymologically, it is interesting to know that the Greek prefix dys' as in dysfunction, dysuria, dyspepsia etc, is akin to Sanskrt (दुष्) (*dus*) meaning to be bad, corrupted, spoiled or vitiated.

Sārngadhara summarizes the three aspects of these vitia in a verse thus:

शरीरदूषणाद्दोषा धातवो देहधारणात् ।
वातपित्तकफा ज्ञेया मलिनीकरणान्मलाः ॥५॥
शा पू. ५–२४

"Vāta, Pitta and Kapha are called vitia because they vitiate the body, they are called body-elements or supports because they uphold the body, and they are also known as waste or toxic matter (मल) because they pollute the body". (Sār Pu. 5 24).

Thus in order to use a specific terminology the words दोष,

धातु and मल are generally used in the following sense.

दोष = The triumvirate of body-organizations or the triad of vitia

धातु = The body-elements'

मल = The waste or toxic matter.

VII THE NATURE AND FUNCTIONS OF THE BODY TRIUMVIRATE
त्रिदोषस्वरूपकर्माणि

Vāta, Pitta and Kapha are the names of the three organizations of the body known as the "Triumvirate". Their individual nature, function and mode of operation have been till now discussed in a general way

Now we shall try to review them in greater detail from physiological, pathological, clinical and therapeutic points of view

The General Nature and Concept of the Triumvirate

The three organizations of the triumvirate are the very warp and woof of the texture of life. The triumvirate is considered the sole support of the body.

Its physiological or pathological condition is the root cause of existence or dissolution of the body Susruta significantly remarks:

वातपित्तश्लेष्माण एव देहसम्भवहेतवः । तैरेवाव्यापन्नैरधोमध्योर्ध्वसन्निविष्टैः शरीरमिदं धार्यते-ऽगारमिव स्थूणाभिस्तिसृभिरतश्च त्रिस्थूणमाहुरेके । सु सू २१-३

"It is Vāta, Pitta and Sleṣmā alone that bring the body into being. This body is upborne by them in their normal or healthy state established in the lower, the middle and the upper regions of the body respectively, even as a hut is upheld by three poles. Therefore are these called the three poles or supports" (Suśruta Sūtra 21-3)

Thus these three organizations, though viewed individually for the purpose of a clear grasp of their peculiar nature and functions, must yet be appreciated in their united and integrated whole as mutually checking and balancing forces in the body. Their sanagenic influence is due to their integrated mode of functioning

Caraka says that when the triumvirate is in its normal or physiological condition, the man enjoys perfect health; and when it is in the abnormal or pathological state the man suffers from disease.

सर्वं एव खलु वातपित्तश्लेष्माण प्रकृतिभूताः पुरुषमव्यापन्नेन्द्रियं बलवर्णसुखोपपन्नमायुषा महतोपपादयन्ति सम्यगेवाचरिता धर्मार्थकामा इव निःश्रेयसेन महता पुरुषमिह चामुष्मिंश्च लोके; विकृतास्त्वेन महता विपर्ययेणोपपादयन्ति च सू १२, १३

'To be correct, it is all the three–Vāta, Pitta and Kapha, in their normal condition that combine to make a man whole of his senses, possessed of strength, good complexion and ease and assured of great longevity, even as the triad of Dharma, Artha and Kāma, when properly cherished, secure for him the highest good both here and in the other world (The same three) if rendered morbid, bring upon the man great tribulation". (Car Sūtra. 12,13)

दोषा पुनस्त्रयो वातपित्तश्लेष्माण । ते प्रकृतिभूता शरीरोपकारका भवन्ति, विकृतिमापन्नास्तु खलु नानाविधैर्विकारैः शरीरमुपतापयन्ति ॥ च वि १–५

"And the vitia are three: Vāta, Pitta and Kapha When normal they cause the proper functioning of the body, when they have become abnormal they certainly afflict the body by causing disorders of various types" (Car Vim. 1, 5)

Caraka further states that the triumvirate is ever present in the body either in physiological state or the pathological state·

नित्याः प्राणभृतां देहे वातपित्तकफास्त्रयः ।
विकृता, प्रकृतिस्था वा तान् बुभुत्सेत पण्डितः ॥ च सू. १८–४८

"Vāta, Pitta and Kapha, reside either in their normal or pathological state in the bodies of all creatures Hence the learned physician should desire to recognise them' (Car Sūtra, 18, 48)

The importance of the triumvirate in supporting the body is well brought home by Suśruta in the following simile.

विसर्गादानविक्षेपैः सोमसूर्यानिला यथा ।
धारयन्ति जगद्देहं कफपित्तानिलास्तथा ॥ सु सू २१–८

'Just as the moon, sun and wind uphold the world by

their action of release, absorption and dissemination respectively, even so do Kapha, Pitta and Vāta act with regard to the body". (Suśruta Sūtra. 21-8)

The triumvirate is all-pervasive and circulate to every part of the body As the vitia are circulating in the entire body, their normal or provoked condition gives rise to good or bad health respectively

सर्वशरीरचरास्तु वातपित्तश्लेष्माण· सर्वस्मिञ्छरीरे कुपिताकुपिता शुभाशुभानि कुर्वन्ति ।
च सू २०-९

"Vāta, Pitta and Kapha moving in the whole body produce good or ill effects on the entire system, according as they are normal or provoked' (Car. Sūtra 20-9)

The function of the triumvirate is integrative though pentad of foci are described for each vitium where dominance of the function of that particular vitium is observed.

Suśruta states—

तत्र, प्रस्पन्दनोद्वहनपूरणविवेकधारणलक्षणो वायु पञ्चधा प्रविभक्तः शरीर धारयति ॥

रागपक्त्योजस्तेजोमेधोष्मकृत् पित्त पञ्चधा प्रविभक्तमग्निकर्मणाऽनुग्रहं करोति ॥

सन्धिसंश्लेषणस्नेहनरोपणपूरणबलस्थैर्यकृच्छ्लेष्मा पञ्चधा प्रविभक्त उदककर्मणाऽनुग्रहं करोति ॥
सु सू. १५ ४.

"The fivefold Vāta upholds the body by its characteristic functions of throbbing, transmission filling up, separation and retention".

The fivefold Pitta which causes pigmentation, digestion, vital essence, lustre, intelligence and heat, nourishes the body by its thermogenic function.

The fivefold Ślesmā which causes the cohesion of the joints, unctuousness, growth, replenishment, strength and firmness, nourishes the body by its (colloidal) watering function". (Suśruta Sūt 15, 4)

Vāgbhata says·

इति प्रायेण दोषाणां स्थानान्यविकृतात्मनाम् ।
व्यापिनामपि जानीयात्कर्माणि च पृथक् पृथक् ॥

अ हृ. सू १२-१८

"Thus the focal places of this generally all-pervasive vitia are to be known as also the different actions of the vitia (with ref. to these foci)

Pentad of foci of each of the vitia has great diagnostic importance as the signs of discondance of the vitia are manifested first and certainly in their respective pentad of foci.

Thus it helps to diagnose the disease in its earliest stage.

Caraka states–

स्वस्थाने मारुतोऽवश्य वर्धते कफसंक्षये ।

चि १९–१२१

"The Vāta necessarily gets increased in its own habitat consequent upon the decrease of Kapha" (Car Cik. 19, 121)

Moreover the general line of treatment shall have to be modified when it is to be practically applied to disease conditions originating in or affecting dominantly the particular pentad of foci.

Vāgbhata says–

तत: स्थानविशेषेण भेषजविशेष पर्येषितव्य ।

अ सं सू २३

"Therefore special line of therapeutics has to be pursued to suit the special site of affection". (Ast. Sang Sūtra, 23)

Physiological Vata (प्रकृतिभूतवात)

Vāta we know as the vital, mobile and motivating principle of all life functions Its pervasion is throughout the body, for no part or cell of the body can function without its motivation. Its function is to cause all movement including that of the conveying of sense-impressions and thought and emotional impulses. Thus all neuro-muscular activity, voluntary as well as involuntary is at its bidding and all sense functions that form the very basis of life-play are the functions of Vāta All the life-functions including the daily metabolic processes of maintaining the proportion and tone of body-elements belong to Vāta It is indeed the very life-principle, the overlord of the body That is why Ātreya calls it प्रभु and तन्त्रयन्त्रधर. the all controller of the body.

The Actions of the Organizations of Normal Vata as described by Caraka

१. वायुस्तन्त्रयन्त्रधरः The Vāta is the upholder of both, structure and function (in the body)

२. प्राणोदानसमानव्यानापानात्मा It is the very self of the five forms of Vāta in the body viz., Prāna, Udāna, Samāna, Vyāna and Apāna.

३. प्रवर्तकश्चेष्टानामुच्चावचानाम् It is the impeller of upward and downward movements

४ नियन्ता च मनसः The controller and conductor of the mind

५. सर्वेन्द्रियाणामुद्योजकः The inspiritor of all the senses

६. सर्वेन्द्रियार्थानामभिवोढा The conveyer of all the sense-stimuli

७ सर्वशरीरधातुव्यूहकरः The marshaller of the body elements

८ सन्धानकरः शरीरस्य The synthesizing principle in the body.

९. प्रवर्तको वाचः The impeller of speech

१०. प्रकृतिः स्पर्शशब्दयोः The cause of feeling and audition

११ श्रोत्रस्पर्शनयोर्मूलम् The source of the auditory and tactile senses

१२ हर्षोत्साहयोर्योनिः The origin of all excitation and animation.

१३ समीरणोऽग्नेः The stimulator of the gastric fire.

१४ दोषसंशोषणः The desiccator of the morbid vitia.

१५ क्षेप्ता बहिर्मलानाम् The eliminator of excrement.

१६. स्थूलाणुस्रोतसां भेत्ता The deobstruent of the gross and subtle body-channels.

१७ कर्ता गर्भाकृतीनाम् The modeller of the fetal form

१८. आयुषोऽनुवृत्तिप्रत्ययभूतो भवत्यकुपितः। The sustaining principle of life.

च सू १२–८ (Car Sūtra 12, 8)

Caraka describes the functions of वात in short as follows

उत्साहोच्छ्वासनिःश्वासचेष्टा धातुगतिः समा ।
समो मोक्षो गतिमतां वायोः कर्माविकारजम् ॥ च. सू. १८–४९

'Actions of the normal Vāta are animation, inspiration and expiration (respiratory movement), body movement, regular circulation of body-elements and regular elimination of excrections". (Car. Sūtra. 18-49)

And finally he makes an aphoristic statement all-comprehensive of the function of Vāta

सर्वा हि चेष्टा वातेन स प्राणः प्राणिनां स्मृतः ॥ च. सू १७-११८

' All the life-activities of the body are performed by the normal Vāta which is said to be the life of living beings" (Car. Sūtra, 17,118)

Suśruta describes the function of Vāta as under:

प्रस्पन्दनोद्वहनपूरणविवेकधारणलक्षणो वायु । पञ्चधा प्रविभक्तः शरीरं धारयति । सु सू १५-४

"The fivefold Vāta upholds the body by its characteristic functions of throbbing, transmission, filling up, separation and retention"

Vāta is given the supreme importance in the series of the triumvirate

Caraka says—

वायुरायुर्बलं वायुर्वायुर्धाता शरीरिणाम् ।
वायुर्विश्वमिदं सर्वं प्रभुर्वायुश्च कीर्तित ॥ च चि २८-३

"Vāyu is life and vitality, Vāyu is the supporter of all embodied beings, Vāyu is verily the whole universe, and Vāyu is the lord of all Thus is Vāyu extolled" (Car. Cik 28, 3)

Suśruta describes Vāta or Vāyu in highly eulogistic words.

स्वयंभूरेष भगवान् वायुरित्यभिशब्दित ॥५॥
स्वातन्त्र्यान्नित्यभावाच्च सर्वगत्वात्तथैव च ।
सर्वेषामेव सर्वात्मा सर्वलोकनमस्कृतः ॥६॥
स्थित्युत्पत्तिविनाशेषु भूतानामेष कारणम् सु नि १, ५-७

"Vāyu is praised as the self born and worshipful one. As it is free, eternal and all-pervasive, it is the soul of all beings and worshipped by all the world It is the cause of the creation, subsistence and dissolution of all beings". (Suśruta Nid. 1, 5-6)

The supreme status of Vāta may be also attributed to its being the propeller and director of the movement of the other two members of the triumvirate.

पित्तः पंगुः कफः पंगुः पंगवो मलधातवः ।
वायुना यत्र नीयन्ते तत्र गच्छन्ति मेघवत् ॥ शा. पू. ५-२५

"Pitta is lame, Kapha is lame and lame too are the excretions and the body-elements. These, like a cloud, go wherever they are carried by Vāyu (wind or Vāta)'. (Sārn Pu. 5,25)

Physiological Pitta (प्रकृतिभूतपित्त)

Pitta is indeed the thermal element or element of fire. The integrative organization of it does the following functions in the body

Caraka states—

अग्निरेव शरीरे पित्तान्तर्गत । च सू १२-११

"It is Agni (Fire) alone that is immanent in the Pitta'

Suśruta, in reply to a pertinent question raised by the pupil whether Pitta is different from fire-element or whether Pitta and fire-element are one and the same, declares

न खलु पित्तव्यतिरेकादन्योऽग्निरुपलभ्यते । सु सू २१-९

"There is known to be no fire other than Pitta (in the body)"

This, as has already been stated, is the organization of the thermal balance of the body It is the total thermal function or process going on in the body including all the secretions internal or external that go to build up the metabolic process and maintenance of the thermal optimum necessary for the preservation and growth of all life-processes

It has also the further function of giving coloration or of pigmenting the body-elements such as redness in the blood, flesh and marrow and the pigmentation of the excretions like feces and urine

यत्तु यकृत्प्लीह्नो पित्तं तस्मिन् रञ्जकोऽग्निरिति संज्ञा, सरसस्य रागकृदुक्त । सु सू. २१, १०.

"The Pitta of the liver and the spleen is known as the pigmenting aspect of the thermal organization (Pitta). It is said to cause the red pigmentation of the nutrient fluid" (Sus. Sūtra 21–10)

The actions of normal Pitta are described as follows –

अग्निरेव शरीरे पित्तान्तर्गत कुपिताकुपित शुभाशुभानि करोति, तद्यथा—पक्तिमपक्तिं दर्शनमदर्शनं, मात्रामात्रत्वमूष्मण: प्रकृतिविकृतिवर्णौ, शौर्यं भय, क्रोधं, हर्षं, मोह, प्रसादमित्येवमादीनि चापराणि द्वन्द्वानीति ॥ च. सू १२-११

"It is Agni (fire) alone that, located in the Pitta, gives rise to good and evil consequences according as it is in a normal or abnormal condition. These consequences are digestion and indigestion; vision and loss of vision; the normality and abnormality of temperature, the healthy and diseased look, intrepidity and fear, anger and delight, confusion and lucidity and such other pairs of opposite qualities".

पित्तादेवोष्मणः पक्तिर्नराणामुपजायते ।
तच्च पित्त प्रकुपितं विकारान् कुरुते बहून् ॥ च सू. १७-११६

"It is by the heat of Pitta that digestion takes place in men, and when that very Pitta is in a provoked condition, is causes various diseases"

दर्शन पक्तिरूष्मा च क्षुत्तृष्णा देहमार्दवम् ।
प्रभा प्रसादो मेधा च पित्तकर्माविकारजम् ॥

च. सू १८-५०

"Actions of the normal Pitta are power of vision, digestive fire, body-heat, hunger, thirst, softness of body, lustre, clarity of mind and intelligence".

Suśruta describes the function of Pitta organization as under –

रागपक्त्योजस्तेजोमेधोष्मकृत् पित्तं पञ्चधा प्रविभक्तमग्निकर्मणाऽनुग्रह करोति ॥

सु सू १५-२

"The fivefold Pitta which is causative of pigmentation, digestion, vital essence, lustre, intelligence and heat nourishes (the body) by its thermogenic function '

Physiological Kapha (प्रकृतिभूतकफ)

Caraka calls Ślesmā, the colloidal water in the body as Soma (सोम एव शरीरे श्लेष्मान्तर्गत.) It is already described as the fluid matrix for the play of life It is the living fluid or the protoplasm in which all the operations of life are made possible, it really serves as the stage for life.

Slesmā holds the joints together, does all cohesive, nutritive, developing and stabilizing functions It promotes the well-being of the body by its watering activity. It thus supplies the living waters for the

roots of life. In its physiological aspect it is the strength and stamina of man but becomes an impurity fit to be eliminated when it is vitiated.

सोम एव शरीरे श्लेष्मान्तर्गत कुपिताकुपित· शुभाशुभानि करोति । च. सू १२-१२

"It is Soma (the water-element) alone, located in the Kapha of the body, that gives rise to good and evil consequences"

प्राकृतस्तु बलं श्लेष्मा विकृतो मल उच्यते ।
स चैवोज स्मृत काये स च पाप्मोपदिश्यते ॥ च सू १७-११७

"The normal Kapha constitutes the body-strength while the morbidised Kapha becomes a vitiated element It is said to be the vital essence of the body when normal, while it is described to be the source of ailment when morbid".

स्नेहो बन्ध स्थिरत्वं च गौरवं वृषता बलम् ।
क्षमा धृतिरलोभश्च कफकर्माविकारजम् ॥ च सू १८-५१

"Actions of the normal Kapha are causing viscousness, cohesion, firmness, heaviness, potency, strength, forgiveness, fortitude and greedlessness"

सन्धिसश्लेषणस्नेहनरोपणपूरणबलस्थैर्यकृच्छ्लेष्मा पञ्चधा प्रविभक्त उदककर्मणाऽनुग्रह करोति ।
सु. सु १५-४

"The fivefold Ślesmā wh ch is causative of the cohesion of the joints, unctuousness, growth, replenishment, strength and firmness, nourishes (the body) by its (colloidal) watering function."

These very physiological organizations when they become dis organized and vitiated behave pathologically in the body.

We need not repeat the whole references as they are already quoted in previous pages. We shall give only the reference of chapter and verse.

Caraka Sūtra 12—13. 18—48. 20—9
,, Vimāna 1—5.
Suśruta Sūtra. 21—3.

Disease conditions produced by the pathological behaviour of each member of the triumvirate:—

Pathological Vata (विकृतिभूतवात)

Caraka describes the following disease condition produced when Vāta behaves pathologically

कुपितस्तु खलु शरीरे शरीरं नानाविधैर्विकारैरुपतपति, बलवर्णसुखायुषामुपघाताय, मनो व्याहर्षयति सर्वेन्द्रियाण्युपहन्ति, विनिहन्ति गर्भान् विकृतिमापादयत्यतिकालं वा धारयति, भयशोकमोहदैन्यातिप्रलापाञ्जनयति प्राणांश्चोपरुणद्धि । च सू. १२-८.

"When however, the Vā ta becomes abnormal in the body, it afflicts the organism with diverse kinds of disorders, tending to impair its strength, complexion, well-being and life, it depresses the mind; impairs all the senses; destr oys the fetus in utero, produces deformity in it, or unduly prolongs the period of gestation gives rise to fear, grief, stupefaction, depression of the spirits and delirium and obstructs the vital functions'

He further states that abnormal functioning of Vāta is the root cause in the following disease-conditions·

स्रंसभ्रंशव्यासङ्गभेदसादहर्षतर्षकम्पवर्तचालतोदव्यथाचेष्टादीनि, तथा खरपरुषविशदसुषिरारुणवर्णकषाय-विरसमुखशोषशूलसुप्तिसङ्कोचनस्तम्भनखञ्जतादीनि च वायोः कर्माणि, तैरन्वितं वातविकारमेवाध्यवस्येत् ॥
च सू २०-१२

"They are.—subluxation, dislocation, dilatation, contraction, laxation, depression, excitation, attraction, tremor, circular movement, motion, pricking pain, aching pain and movement, as also coarseness, harshness, clearness, porousness, dusky-redness, astringent taste, dysgeusia, dehydration, aching pains, numbness, contractions, rigidity, lameness, etc These are the effects produced on the body by the actions of Vāta The condition accompanied with any of these signs or symptoms should be diagnosed as a Vāta-disorder".

And later on Caraka mentions some conditions that can be produced by Vāta when it becomes located in particular regions or organs

सङ्कोचः पर्वणां स्तम्भो भेदोऽस्थ्नां पर्वणामपि ॥ २० ॥
लोमहर्षः प्रलापश्च पाणिपृष्ठशिरोग्रहः ॥

खाञ्ज्यपाङ्गुल्यकुब्जत्वं शोषोऽङ्गानामनिद्रता ॥ २१ ॥
गर्भशुक्ररजोनाशः स्पन्दनं गात्रसुप्तता ।
शिरोनासाक्षिजत्रूणां ग्रीवायाश्चापि हुण्डनम् ॥ २२ ॥
भेदस्तोदार्तिराक्षेपो मोहश्चायास एव च ।
एवंविधानि रूपाणि करोति कुपितोऽनिलः ॥ २३ ॥
हेतुस्थानविशेषाच्च भवेद्रोगविशेषकृत् ।

च. चि १८, २०–२३

"Contraction, stiffness of joints, aching pain in bones and joints horripilation, garrulousness, spasticity of the hands, back and head; lameness of hands and feet, hunch back; atrophy of the limbs, insomnia, destruction of fertility, fetus and menses; tremors, anesthesia and paralyses of limbs, ticks of muscles of the head, nose, eyes, shoulder, girdle and neck, splitting pain, pricking pain, agony convulsions, delusions and fatigue—such are the general symptoms which the provoked Vāta manifests on account of the differences in the etiological factors and in the seats of affection, it produces the specific characteristics in each disease'. (Car Cik 18,20-23)

Pathological Pitta (विकृतिभूतपित्त)

Caraka describes the physiological as well as pathological conditions caused by Pitta in the following dyads

अग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति । तद्यथा–पक्तिमपक्तिं दर्शनमदर्शनं, मात्रामात्रत्वमूष्मणः प्रकृतिविकृतिवर्णौ शौर्यं भयं क्रोधं हर्षं मोहं प्रसादमित्येवमादीनि चापराणि द्वन्द्वानीति ।

च सू. १२–११

"It is Agni (Fire) alone that located in the Pitta, gives rise to good and evil consequences according as it is in a normal or abnormal condition. These consequences are digestion and indigestion, vision and loss of vision, the normality and abnormality of temperature, the healthy and diseased look, intrepidity and fear, anger and delight, cofusion and lucidity, and such other pairs of opposite qualities". (Car. Sūtra 12, 11)

Pathological functioning of Pitta will lead to the following conditions·

दाहौष्ण्यपाकस्वेदक्लेदकोथकण्डूस्रावरागा यथास्वं च गन्धवर्णरसाभिनिर्वर्तनं पित्तस्य कर्माणि; तैरन्वितं पित्तविकारमेवाध्यवस्येत् । च. सू. २०–१५

"Burning, heat, suppuration, perspiration, softening, sloughing, itching, discharge, redness and the emanation of smell, color and taste are the effects produced on the body by the action of Pitta. Conditions accompained with any of these symptoms should be diagnosed as a Pitta-disorder" (Car. Sūtra 20, 15)

Pathological Kapha (विकृतिभूतकफ)

Caraka attributes the following conditions of health and disease to the physiological and pathological behaviour respectively of the Kapha.

सोम एव शरीरे श्लेष्मान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति । तद्यथा—दार्ढ्यं, शैथिल्यमुपचयं, कार्श्यमुत्साहमालस्यं वृषतां क्लीबतां ज्ञानमज्ञानं बुद्धिं मोहमेवमादीनि चापराणि द्वन्द्वानीति ॥

च. सू. १२-१२

"It is Soma (the water-element) alone, located in the Kapha of the body, that gives rise to good and evil consequences, according as it is in normal or abnormal condition. These are: compactness and flabbiness, plumpness and emaciation, zest and lassitude, virility and impotence, knowledge and ignorance, understanding and stupefaction and such other pairs of opposite qualities". (Car. Sūtra 12, 12)

Moreover the following conditions will occur when the function of Kapha organization is deranged

श्वैत्यशैत्यकण्डूस्थैर्यगौरवस्नेहसुप्तिक्लेदोपदेहबन्धमाधुर्यचिरकारित्वानि श्लेष्मणः कर्माणि; तैरन्वितं श्लेष्मविकारमेवाध्यवस्येत् ।

च. सू. २०-१८

"Whitness, coldness, itching, fixity, heaviness, unctuousness, numbness, humidity, excretory secretion, obstruction, sweetness and chronicity are the effects produced in the body by the action of Kapha The condition accompanied with any of the above symptoms should be diagnosed as a Kapha-disorder' (Car Sūtra 20, 18)

Clinical Manifestations and their Interpretation in Physical Qualities

When one of the triumvirate is deranged or thrown off its norm, it invariably affects the balance of the other organizations and thus sets

in motion the triad of vitia operating in disease-conditions with one or two of them in a relatively pre-ponderant condition. When two vitia are provoked and act in combination, the condition is called संसर्ग or bi-discordance. When all the three are provoked and combine together to produce the disease, the condition is called सन्निपात or tridiscordance. Such discordance of the triumvirate will give rise to clinical manifestation of physical signs which will be observed either in the whole body or in is parts viz., body-elements, secretions or excretions, in the form of exaggerated, diminished or deranged physical qualities

The clinical investigation of a disease-aspect was thus always in terms of qualities augmented or diminished by the effect of the vitium, and the determination of the treatment was for the specific quality aspect of the vitium or the vitia concerned. Thus the equation between the nature and degree of the symptom and the drug called for, was the main feature of clinical investigations. The pathological processes were recognised by the effects associated with the vitia in their operation on the psycho-somatic whole.

In psychic disorders the immediate intermediary and terminal results produced on the psyche by the various processes of each of the triumvirate in health and disease were observed minutely and correlated with the particular phase of the vitium as well as with the secondary changes in the physical body

The psychic symptoms included changes in character, behaviour, proclivities, inclination, urges, dreams etc.

In somatic disorders similar examination was made of the physical body All body-tissues and systems were physically examined (सारतः परीक्षा); also all the secretions and excretions of the body were thoroughly examined. The results obtained by all these examinations were correlated with the particular phase of the vitium or vitia and were also coordinated with the secondary psychic changes

The final results of all these examinations were reduced to and interpreted in quality-equation for simplification of the methods of physical examination and of practical therapeutics.

What the main physical qualities observed in the body signifying the presence or dominance of each of the triumvirate are and what the principles of practical therapeutics should be to counteract the over-dominance of that vitium are briefly but clearly described in the following three verses by Caraka.

रूक्षः शीतो लघु· सूक्ष्मश्चलोऽथ विशदः खरः।
विपरीतगुणैर्द्रव्यैर्मारुतः संप्रशाम्यति ॥५९॥
सस्नेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु ।
विपरीतगुणै. पित्तं द्रव्यैराशु प्रशाम्यति ॥६०॥
गुरु-शीत-मृदु-स्निग्ध-मधुर-स्थिर-पिच्छिलाः ।
श्लेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणा. ॥६१॥ च. सू. १, ५९–६१

"Vāta is dry, cold, light, subtle, unstable, clear and rough; it is quieted by substances of antagonistic qualities.

Pitta is slightly unctuous, hot, acute, fluid, acid, mobile and pungent; it is readily quieted by substances of antagonistic qualities.

Kapha is heavy, cold, soft, unctuous, sweet, stable and viscid; it is quieted by substances of antagonistic qualities". (Car. Sūtra 1, 59-61)

All pathological conditions are grouped under two headings.

(1) Imbalance condition (वैषम्य) due to increase or decrease (वृद्धि क्षय)

(2). Vitiation condition (दोषप्रकोप)

Imbalance Condition (वैषम्य)

This is brought about by simple process of increase or decrease either in the function or the structure of the body. It is a minor pathological condition of hyper or hypo state, being merely deviation from the normal constant of the body-function or structure

It will however cause some disturbance in the mutually well balanced state between the various functional and structural systems of the body This disturbance of the equilibrium or balanced state is the imbalance condition.

Vitiation Condition (दोषप्रकोप)

This is the real or major pathological condition brought about by the vitial reaction or vitiation process The triumvirate of organizations having passed beyond the imbalance stage, become disorganized and turn into irritants and tend to vitiate the whole or part of the body functions or structures

How constitutional factors of the individual resist the incursion of harmful factors in the body, how one, two, or all three vitia get provoked, irritated or inflamed, or get vitiated by endogenous or exogenous factors, how they overpower the whole body when all of them get highly provoked, how when not so highly provoked they circulate in the body and get located in susceptible parts, how the constitution of local part reacts to and resists these irritant vitia and what are the terminations of this struggle between the body and the noxious factors, make the most marvellous story of biological activities in Man

VIII IMBALANCE CONDITION (वैषम्य) DUE TO INCREASE OR DECREASE (वृद्धि-क्षय)

Imbalance condition brought about by the increase or decrease of functional or structural system either in tempo or quantum is a simple pathological process mainly concerned with the particular system affected It is of greater importance from the point of view of maintenance of perfect health It results generally from errors of regimen of personal hygiene and it can often be rectified and certainly prevented by careful observance of rules of personal regimen (स्वस्थवृत्त). If the condition of imbalance is allowed to progress further, it will lead to the next stage of vitiation process The causes of imbalance are mainly some faults either in the natural environments of man or some faults in the observance of personal regimen.

Caraka states in general the causes of balance and imbalance conditions as under—

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च ।
द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसंग्रहः ॥ ५४ ॥

शरीरं सत्त्वसंज्ञं च व्याधीनामाश्रयो मतः ।
तथा सुखानां, योगस्तु सुखानां कारणं समः ॥ च सू १, ५४–५५

"The complex of causes with reference to disease, psychic and somatic, is either erroneous, inadequate or excessive interaction of time, mind, senses and sense-objects.

The body and that which is called the mind are both considered to be the abodes of diseases, likewise of well-being, right contact or interaction of the above is the cause of well-being The cause of well being is the harmonious or concordant interaction". (Car. Sūtra. 1, 54-55)

Homologous environmental factors maintain health, any variation disturbs the balance constant.

The first factor is काल i e climatic or seasonal environment.

India has three definite seasons in a year with specific characteristics of each शीत, उष्ण and वर्षा i e. winter, summer and rainy season, with the dominance of cold, heat, and humidity respectively

The body has to adjust its balance-constant in conformity with this periodic climatic changes.

Thus imbalance can occur in two ways—

1. If climatic variations are not happening in a natural or normal way but become too intense or weak or perverted and the reserve power of the man's constitution cannot cope with such variations and hence the balance of his body-constants cannot be steadied or stabilized, the condition of Imbalance occurs.

2. Or the condition of imbalance may occur even with normality of natural climatic environment if body vitality has been lowered by age, disease or any other factor.

The second factor is बुद्धि i. e intelligence This is further expounded by Caraka as follows –

बुद्ध्या विषमविज्ञानं विषमं च प्रवर्तनम् ।
प्रज्ञापराधं जानीयान्मनसो गोचरं हि तत् ॥१०९॥ च. शा. १, १०९

चक्रपाणिटीका— विसदृशमनोविषयज्ञानाद्विषमवाग्देहप्रवृत्तिरपि भवति ।

"Misunderstanding by the intellect and wrongful conduct are to be understood as 'volitional transgression,' because they come under the ken of the mind" (Car Śār 1–109)

"Owing to the perception of things, in a manner that is contrary to their real state of existence, there result wrongful speech and conduct". (commentary on the above verse by Cakrapāṇi)

Here the vital relationship subsisting between psychic and somatic life is clearly emphasized. Thus a somatic transgression has psychic repercussions and likewise psychic transgressions lead to somatic disturbances Therefore volitional transgression (प्रज्ञापराध) of either kind leads to disorders affecting the entire Psycho-somatic unit.

The third factor is इन्द्रियार्थ i. e sense-objects.

These sense-objects are items of diet and pleasures of the senses, involving the diet and behaviour of Man. The sense-object of taste is food, and those of sight, smell, hearing and touch constitute pleasures of art, beauty, music and love; in all these contacts, moderation and agreeability to one's nature and capacity should be the guiding factors. Transgression of the bounds of moderation and agreeability relatively to one's nature and capacity are bound to lead to psycho-somatic strain and discordance resulting in disease

Practical wisdom is discerned in the precept of Caraka who advises to prescribe personal regimen in accordance with individual constitution so that a person can ever maintain the absolute standard of perfect health.

विपरीतगुणस्तेषां स्वस्थवृत्तेर्विधिर्हितः।

च. सू. ७–४१

"Having regard to the rules of healthful living, in the case of those who are characterized by the predominance of one vitium, the use of things antagonistic in quality to that particular vitium is beneficial" (Car Sūtra. 7, 41)

The causes of increase and decrease of body-elements is given by Caraka as follows:—

एवमेव सर्वधातुगुणानां-सामान्ययोगाद् वृद्धि:, विपर्ययाद् ह्रासः। च शा. ६-१०

"In this very manner, there is increase of the tendencies of the body-elements by the accession of like factors and decrease by the accession of unlike factors' (Car. Śārīra 6, 10)

The mode of action of these causes of increase and decrease is described as follows —

स तु एवंगुणै: (by its qualities)

एवंद्रव्यै. (by the nature of substances)

एवंप्रभावै· (by its specific action)

च कर्मभि: (by its normal action) च सू. १२ ५

All the functions and structures that sustain the body will be affected by this pathological condition of increase or decrease

The functions and body structures which sustain the body are described by Suśruta as follows

दोषधातुमलमूलं हि शरीरम्। सु. सू १५-३

"The body indeed has its root-support in the vitia, the body-elements and the excretory substance"

So there can be increase or decrease condition of any of them; and such change in turn will disturb the equilibrium between the various functional and structural systems of the body and will cause Imbalance condition.

The Dosas (दोष) are three viz., Vāta, Pitta, Kapha.

The Dhātus (धातु) are seven viz., Nutrient fluid, blood, flesh, fat, bone-marrow and semen

The Mala (मल) are feces, urine, sweat, menstrual fluid, bile etc.

The signs and symptoms produced by these conditions of increase and decrease in each of them are carefully observed and described in great detail in the classics of Āyurveda and the therapeutic measures given to rectify each condition.

न्यूनान् धातून् पूरयामः, व्यतिरिक्तान् ह्रासयामः

च. सू. १०-६

"We replenish body-elements that have suffered decrease, and deplete those that have undergone increase"

The superb level to which the clinical science and practical therapeutics of the ancients had advanced becomes evident from the following verse of Suśruta

दोषधातुमलक्षीणो बलक्षीणोऽपि वा नरः।
स्वयोनिवर्धनं यत्तदन्नपानं प्रकाङ्क्षति॥
यद्यदाहारजातं तु क्षीणः प्रार्थयते नरः।
तस्य तस्य स लाभे तु तं तं क्षयमपोहति॥

सु. सू. १५, ३२-३३

"The person whose vitia, body-elements, excretory matter and body-strength have suffered diminution, craves for such varieties of food as are the sources of these diminished objects. By satisfying the yearning for the type of food which supply those deficient constituents of the body, their diminution is corrected" (Suś Sūtra 15, 32-33)

Vāgbhata says—

यदन्नं द्वेष्टि यदपि प्रार्थयेताविरोधि तु।
तत्तत्त्यजन् समश्नंश्च तौ तौ वृद्धिक्षयौ जयेत्॥

अ. हृ. सू. ११-४२.

"Whatever type of food a person dislikes and whatever he craves for, by avoiding and satisfying these respectively should he correct the excess and paucity respectively of the body-constituents." (Ast Hrd. Sūtra 11, 42)

That this Imbalance condition due to increase or decrease has greater importance in the maintenance of positive and perfect health becomes evident when we find the 15th chapter of Sūtrasthāna which is devoted to the description of the condition of वृद्धि and क्षय by Suśruta, ends with the masterly definition of perfect health—

समदोषः समाग्निश्च समधातुमलक्रियः।
प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते॥

सु. सू. १५-४४

"He that is possessed of the proper balance of the vitia, the metabolic heat, the body-elements and the excretory functions and who is possessed of absolute clarity of the spirit, the senses and the mind, is said to be enjoying perfect health." (Suś Sūtra 15-44)

IX VITIATION PROCESS (दोषप्रकोप)

When the imbalance condition of the triumvirate transgresses a particular limit of accumulation there happens disorganization of the triumvirate of organizations.

As a result of rupture of the integrative functions of these organizations, the circulation and distribution of these dynamic functional principles become irregular and misdirected If at such unfavourable moment, there occurs the incidence of some exciting factor, the vitium or vitia become upset, provoked and vitiated and assume the vitiating mood. The body as a whole or some part of it may not tolerate the provoked, angry and vitiating character of the vitium and becomes irritated and thus the organization that was sustaining the very health of the body becomes an irritant and a pathogenic factor at this moment. This stage is called the stage of provocation of the vitia

Vitiation Process or Pathogenesis

This is the real or major pathogenesis. It is quite different from minor pathological condition or imbalance condition brought aboout by the simple process of increase or decrease which is mere variation in quantity It is a quantitative change, while the vitiation process is the morbid modification of the qualities or functions of the triumvirate of organizations It is a qualitative change in the functions of the vitia The vitial pathological process is the drama of action and reaction of the triumvirate or the phenomena manifested in the body by them when once they are converted into pathological state from their physiological state

The hero who rules and protects the body is encroached upon or assailed by vicious or malevolent exciting factors These immediate exciting etiological factors may come from endogenous or exogenous sources and the battle-royal issues between the triumvirate

and the etiological factors. The hero, the triumvirate, marshals all his forces and equipment and destroys the enemies or nullifies their injurious influences But if the enemies turn out to be stronger than the hero or the incidence of attack is too sudden, the issue will be otherwise The triumvirate will be vitiated and it will carry out vitiation all over the body

The intensity and periodicity and results of this vitiation-process depend upon the strength of etiological factors, vital power of triumvirate and of body-elements and the extraneous help each of them receives and the method of fight they adopt.

The following types of disease-conditions may be produced by vitiation pathogenesis.

1. Vitiation process spreads with all intensity and affects the entire body; the body gives no or poor resistance There will be acute general disease-condition

2. Vitiation process is strong enough to affect the whole body, but the body vitality encounters the incursion with nearly equal force, a prolonged fight ensues with fluctuation on either side; vitiation process waxing and waning according to the extraneous circumstances.

3. Vitiation process does not affect the whole body but becomes located in some system, part, organ or tissues; vitiation process begins to spread, the constitution of the local tissues tries to resist and local inflammatory reaction results. If the fight is acutely carried out there will result acute inflammation of the part.

4. If the local vitiation process is slow in progress there will be chronic inflammation.

This is a brief account of the interplay of triumvirate in the vitiation process that may affect the whole body or part of it and the clinical phenomena of various disease-conditions that may be produced by this vitiation pathogenesis.

Having taken a bird's eye-view of the significant facts of

vitiation pathogenesis and co-related disease conditions produced by them we shall endeavour to study the vitiation pathogenesis, stage by stage, and its intricate details regarding beginning, gradual or sudden evolution, development and final termination so as to have a more intimate understanding of the pathological process which may guide the practical application of therapeutic measures The importance given by the ancient authors to the complete study of the pathological process in the understanding of disease-condition becomes quite evident in the aphoristic statement of Caraka

तस्योपलब्धिर्निदानपूर्वरूपलिङ्गोपशयसम्प्राप्तितः ॥ ६ ॥

च नि १, ६

' The knowledge of disease is obtained by the study of (1) Etiology, (2) Premonitory symptoms, (3) Signs and symptoms, (4) Homologatory signs and (5) Pathogenesis'. (Car Nid 1, 6)

Thus it is considered one of the five methods necessary for the diagnosis of disease-condition

Moreover this fifth method is detailed and subdivided in various ways to have a thorough knowledge of pathogenesis

सा संख्याप्राधान्यविधिविकल्पबलकालविशेषैर्भिद्यते ॥

च. नि १-१२/१

"Pathogenesis is again classified according to number, predominant morbid humor, mode of classification, minutia and period of exacerbation" (Car Nid. 1, 12/1)

The very word संप्राप्ति (Samprāpti) is indicative of all-comprehensiveness of the process of pathogenesis

Suśruta divides the vitiation pathogenesis process in six stages they are as follows.-

सञ्चयं च प्रकोपं च प्रसरं स्थानसंश्रयम् ।
व्यक्तिं भेदं च यो वेत्ति दोषाणां स भवेद्भिषक् ॥ ३६ ॥

सु सू २१, ३६

"He who knows the various stages of pathogenesis viz, stage of accumulation (संचय), provocation (प्रकोप), diffusion (प्रसर), location

(स्थानसंश्रय), manifestation (व्यक्ति) and termination (भेद) is entitled to be a physician" (Suś. Sūtra 21, 36)

I. The Stage of Accumulation (चय)

The first stage of increase or accumulation of quality or quantity has been described fully in the chapter on Imbalance condition Stage of decrease or hypo will only manifest the signs and symptoms of deficiency either in space or action, but the stage of increase has far-reaching effects Increase shall have to be accommodated somewhere and the body being a limited space for accommodation or to bear the pressure of the extra matter or power, some irregularity or disorder occurs in the body, material increase being a static and localized thing, there may be local increase or growth of the particular tissue, it may disturb the neighbouring tissue and cause inconvenience by mechanical pressure But increase and continued accumulation of dynamic force of the triumvirate which are all-pervasive and whose equilibrium is maintained on a very subtle fulcrum can be tolerated only to a limited stage which does not transgress the threshold of accommodative capacity of pentad of reserve foci. This stage may or may not produce actual disease condition but definitely serves as aid and predisposing condition to trauma or other etiological factors which act as immediate excitant to the triumvirate and herald the vitiation process, and usher in the incursion of disease condition The general postulate of diagnosis of stages of increase and decrease of the function of triumvirate is described as follows —

> वाते पित्ते कफे चैव क्षीणे लक्षणमुच्यते ।
> कर्मण प्राकृताद्धानिर्वृद्धिर्वाऽपि विरोधिनाम् ॥५२॥
> दोषप्रकृतिवैशेष्य नियत वृद्धिलक्षणम् ।
> दोषाणा प्रकृतिर्हानिर्वृद्धिश्चैव परीक्ष्यते ॥५३॥
>
> च. सू १८, ५२–५३

'Now the signs of decrease of Vāta, Pitta and Kapha are described to be decrease of their respective actions. There may be the loss of their normal functions or even the increase of contrary ones Increase of natural actions is the position indicated in the increase of humors The norm, the decrease and increase of humors are thus diagnosed." (Car Sūt 18, 52–53)

Suśruta describes some more definite premonitory symptoms when triumvirate imbalance is just on the threshold of vitiation. Recognition of these prodromal symptoms is given all importance by the author who considers this stage as the first or earliest therapeutic period

एतानि खलु दोषस्थानानि; एषु संचीयन्ते दोषाः। प्राक् संचयहेतुरुक्तः। तत्र संचितानां खलु दोषाणां स्तब्धपूर्णकोष्ठता पीतावभासता मन्दोष्मता चाङ्गानां गौरवमालस्यं चयकारणविद्वेषश्चेति लिङ्गानि भवन्ति। तत्र प्रथमः क्रियाकालः ॥१८॥ सु सू २१, १८

"These are the seats of affection. In these the vitia get accumulated The cause of accumulation has been already stated. The symptoms of accumulated vitia are: stiffness and fullness of abdomen (due to Vāta), yellow tinge of the skin (due to Pitta), low temperature, heaviness of limbs and lethargy (due to Kapha) and instinct of repugnance for the causative factors of accumulation of the respective vitia This is the first stage for treatment " (Suś. Sūt 21, 18)

Careful personal regimen and simple prophylactic measures will ward off completely or to some extent the incidence of disease condition, if the condition is recognised at this stage and treatment started

II The Stage of Provocation (प्रकोप)

This is the provocative reaction of the member of the triumvirate. This is generally subsequent to the triumvirate having reached the maximum point of increase or decrease and being at this moment irritated or provoked by an extraneous excitant etiological factor, endogenous or exogenous This provocative reaction also may occur without previous imbalance condition if the immediate excitant factor is too strong for the triumvirate for adaptive reaction

Incidence of additional pathogenetic factor to the already over-stressed and imbalanced triumvirate produces baneful poisonous or toxic effects on that body. Triumvirate come easily under the influence of these newly produced toxic effects, imb be them, and get themselves intoxicated and thus become vitiated Once vitiated, it loses self-control and forgets normal duties and functions It becomes erratic, irregular, disorganized, abnormal and morbific in function Saviour of the body becomes the sinner of the body.

It becomes a convert and an ally of the enemy The hero of the physiology begins to play the part of the villain in the drama of pathology It being itself vitiated, spreads the maleficent effects all over the body and causes vitiation of body-elements or body-channels wherever possible When fully under intoxication or vitiation effects, it behaves as if possessed by the hostile excitant and does all the harm to its old master, the body.

This tragic conversion of the benevolent triumvirate into malevolent organization is the beginning of real vitiation pathogenesis This provoked condition is indeed the initiation of disease condition and the stage of diffusion, location, manifestation and termination are the further development of the behaviour of the provoked vitium or vitia If at the termination of this pathological process, vitiation effects are encountered successfully and nullified by the body vitality, the triumvirate is extricated from the pathological stage. Triumvirate then returns as the prodigal son and resumes his benevolent role of supporting the body

Suśruta ascribes definite syndromes to the provocation stage of each of the triumvirate, and considers this stage to be the second in importance for the practical therapeutics (Sūtra 21, 27)

Vāgbhata's definition of provocation is still more elucidating. He states

कोपस्तून्मार्गगामिता ।
लिङ्गानां दर्शनं स्वेषामस्वास्थ्यं रोगसम्भवः ॥ अ. हृ. सू. १२, २३

"Provocatlan is that stage when a vitium moves in a wrong direction and manifests symptoms of its morbid condition and the feeling of illness denotes the occurrence of disease" (Ast. Hrd 12, 23)

III The Stage of Diffusion or Pervasion of Vitiation Process (प्रसर)

Suśruta strikes an exceedingly astonishing concept when he tries to explain this process of diffiusion (प्रसर)

अत ऊर्ध्वं प्रसरं वक्ष्याम –तेषामेभिरातङ्कविशेषैः प्रकुपितानां (पर्युषित)किण्वोदकपिष्ट-समवाय इवोद्रिक्तानां प्रसरो भवति ॥ सु. सू. २१, २८

"Now we shall describe the process of diffusion of vitiation process. Triumvirate provoked by the excitant etiological factors begin to increase just as the combination of rice-flour water and yeast give rise to increase (fermentation). And this increase naturally leads to overflow and spreading in the body". (Suś Sūtra. 21, 28)

Suśruta compares this continuous process of increase to the phenomena of growth in yeast fermentation, thus anticipating by two thousand years the great discoverer of bacterial science, Louis Pasteur, who proved the truth of this concept to the world by physical methods. Equally astonishing is the biological postulate of growth and reproduction which in Caraka's words runs as follows:—

नाङ्कुरोत्पत्तिरबीजात् । च. सू. ११-३२

"There is no seedling in the absence of seed".

Which needed Virchow (1855 A. D) and Flemming (1882 A. D) to expound it again in the 19th century as important biological laws "Omnis cellula e cellula" and "omnis nucleus e nucleo" respectively and prove it by modern scientific means

In this spreading stage, if the vitiating effects are too strong, the whole body may be overpowered and general or constitutional disease condition will result

If the vitiating effects are not so strong as to disable the whole body, it may continue to move in the body, just as clouds do in the sky, till they find sufficient attraction for settling or definite obstruction to proceed further and produce disease condition at that site

Suśruta describes definite syndromes indicative of diffusive stage of each of the triumvirate and considers this stage as the third in importance from the therapeutic point of view (Sūtra. 21, 32)

IV. The Stage of Location (स्थानसंश्रय)

This location may occur at any and every place

Suśruta says—

कृत्स्नेऽर्धेऽवयवे वाऽपि यत्राङ्गे कुपितो भृशम् ।
दोषो विकारं नभसि मेघवत्तत्र वर्षति ॥

सु. सू २१-२९

"Like the cloud in the sky, the vitium showers disease on the entire body or on a half of it or in whatever part or organ it is greatly provoked" (Suś. Sūt 21, 29)

Caraka says—

सर्वार्धगात्रावयवाश्रितत्वात् ॥७॥ च चि. १२-७

"Affecting either the entire body, or half the body or only one limb or region of the body" (Car. Cik. 21, 7)

Why does it get located at a particular place ?

Locus minoris resistentiae of the particular system-organ or tissue or obstruction in the body-channels may determine the location of the vitiating elements. This locus minoris resistentiae may be due to particular constitution of that system, organ, part or cell or it might be due to biological inferiority in growth or it might have been caused by damage to them, by previous trauma, stress, disease, or otherwise.

Susruta explains the reason of Location thus —

कुपितानां हि दोषाणां शरीरे परिधावताम् ।
यत्र सङ्गः खवैगुण्याद् व्याधिस्तत्रोपजायते ॥१०॥

सु. सू. २४-१०

"Wherever the all-pervading vitia in their provoked state come into contact with an organ or tissue or part that is already impaired and hence susecptible, there occurs disease-phenomenon". (Suś. Sūtra 24, 10)

Caraka also states in the same way the reason of location in one place.

क्षिप्यमाणः खवैगुण्याद्रसः सज्जति यत्र स ।
करोति विकृतिं तत्र खे वर्षमिव तोयदः ॥३७॥
दोषाणामपि चैवं स्यादेकदेशप्रकोपणम् । च. चि. १५, ३७

"The vitium pours down its vitiating element whenever it contacts a susceptible spot and causes disease condition there as a cloud pours down rain in a favorable region This is the mode of local provocation of vitia" (Car. Cik 15, 37)

This stage of location is of great clinical importance for early diagnosis of disease condition.

Vitiation elements having attained foot-hold somewhere get gradually established therein and produce symptoms which will be indicative not only of the vitiation of the particular vitium or vitia, but also will be indicative of location or site (स्थान) where vitiation process has begun to spread These combined symptoms help to localize the site of disease-condition. Suśruta, the master clinician, differentiates the symptoms produced during this stage of location of vitiation process as the definite premonitory symptoms (पूर्वरूपम्)

तेषामेवमभिनिविष्टाना पूर्वरूपप्रादुर्भाव: ; त प्रतिरोग वक्ष्याम । तत्र पूर्वरूपगतेषु चतुर्थ क्रियाकाल ॥
सु सू. २१–३३

"The premonitory symptoms manifest when the vitiation process is located From them the disease is recognised This is the fourth stage of therapeusis" (Sus Sūt 21, 33)

And this stage of location manifested clinically by definite premonitory symptoms is the fourth period of importance for therapeutic purpose

V. The Stage of Manifestation (व्यक्ति)

Vyakti (व्यक्ति) is the stage of manifestation of actual disease condition. Suśruta correlates this pathological stage with the actual appearance of clinical phenomena of the disease.

अत ऊर्ध्वं व्याधेर्दर्शन वक्ष्याम: ।

"We shall hereafter describe the actual manifestation of disease"

This disease condition may be a general disease or a systematic disease, or a disease of one part or limb according to the location of settling and establishing of the vitiation elements. This is the beginning of organic or structural changes in the body

The disease-condition may be classified in two groups general or local and both these groups, can again be subdivided into acute and chronic types.

A General

1. Acute types (शीघ्रकारी)

If the vitiation elements are too strong, time and place very favourable to them, and the body constitution very weak or susceptible to disease condition, vitiation or morbific process spreads over the entire body very abruptly and the body is overpowered immediately. The body then succumbs completely and passes in full vitiation stage to be followed generally by dissolution

Such conditions are described by Caraka as follows.

> भगवन्! दारुणं रोगमाशीविषविषोपमम् ।
> विसर्पन्तं शरीरेषु देहिनामुपलक्षये ॥६॥
> सहसैव नरास्तेन परीताः शीघ्रकारिणा ।
> विनश्यन्त्यनुपक्रान्तास्तत्र न संशयो महान् ॥७॥ च चि २१, ६–७

' O Worshipful one! I see in the bodies of human beings a fell disease which spreads with the virulence of snake-venom. Those men who are attacked by this fulminating disease succumb to it speedily, unless treated promptly Now concerning this disease, we are in great need of enlightenment" (Car Cik. 21, 6–7)

If after the immediate stunning, stupefaction and vitiation, the vital power of the body rises to the occasion and rallies all his anti-forces or anti bodies (प्रत्यनीक) to save the situation, and extraneous factors of time and environment become helpful to the body, the issue takes the reverse turn and vitiation process becomes lessened and if the counter-action will continue successfully, the body with its triumvirate organization becomes free from vitiation altogether and the man survives. (Car Cik 3 54–56)

2 Chronic types (दीर्घकालानुबन्धी)

The general disease condition may have periodical or chronic clinical course if the fighting forces on either side are nearly of equal strength Fighting forces are vitiation elements versus body-constitution and body-elements, season, time and other environmental factors may be helpful to either side Fluctuation in the strength of either side of the fighting forces or supporting help from extraneous sources

may cause abatement or aggravation of the disease condition. Such kind of warfare continues for a long time till one side gets sufficiently powerful to subdue the other Caraka describes such oscillations in disease condition as under:

सप्रत्यनीकः कुरुते कालवृद्धिक्षयात्मकम् ॥ च चि ३ ६२

"The morbid toxic factors having opposition from the anti-bodies, cause remittent fever which periodically rises and remits' (Car. Cik. 3, 62)

B Local Disease Condition

If the vitiation process locates and gets established in a localized area, organ or tissue, the same phenomenon of encounter occurs but on a smaller scale and in limited space Such localized reaction may also occur in the body without the previous internal vitiation process if that local part receives a powerful trauma—physical, chemical or biological from external source These exogenous etiological factors are termed Āgantuka (आगन्तुक) to be differentiated from the endogenous ones which are termed Nija (निज) A long list of such exogenous and endogenous etiological factors is given in Caraka Samhitā. (Car Sūtra 18, 4 and 6)

The differential diagnosis between disease conditions produced by endogenous causes (निज) and by exogenous causes (आगन्तुक) is described by Caraka as under —

आगन्तुर्हि व्यथापूर्वं समुत्पन्नो जघन्यं वातपित्तश्लेष्मणां वैषम्यमापादयति, निजे तु वातपित्तश्लेष्माणः पूर्वं वैषम्यमापद्यन्ते जघन्यं व्यथामभिनिर्वर्तयन्ति ॥ च. सू. २०, ७

"The exogenous one begins with pain and later on leads to the discordance of Vāta, Pitta and Kapha. But in the endogenous one, discordance of Vāta Pitta and Kapha occurs first and later on gives rise to pain (Car. Sūtra 20, 7

Fight in a localized area of the body has the advantage of receiving great help from the body in general The entire body concentrates all his fighting forces at the war-site to give a regular pitched battle

The local concentration of warfare phenomena makes the localization of disease area an easy task to the clinician. When the

regular pitched battle is decided at the site, all fighting forces and equipment are brought and concentrated at the spot. Thus the part becomes enlarged and appears swollen. There is an acute stage of whole atmosphere. All these signs of local warfare are easily observed by the clinician It is a happy coincidence to find that the ancient clinicians both of the east and west have grouped these clinical appearances in four groups and described them as the classical signs of such local warfare reaction

Caraka describes as follows —

रुग्दाहरागतोदैश्च विदग्ध शोफमादिशेत् ।

च चि २५, ५२

"The swelling which is characterized by pain, burning, redness and pricking pain should be diagnosed to be a suppurated swelling" (Car Cik. 25, 52)

Similarly Celsus in A. D 50 described calor, rubor, tumor and dolor as four cardinal signs manifesting the local phenomena of inflammatory reaction

Caraka considers swelling (tumor) as the pathognomic of such conditions.

उत्सेधलिङ्ग श्वयथुं करोति । च चि १२–८

चक्र टीका—उत्सेधेनाव्यभिचारिणा लिङ्ग्यत इति उत्सेधलिङ्गः ॥

"It causes edema with its pathognomic symptoms of swelling". (Car Cik 12, 8)

" It is marked by steady swelling, so it is edema with swelling" (Commentary by Cakrapāni).

And so such conditions are termed श्वयथु or शोथ in Āyurveda.

Suśruta calls this local phenomenon of swelling as एकदेशोत्थित शोफ । (Suś Sūtra 17-3)

Clinicians in Greece gave dominance to the other signs viz, redness and heat and called this local phenomenon as inflammatory reaction, redness and heat being the qualities of the 'flame

This diffrence in dominance of particular signs in two countries may be an interesting subject to the student of ethnology. As race with Kapha constitution will react with swelling as more

prominent sign and race with Pitta will have heat and redness as more dominant signs

(1) Acute inflammatory conditions.

The same process as it occurs in general disease condition takes place in localized disease condition but on a smaller scale

It has the advantage of getting help from the body but it may put the whole body to a disadvantage if vitiation or morbific elements get an upper hand and crossing the limit of war-area spread in the neighbouring parts or in the whole body

These are described as complications (उपद्रव) of local inflammatory reactions. Caraka mentions the following complications·

> विसर्पः पक्षघातश्च सिरास्तम्भोऽपतानकः ।
> मोहोन्मादव्रणरुजो ज्वरस्तृष्णा हनुग्रहः ॥
> कासश्छर्दिरतीसारो हिक्का श्वासः सवेपथुः ।
> षोडशोपद्रवाः प्रोक्ता व्रणानां व्रणचिन्तकैः ॥ च. चि. २५,२९-३०

"Acute spreading affection, hemiplegia, vascular thrombosis, convulsions, stupefaction, insanity, acute pain in the wound, fever, thirst, lock-jaw, cough, vomiting, diarrhea, hiccup, dyspnea and tremors are the sixteen complications of wounds, described by the specialists in the subject of wounds". (Car Cik. 25, 29–30)

The local disease conditions terminate in the same way as the general disease condition. But the results are less serious Resolution and dissolution of the local part indicate the success or failure of the body in the encounter.

(2) Chronic Inflammatory Condition:

When the fighting forces are nearly equi-balanced, prolonged war with fluctuation on either side continues till some decisive factor comes in aid of either party and concludes the scene of warfare. This is considered the fifth best of the therapeutic period. Though it is late, it is better than too late which is the sixth or last period of treatment as the terminating stage of the disease

We shall now give some of the comparative data of description of such local inflammatory processes found in Āyurveda and modern medical treatise

Inflammation—Variation in Intensity of Classical signs is due to the Domineering Action of Particular Vitium

Celsus in A. D 50 described the four cardinal signs manifesting the local phenomena of inflammatory reaction They are calor, rubor, tumor and dolor and they were co-related with the four humors of the microcosm i. e, body-constitution, the four corner stones in the humoral pathology of Hippocrates, these were again correlated to the four proto-elements of the macrocosm i. e, the world as described by the philosopher-physician Empedocles who regarded these four proto-elements as the roots of all things.

In India macrocosmic and microcosmic concept was of a triad, but practical surgeons often found blood which is rather a structural system more convenient and useful in diagnosis and treatment specially of local disease-conditions Susruta thus tried to give nearly the same status to blood as to triumvirate and described four categories

शारीरास्त्वन्नपानमूला वातपित्तकफशोणितसन्निपातवैषम्यनिमित्ताः । सु सू १, २५

"The diseases pertaining to the body have their origin in food and drink ingested on account of the vitiation and discordance of Vāta, Pitta, Kapha and he Blood' (Sus Sūt 1, 25)

While commenting on this verse, Dalhana gives the following explanation for including Blood in the categories of constitutional classification

व्रणे च दूष्येषु मध्ये रक्तस्य प्राधान्यमिति शोणितोपादानम्—डल्हणटीका

"The Blood is included because in a wound there is the dominance of blood among the vitia". (Commentary by Dalhana)

Susruta clarified this point by stating that blood is secondary to and dependent upon the primary triumvirate of vitial categories.

यस्माद्रक्तं विना दोषैर्न कदाचित् प्रकुप्यति । सु सू २१, २५

"Because the blood is never provoked without the vitia" (Suś Sūt 21, 25)

Blood (रक्त) is included under the Pitta category when the three vitial categories are taken in consideration.

पित्तवच्छोणितज (शोफः) । सु सू १७-४

"That born of Blood is like that of Pitta"

पित्तवद्रक्तसमुत्थं जानीयात् । सु. सू २२-११

"That born of Blood is to be known like that of Pitta'

It is really interesting to find that equal importance is given to the description of inflammation in Suśruta Saṁhitā, a treatise on Surgery, as is done in the modern surgical text books. In both we find that the description of diseases is initiated with this subject and a large number of chapters is devoted in each to give detailed and exhaustive description of this inflammatory phenomenon in general. Nearly 1/15 of the text in each, deals with this pathological process alone Susruta concludes this subject by generalization of the local pathological process in the following words

न केवलं व्रणेपूक्तो वेदनावर्णसंग्रहः ।
सर्वशोफविकारेषु व्रणवद्बुध्येद्भिषक् ॥१३॥

सु सू २२, १३

"This summary of the types of pain and color is not limited only to wounds but is applicable to all types of inflammation Hence the physician should regard all inflammations like wounds.' (Suś. Sūt. 22, 13)

Classification of a subject may be made from various points of view to help the understanding of the subject

Modern surgical text books classify inflammation generally in the following types

A Acute or subacute

B Acute or Chronic

C Parenchymatous or Interstitial

D. Serous-Catarrhal-Fibrinous-Hemorrhagic or Suppurative.

These classifications are done either according to the intensity of the process, or to the time it takes to develop, or according to the

tissues it attacks or the exudation which it gives rise to

Āyurveda classifies the inflammation in three groups of constitutional triumvirate.

This triumvirate classification has greater significance in clinical diagnosis and practical therapeutics It is done from clinical-pathological-cum-physiological point of view.

If the etiological factor is excitant of a particular vitium, or any particular vitium of the constitution is predisposed to disease condition, the signs and symptoms characteristic and pathognomic of that particular vitium will be more dominant than the signs of other two vitia.

If two vitia are dominant and acting in combination, signs of two will be manifested dominantly. If all three, all signs will be aggravated.

The pathognomic signs of each of triumvirate are as follows:–

शूलं नर्तेऽनिलाद्दाह· पित्ताच्छोफ कफोदयात् । ॥६॥
रागो रक्ताच्च पाक स्यादतो दोषं सशोणिते ॥ अ हृ सू २९, ६

"There is no pain without Vāta, and burning without Pitta and no swelling without Kapha, nor is there redness and suppuration without blood. These are the respective signs of the vitia and the blood" (Ast. Hrd Sūtra 29, 6)

Vāta—pain (dolor).

Pitta and blood—heat and redness (rudor) (calor)

Kapha—swelling (tumor).

These four signs correspond very closely to the triple response of Thomas Lewis It is the clinical experience of every physician and surgeon that there is wide variation in intensity and rate of development of these classical signs This can be well explained if we understand the full concept of Vaso neurotic constitution (प्रकृतिवाद)

The phenomenon of inflammatory reaction is the resultant of the action of etiological excitant and reaction of Vaso-neurotic

constitution Threshold of contraction and dilatation of arterioles and capillaries vary in each individual and also the capillary permeability. This is due to Vaso-neurotic individual constitution

Thus Vaso-neurotic constitution of the individual plays an important part in the phenomena of Inflammation, Krogh while describing the Vaso-neurotic constitution declares:

"I shall say, finally, a few words about the so-called Vaso-neurotic constitution

It is characterized by the great lability or downright instability of the innervation of the vascular system which manifests itself in the capillaries as well as in the arteries Frequent changes in the innervation occur either spontaneously or from comparatively trivial causes"

The REDNESS is brought about by opening up and dilatation of capillaries and venules, the HEAT by the increased flow of blood due to dilatation of arterioles, and the SWELLING by exudation of fluid from vessels due to their increased permeability, and the PAIN finally by the stimulation of nerves.

Though these reactions occur in the interest of the body, it is possible that some of the reaction if occurring in excess may often be harmful, similarly some occurring poorly may not be of effective use The knowledge of constitutional tendency of the man as a whole as of the Vaso-neurotic constitution of the local organ or part affected and also of the particular exciting action of the etiological factors may help to control or rectify this protective and restorative reaction to the best advantage of the body Here is the need of the study of the constitutional triumvirate Triumvirate concept may open up a subtler field of research in the action of etiological factors as well as behaviour of body tissues

VI The Stage of Termination (भेद)

This is the end or termination of the vitiation process In general disease-condition the person may completely recover if his body vitality can counteract the incursion successfully or may suffer

dissolution if the invading forces are too powerful for his body vitality.

If any of them is not able to subdue the other totally and bring about decisive conclusion, the disease condition may persist for a prolonged period

Similarly in local disease condition too, there may occur complete resolution or dissolution or death of the local part (Necrosis, gangrene or ulcer). Local disease condition has one special method of termination and disposal or elimination of waste or morbified matter. It is the process of suppuration

स यदा बाह्याभ्यन्तरैः क्रियाविशेषैर्न सम्भावितः प्रशमयितुं क्रियाविपर्ययाद्बहुत्वाद्वा दोषाणां तदा पाकाभिमुखो भवति । सु सू १७, ५

"It tends to suppurate if it is not possible to sedate it by special external or internal treatment, or if the treatment given is wrong or if the morbidity is in excess" (Suś Sūt. 17, 5)

This will end in producing the condition of (व्रण) wound

If the conclusive termination is not brought about by either party being subactive and not able to subdue totally the other, the chronic inflammatory condition or chronic wound condition such as fistula or sinus (नाडीव्रण) my continue for a long period.

This is the last or sixth stage of therapeutic period advised by Suśruta

The description of various stages of vitiation pathology ends with a verse that explains the reasons of thorough study and diagnosis of each stage from practical therapeutic point of view. Treatment started in the earlier stage will be easier and simpler than if started late when vitiation process has gained strength and intensified

सञ्चयेऽपहृता दोषा लभन्ते नोत्तरा गतीः ।
ते तूत्तरासु गतिषु भवन्ति बलवत्तराः ॥ सु सू २१, ३७

"Vitiation process checked or subdued in the accumulation process, fails to produce any further development, but allowed to

progress, it gains in strength and intensity in the course of its further development'' (Suś Sūtra 21, 37)

The principles of treatment during the vitiation process are formulated primarily with a view to eliminate or get rid of the vitiated morbid matter resulting from the pathological processes and accumulated in the body. For the purpose of such elimination, the nearest and simplest outlet or body channel was chosen. Thus came into practice the treatment known as the pentad of eliminatory or purificatory procedures (पञ्चकर्म).

Caraka declares.–

उपस्थिते श्लेष्मपित्ते व्याधावामाशयाश्रये ।
वमनार्थं प्रयुञ्जीत भिषग्देहमदूषयन् ॥ च. सू २, ८

"These drugs should be used as emetics by the physician, in a way not harmful to the body, in gastrogenic disorders characterized by morbid accumulation of Kapha and Pitta" (Car Sūt. 2, 8)

पक्वाशयगते दोषे विरेकार्थं प्रयोजयेत् । च सू २, १०

" . should be prescribed for purgation when the morbid humors have accumulated in the colon" (Car. Sūtra 2, 10)

This purificatory therapy was put into operation in a rather strong degree in order to accomplish the complete elimination of the morbid matter The procedure required that the body be previously prepared, before undergoing such a strong method of treatment, by oleation (स्नेहन) and sudation (स्वेदन) procedures. These procedures facilitated the easy elimination of morbid matter. Caraka says—

स्नेहोऽनिलं हन्ति मृदूकरोति
देहं मलानां विनिहन्ति सङ्गम् ॥७॥
स्निग्धस्य सूक्ष्मेष्वयनेषु लीनं
स्वेदस्तु दोषं नयति द्रवत्वात् । च. सि १, ७

"Oleation cures the morbidity of Vāta, makes the body soft and disintegrates the accumulation of morbid matter, while sudation liquefies the morbid matter which is stuck up in the minute channels of the body of the person who has undergone oleation therapy'' (Car Siddhi 1, 7)

When the body is found to be not fit and intolerant of such a radical treatment, the line chosen was to bring about the gradual digestion of the morbid matter (दोषपाक), a concept so similar to the detoxication—conjugation concept of modern physiology The liver is believed to play an important part in protecting the organism from various toxic substances This detoxifying function is believed to involve the process of oxidation and conjugation into relatively non-toxic substances which are subsequently eliminated in the bile and the urine

लङ्घनं स्वेदनं कालो यवाग्वस्तिक्तको रसः ॥१४२॥
पाचनान्यविपक्वानां दोषाणां तरुणे ज्वरे ॥ च. चि. ३

"In the early stage of fever starvation, sudation, time-effect, diet of gruels and articles of bitter taste, digest the imperfectly digested morbid matter in the body". (Car Cik. 3, 142)

After the complete riddance from morbid matter, the treatment consists in supplying the deficit and strengthening the body vitality by drugs as well as dietetic regimen This process is called rehabilitation (संसर्जन) (Car Sūtra 15, 16)

Some more Concepts of Pathological Conditions or Processes in Ayurveda

We shall now review briefly the concepts the ancients held regarding the following pathological conditions or processes.

1 The concept of epidemic and pandemic diseases

2 The concept of sources and spread of infection or contagion.

3–4 The concept of growth and multiplication of morbific elements in the body and their mode of spread and action.

5. Certain abnormal conditions of the body-appearance

The Concept of Epidemic and Pandemic Diseases (जनपदोद्ध्वंस)

In epidenic diseases they observed that the constitution of the body is not able to play any part in counter-acting the

incursion of infesting elements. The etiological factor has all the voice in the disease-phenomena Hence the uniformity of symptoms and clinical courses observed as the etiological factor, is uniform Constitution which is an individual concern is out of game, hence very little individual variation can occur in the clinical picture and course of the disease. In chronic diseases, individual constitution is able to create resistance and in such condition pronounced individual differences in the clinical course can occur

Caraka Samhitā devotes one chapter to explain the concept of Epidemiology (Vimāna 3). It is a thought-provoking concept and probably progress in radiation physics may be able one day to find the equivalence in value between the physical and spiritual universe and rediscover the truth laid down by Ātreya.

We shall cite now the passages that explain the reasons why a large number of people are affected by a common ailment at one and the same time and why there is uniformity of clinical course of disease in spite of the individual variations of constitution in men and what are the main sources of such ailments. Caraka in Vimāna 3 treats the subject thus

"5 But, how does the simultaneous destruction of communities, consisting as they do of individuals who differ from one onother in constitution, diet, physique, vitality, habits, psychic make-up and age, take place by the incidence of one single disease.?

6-(i). Unto him replied the worshipful Ātreya, O, Agnivesa! though a community may be heterogeneous in respect of the constitution etc, of its individual members, there are other common factors which being adversely affected will cause simultaneous outbreak of diseases having similar symptoms. It is these that devastate whole populations.

6. The factors that affect a people in common are: the winds, the waters, the country and the seasons

7 (i) of these, the wind, if of the following description, is to be known as disease-inducing viz., unseasonal, totally becalmed, violently blowing, exceedingly rough, intensely cold, intensely hot,

excessively dry, excessively humid, fearfully clamorous, blowing from contrary directions and clashing with itself, extremely rotatory (whirlwind), and charged with unwholesome odors. moisture, sand, dust and smoke

7-(ii). The water of the following description is to be known as bereft of virtue, having an extemely aberrant smell, color, taste and touch, abounding with putrescent matter, deserted by aquatic birds, in which the aquatic creatures are atrophied and which is unpleasant.

7 (iii) The country of the following description is to be known as unwholesome, having color, taste and touch that are unnatural, excessively damp. abounding in serpents beasts of prey, mosquitoes, locusts, flies mice, owls, birds and animals such as the jackal and abounding in woods of weeds and Ulūpa grass, abounding in creepers where crops have either fallen, withered or been destroyed in an unprecedented manner, where the winds are smoky, where the sound of birds is unceasing; where the baying of dogs always assails the ears where herds of animals and flocks of birds of various kinds are always in a state of alarm and pain; where amidst the people, morality, truth, modesty, custom, character and virtue have either declined or been given up, where the waters are always agitated and upheaving, which is frequently subjected to the incidence of meteorites thunderbolts and earthquakes, where nature is full of menacing sounds and sights, where the sun, the moon and the stars are frequently covered by dry, coppery, ruddy and grey clouds and which lastly, is as if full of constant alarm and lamentation, crying, fright and darkness as if visited by gnomes, and as if abounding in sounds of lamentation

7 (iv). A season which is of the following description is to be known as unwholesome; evincing characteristics that are opposite to normal, or evincing its characteristics in an excessive or deficient degree

7 The learned declare these very four factors when possessed of the morbidity described above, to be destructive of

populations, when not so blemished they are said to be wholesome.

8. But even when these depopulating factors have turned inauspicious, there is no fear of diseases to those persons who are served with medicines that have been culled beforehand

12 Even if all the four factors including Time, become vitiated, as long as men are sustained by medicines, so long will they remain free of disease

14 For them moreover, the rightful use of vitalizing medications is recommended, the maintenance of the body by means of the medicinal herbs culled beforehand is also commended (Car. Vimāna 3, 5-14)

2 The Concept of Sources and Spread of infection or Contagion

A Sources of Infection or Contagion

Regarding the sources of infection in epidemic diseases Caraka lays down that the wholesale vitiation of the air, water, country and season are the sources of vitiation.

ते तु खल्विमे भावाः सामान्या जनपदेषु भवन्ति, तद्यथा वायुः, उदकं, देशः, काल इति ॥
च. वि ३, ६

"The factors that affect a people in common are the winds, the waters, the country and the season" (Car. Vim. 3, 6)

इमानेवंदोषयुक्तांश्चतुरो भावाञ्जनपदोद्ध्वंसकरान् वदन्ति कुशलाः अतोऽन्यथाभूतांस्तु हितानाचक्षते ।
च वि ३, ७

"The learned declare these very four factors when possessed of the morbidity described above, to be destructive of populations, when not so blemished, they are said to be wholesome" (Car. Vim 3, 7)

Susruta states that epidemic diseases spread from man to man

कुष्ठं ज्वरश्च शोषश्च नेत्राभिष्यन्द एव च ।
औपसर्गिकरोगाश्च संक्रामन्ति नरान्नरम् ॥ सु. नि. ५, ३४

"Dermatosis, fever, consumption and eye-sore are infectious diseases and spread from man to man." (Suś Sūtra 5, 34)

It will be interesting to note that Dalhana, the commentator who flourished in about 10th century A. D while commenting on this verse, quotes शीतलिकादय (small pox etc.) as examples of औपसर्गिक i e, communicable diseases. The term उपसर्गज is defined as follows by Dalhana: उपसर्गजा ज्वरादिरोगपीडितजनसम्पर्काद्भवन्ति । "Infectious diseases are those fever etc that result from contact with those ailing from them."

The words संसर्गज-उपसर्गज-सञ्चारिण used in connection with such communicable disease-condition, are quite suggestive and significant.

B The Method of Communication of Infection

Caraka states ·

तत उद्ध्वंसन्ते जनपदा स्पृश्याभ्यवहार्यदोषात् । च वि. ३, २०

"In consequence, the people perish as the result of infectious contact or ingestion"

Cakrapāni, the learned commentator, explains this further as under —

स्पृश्याभ्यवहार्यदोषादिति स्पृश्यस्य वा जलादेरभ्यवहार्यस्य च कृत्स्नस्य दुष्टत्वात् । एतच्च प्राधान्येन ज्ञेयं तेन दुष्टपवनगन्धदोषोऽपि ज्ञेयः । असात्म्यगन्धोऽपि दुष्टवाते उक्तः ।

"As regards contact and ingestion, by contact, that of infected water etc, is meant, and by ingestion, that of all infected articles of diet is meant. This is the primary sense Generally even infected smell of the air is to be included, for unwholesome odor is said to be due to infection of the atmosphere"

Suśruta gives a more detailed account of mode of communication of disease

प्रसङ्गाद्गात्रसंस्पर्शान्निःश्वासात्सहभोजनात् ।
सहशय्यासनाच्चापि वस्त्रमाल्यानुलेपनात् ॥
कुष्ठं ज्वरश्च शोषश्च नेत्राभिष्यन्द एव च
औपसर्गिकरोगाश्च संक्रामन्ति नरान्नरम् ॥ सु नि. ५, ३२–३३

"It is by close conversation, body-contact, breath-contact, eating together, using the same bed, seat, clothes, flower-garlands and toilet, that infectious diseases such as dermatosis, fever consumption and eye-sore spread from man to man" (Suś. Nid 5, 32–33)

3. Concept of Growth and Multiplication of Morbific elements in the Body And their Mode of Spread and Action

Suśruta compares the growth of vitiating elements to yeast fermentation which has already been explained in the chapter of vitiating pathogenesis (Suś Sūtra 21, 28). Here the simile of yeast fermentation used to explain the increase of growth of morbific elements is quite suggestive

Caraka seems to have a clearer awareness of the biological factor involved in the vitiating elements He refers the phenomenon of the periodicity of fever to the recurring cycles of growth, spread, spending itself out and withdrawal of the vitiating element. This description agrees fully with the cycle of evolution of malarial parasite in the human body. Caraka illustrates this by using the simile of the seed and the soil

अधिशेते यथा भूमिं बीजं काले च रोहति ।
अधिशेते तथा धातुं दोष काले च कुप्यति ॥६८॥
स वृद्धिं बलकालं च प्राप्य दोषस्तृतीयकम् ।
चतुर्थकं च कुरुते प्रत्यनीकबलक्षयात् ॥६९॥
कृत्वा वेगं गतबला स्वे स्वे स्थाने व्यवस्थिता ।
पुनर्विवृद्धाः स्वे काले ज्वरयन्ति नरं मलाः ॥७०॥ च. चि ३, ६८–७०

"Just as the seed lies dormant in the soil and germinates in season, in the same manner the toxic matter lies quiescent in the body-element and flares up when the time is ripe

Thus the morbific factor gathering strength and biding the propitious time, manifests itself as the tertian or the quartan fever as soon as the disease-resisting power in the body is lowered

In this manner, the disease-generating factors, having worked themselves out, lapse into quiescence and retire to their respective stations in the body, then mustering up their strength, once again, these toxic elements afflict the patient with fever at their own ripe times" (Car Cik 3, 68-70)

As the seed begins to grow at its proper time so does the morbid factor Morbid factor having increased in amount and gaining strength and getting the favourable time for action and not being counter-acted by anti-bodies, causes the disease symptoms Having expended all the power and getting powerless it reconciles or returns to its original soil and growth, and repeats the cycle of growth, spread, action and return.

(4) Certain Abnormal Conditions of Body-appearance

They had observed certain abnormalities in appearance of the persons who where otherwise living in good health. So these conditions are not grouped under the disease list but they are described in a separate chapter just after the enumeration of all the disease conditions.

The eight censurable body conditions described therein are as follows.—Obesity or Tenuity, Dwarfism or Gigantism, Albinism or Pigmentation and Hirsuites or Baldness. (Car Sūtra 21–3) These are probably connected with some abnormality of the function of Glandular system of the body The body has however adjusted to live in health.

X. IMPORTANCE OF KNOWLEDGE OF CONSTITUTION OF THE BODY IN THE STUDY OF DISEASE CONDITION AND PRACTICAL THERAPEUTICS

(1) Significance of Constitutional Factors in the Etiology of disease.

(2) Significance of Constitutional factors in the Clinical course of disease

(3) Significance of Constitutional factors in prognostics.

(4) Significance of Constitutional factors in practical Therapeutics

I. Significance of Constitutional Factors in the Etiology of Disease

If the balance-constant of the vitium which is dominant in the constitution of the individual is placed on a higher threshold the person is more sensitive or affective to the etiological factors which are the excitants of that particular vitium. The threshold of tolerance is transgressed even by a smaller degree of exciting factors This is the relative condition of predisposition or susceptibility.

The constituent vitium whose threshold of sensitivity or affectivity is on a lower level, will require unusually a larger degree of exciting factors to manifest disease condition This is the relative condition of immunity.

Caraka states:

तत्र वातलस्य वातप्रकोपणान्यासेवमानस्य क्षिप्रं वातः प्रकोपमापद्यते, न तथेतरौ दोषौ। च. वि ६, १६

पित्तलस्यापि पित्तप्रकोपणान्यासेवमानस्य क्षिप्रं पित्तं प्रकोपमापद्यते, न तथेतरौ दोषौ। ,, वि. ६, १७

श्लेष्मलस्यापि श्लेष्मप्रकोपणान्यासेवमानस्य क्षिप्रं श्लेष्मा प्रकोपमापद्यते, न तथेतरौ दोषौ। ,, वि ६, १८

"In a person of the Vāta habitus who is given to indulgence in Vāta-provoking things, the Vāta is readily aggravated; not so the other two humors".

Similarly in the Pitta patient, who is given to the indulgence of Pitta-provoking things, the Pitta is readily aggravated, not so the the other two humors

Similarly in the person of Kapha habitus given to indulgence in Kapha-provoking things, Kapha is readily aggravated; not so the other two humors" (Car. Vim. 6, 16–18)

II. Significance of Constitutional Factors in Clinical Course of Disease

Caraka Samhitā gives a succint but a clear account of the part constitution plays in the production of the clinical picture of the disease and lays down as a general clinical law that manifestation of actual disease condition is the resultant of the varying interaction of the etiological factors, the triumvirate of constitution and the body-tissues.

इह खलु निदानदोषदूष्यविशेषेभ्यो विकारविघातभावाभावप्रतिविशेषा भवन्ति। यदा ह्येते त्रयो निदानादिविशेषाः परस्परं नानुबध्नन्त्यथवा कालप्रकर्षादबलीयांसोऽथवाऽनुबध्नन्ति न तदा विकाराभिनिर्वृत्तिः, चिराद्वाऽप्यभिनिर्वर्तन्ते, तनवो वा भवन्त्ययथोक्तसर्वलिङ्गा वा, विपर्यये विपरीताः, इति सर्वविकारविघातभावाभावप्रतिविशेषाभिनिर्वृत्तिहेतुर्भवत्युक्तः ॥

च नि ४, ४

"Here we shall describe the suppression or the incidence of the disease which occurs as a result of the variations in the etiological factors, intensity of morbid humors and susceptibility of the body elements

If these three factors, mainly the etiological factors etc, do not mutually associate or support, or if they do so after a long lapse of time, or in a very mild form, either there occurs no manifestation of the disease at all or the disease takes a long period to evolve, or appears in an ambulatory or abortive form Under the contrary conditions, there occur contrary results. Thus are laid down the different causes of the modes of incidence or suppression of all diseases". (Car. Nid. 4, 4)

Concerning the resultant of the encounter of etiological factors with the vitia and susceptible body tissues, the author describes the following possibilities —

1. If the etiological excitant and constitutional vitia and body tissues are not mutually agreeable at all, that is the excitant factors and vitia are of the opposite types and the body tissues are resistant or more or less immune to them, then there does not occur any manifestation of disease-condition (न विकाराभिनिर्वृत्तिः। no manifestation of disease-condition)

2 If the excitant and vitia and body tissues are mutually agreeable but all of them are so mild or weak that all combined together do not suffice to produce a full disease condition, there will be manifestation of a mild abortive or ambulatory type of disease condition (तनवो विकारा भवन्ति—अणुविकारजननम्। mild or latent or ambulatory type of disease-condition)

3. If mutual agreement and combination of all these three factors are gulfed by a long interval, there will be a delayed development of disease The disease condition has a prolonged clinical course. Incubation period is long and clinical course is chronic or prolonged (चिरेण जननम्—chronic disease condition)

Under the above mentioned two conditions the disease does not run a fixed, regular or constant clinical course It rather manifests

diversified clinical pictures. It may not manifest all the classical symptoms of the disease condition, or it may manifest them in irregular way. There may not be orderly sequence maintained in the development of symptoms or the symptoms may be intensely manifested in one part of the body tissue or system and there may be no symptoms at all in other parts, or manifestation of symptoms may be delayed or prolonged. (अयथोक्तसर्वलिङ्ग । Manifestation of symptoms in an irregular way).

4 If the etiological exciting factors, constitutional vitia and the body tissue are mutually agreeable, there will be full development of the disease condition manifesting all classical symptoms in due order of time and in degree of intensity giving a text-book-type picture of the disease-condition (यथोक्तसर्वलिङ्ग । Disease condition with typical manifestation of symptoms).

5. If the etiological excitant is more severe and acute, the vitia just on the threshold of excitement, and body tissues quite predisposed, the result is the manifestation of very acute or even fulminant type of disease condition which runs a very acute course and there is great exaggeration of general or local symptoms (शीघ्रं निर्वर्तमाना महान्तो यथोक्तसर्वलिङ्गा । Disease conditions with acute or grave clinical course manifesting all symptoms).

These are the general postulates of manifestation of clinical course in any disease condition Constitutional factor being an individual factor, there will always result individual differences in the clinical picture course and termination of the disease.

Epidemic

There are some disease conditions where constitutional factors are unable to play any part or counteract the incursion of the etiological factors Caraka describes such a state of things to occur in epidemic and pandemic diseases (जनपदोद्ध्वंस) where the incursion is so strong, powerful and sudden that the constitutional factors are not able to counteract at all, and so all people with varying constitution suffer simultaneously from a severe type of disease condition and run nearly uniform clinical course.

समानकाला. समानलिङ्गाश्च व्याधयोऽभिनिर्वर्तमाना जनपदमुद्ध्वंसयन्ति ॥ च वि. ३, ६

"There are other common factors which being adversely affected, will cause simultaneous outbreak of diseases having similar symptoms It is these that devastate whole populations" (Car Vim 3, 6)

These postulates can well be interpreted in simple mathematical formula as under:—

$$\text{Disease} = \frac{\text{Etiological factors}}{\text{Vitia and body-tissues}}$$

III Significance of Constitutional Factors in Prognostics

Caraka gives great consideration to constitutional factors in foretelling the prognosis Constitution is given equally an important place in the branch of prognostics by Hippocrates Caraka emphasizing the value of the knowledge of prognostics to the physician to attain full success in practice, states·

साध्यासाध्यविभागज्ञो ज्ञानपूर्वं चिकित्सक. ।
काले चारभते कर्म यत्तत् साधयति ध्रुवम् ॥ च सू १०, ७

"The physician who knows the differential diagnosis between the curable and the incurable diseases and begins treatment with full knowledge of the case and in time, obtains success for his effort without fail' (Car. Sūt. 10, 7)

He divides the disease condition in four categories from prognostic point of view.

सुखसाध्य मत साध्यं कृच्छ्रसाध्यमथापि च ।
द्विविध चाप्यसाध्य स्याद्याप्यं यच्चानुपक्रमम् ॥ च. सू. १०, ९

"The curable diseases are of two kinds: those that are easily cured and those that are cured with difficulty. The incurable diseases also fall into two categories· those that are palliable and those that are absolutely irremediable" (Car. Sūt 10, 9)

Constitutional factors play an important part in determining these four prognostic categories, moreover the knowledge of constitutional factors helps the physician to some extent to know the prognosis

and thus enables him to fore-arm and prepare for future line of treatment of disease-condition

IV. Significance of Constitutional Factors in Practical Therapeutics

The diligence of the skilful clinicians who previously determined the exact role played by each viz., etiological excitant, constitutional triumvirate and nature of body-tissue, becomes fully fruitful when practical therapeutics are to be prescribed

The text books of modern medicine prescribe treatment for Homo-sapiens in general giving the limit of minimum and maximum dose which can be safely administered to man without harm. This is the scientific formula worked out fully by experimental and observational methods and properly standardized, and is hence all-essential for correct guidance and is valid for the average. But practical application and use of this scientific knowledge in the best interest of each individual is the real art of medicine

All the achievements of the practical knowledge of disease or drugs or even diagnostic skill, will be to no purpose if it is not combined with practical art of scientific application of therapeutic measures which alone can bring the full success in treatment

Caraka states this very forcibly.

मात्राकालाश्रया युक्ति सिद्धिर्युक्तौ प्रतिष्ठिता।
तिष्ठत्युपरि युक्तिज्ञो द्रव्यज्ञानवता सदा॥ च सू. २, १६

'The art of prescription depends on the knowledge of dosage and time, and on this art, in turn, depends success; hence the skilful physician stands ever superior to those possessing merely a theoretical knowledge of drugs". (Car Sūtra 2, 16)

It is essential to understand and study environmental etiological excitant but the knowledge of individual constitution of the patient which plays such an important role in the phenomena of disease is not only equally necessary but rather an indispensable pre-requisite to the exact determination of the dose for that particular stage of disease in that particular constitution of man.

It is hardly necessary to emphasise the need for meticulous accuracy in dosage as deviation on either side fails to produce fully the desired results. A small dose is not sufficient to counteract the disease condition while larger dose may produce excessive effects on the body and may even be harmful to the body at times.

सहसा ह्यतिबलमौषधमपरीक्षकप्रयुक्तमल्पबलमातुरमतिपातयेत् । तथा बलवति बलवद्व्याधिपरिगते स्वल्पबलमौषधमपरीक्षकप्रयुक्तमसाधकमेव भवति । च वि ८,९४

"A rash administration of a very strong medication without examination, on a weak patient, will upset him

But in strong persons affected with a strong disease, weak medicine administered without examination becomes useless".(Car Vim 8, 94)

The keenness in Āyurveda regarding the accuracy in dosage becomes too evident even in the term मात्रा meaning measure, which has been selected for denoting dosage, the word मात्रा is derived from the root 'मा to measure,' thus significant stress is laid on accurate measuring.

While the word Dose is derived from Greek (doses-didomi= give) which is cognate to the Sanskrit root (दा=to give) where the significant meaning is mere giving

And to attain accuracy in dosage is the main purpose of the detailed study of the constitution of triumvirate.

दोषादिमानज्ञानायत्तत्वात् क्रियायाः । च. वि १, ३

"Treatment depends on the accurate recognition of the measure of humors and the other factors". (Car. Vim 1, 3)

The significance of knowledge of constitution in determining the personal regimen of the individual has already been described (Car Sūtra 1-62)

To attain the ideal of easy comprehension combined with exactitude, the ancients reduced the therapeutic science nearly to mathematical formula

Ingestion of food and drug was the sole method of administration at that time; and hence taste (रस) which was the main index, was grouped into six categories to fit easily with the three categories of triumvirate of constitution, and they evolved further the general formula co-ordinating each of the triumvirate with a group of three of the taste categories One group of three increasing and the remaining other group decreasing the force of each of the vitia. (Car Vim. 1, 6)

The mathematical formula concerning Dosa (दोष) and Rasa (रस) did not end here. As Dosa was worked out by combination and permutation method to 63 forms, so Rasa (रस) was also worked out to 63 forms by the same method (Car Sūtra. 26, 22)

Rasa (रस) was also considered in its तर and तम comparative and superlative state as was Dosa (दोष) considered (Car. Sūtra. 26, 23). Thus रसदोषविमान specific determination of Rasa and Dosa and reducing them to mathematical formula of inter-relation is the most significant attainment of exactness in practical therapeutics conceived and achieved by the ancients Caraka who devotes one full section विमान Vimāna of 8 chapters to this specific determination of all details of various factors concerned in production of disease as well as the factors important in diagnosis and treatment, discusses this interrelation of (रस and दोष) Rasa and Dosa in great detail in the first chapter of Vimāna and thus emphasizes the great importance of accurate knowledge of constitutional factors (दोषविमान) for practical therapeutics

The following remark of the great physician William Osler well emphasizes the importance of constitutional factors in the clinical manifestation of disease It gives the inter-relations of the soil and the seed

The Soil

"Many years ago I drew the parallel between infection in tuberculosis and the parable of the sower, which though now somewhat hackneyed illustrates in an effective way the importance of the nature of the ground upon which the seed falls 'Some seeds fell by the wayside and the fowls of the air came and devoured them up' These are the bacilli scattered broadcast outside the body,

an immense majority of which die. 'Some fell upon stony places.' These are the bacilli that find lodgment in many of us, perhaps, with the production of a small focus, but nothing comes of it; they wither away 'because they have no root' 'Some fell among thorns, and the thorns sprang up and choked them' This represents the cases of tuberculosis, latent or active, in which the seed finds the soil suitable and grows, but the conditions are not favourable, as the thorns, representing the protecting force of the body, get the better in the struggle 'But others fell on good ground and sprang up and bore fruit an hundredfold'

This parallel which the author applied to the tuberculosis may be generalized for all disease conditions The seed is the bacteria and the soil the body constitution.

XI THE ETIOLOGICAL FACTORS OF DISEASE

Caraka classifies all etiological factors of diseases generally into two types, i. e, (निज) endogenous and (आगन्तु) exogenous (Car. Sūtra 18, 4 and 6) Suśruta pursues the subject further into its metaphysical origins and declares in his treatise in keeping with the general concept in all branches of the science that disease is the occurrence of suffering (Sus Sūtra 24, 4) That suffering is of three kinds "आध्यात्मिकम्, आधिभौतिकम् and आधिदैविकम्, (1) Having its source in oneself, (2) Having its source in physical elements and creatures of the world, and (3) Having its source in natural and supernatural agencies This triad of etiological categories is in accordance with the Sānkhya concept of the triad of the causes of all suffering Suśruta makes further subdivision from a practical point of view of this triad so as to make seven categories of disease in the light of their etiological factors.

They are thus -

ते पुनः सप्तविधा —

१. आदिबलप्रवृत्ताः, २ जन्मबलप्रवृत्ता, ३ दोषबलप्रवृत्ताः, ४, सघातबलप्रवृत्ताः, ५ कालबलप्रवृत्ताः, ६ दैवबलप्रवृत्ता, ७ स्वभावबलप्रवृत्ता सु सू. २४, ४

A Endogenous Category (आध्यात्मिका.)

1. आदिबलप्रवृत्ता -Hereditary diseases. Inherited disease conditions

from inherent defect in genesis of one's parents These are genetic etiological factors.

2 जन्मबलप्रवृत्ता·–Congenital disease. The disease conditions which result during the fetal period of life in the mother's womb These are congenital etiological factors.

3. दोषबलप्रवृत्ता·—Nutritional or metabolic diseases It also includes psychic and somatic conditions due to internal derangement of function or structures. These are the nutritional or metabolic etiological factors

B Exogenous Category

I. आधिभौतिकाः

4 संघातबलप्रवृत्ता The group of diseases that are due to all kinds of trauma or injury from physical, chemical and biological sources. (Car Sūtra 18, 4)

II आधिदैविका

5 कालबलप्रवृत्ता –Diseases resulting from abnormality of climate and season.

6 दैवबलप्रवृत्ता·–Those of supernormal origin or nature such as pandemics, epidemics, emergent conditions due to atmospheric upheaval and such other dreadful disease-conditions difficult to explain ordinarily

7 स्वभावबलप्रवृत्ता –Natural conditions or disabilities characterizing human life such as hunger, thirst, sleep, fatigue, decay, senescence and death

These types of conditions may act either as exciting factors or as predisposing factors (सूचक or प्रेरणम्), (Car Sūtra 20, 4–5) and they may act either as immediate (सन्निकृष्ट) or as remote causes (विप्रकृष्ट

Those above-mentioned classifications are exhaustive and the entire varieties of etiological factors both biological and material are comprehended by them

XII NOSOLOGY AND THE TRIUMVIRATE

In the drama of vitiation though a number of factors or actors take part, the main plot ever remains connected with or swings round the behaviour of the triumvirate

Once the members of the triumvirate are set into the stage of excitement by the endogenous or exogenous vitiating or toxic factors, thewhole body or part of the body becomes the stage or site where the triumvirate pours out and diffuses the vitiating elements and there develops the general or special or local scenes depending upon the site and strength of the body versus the intensity of invading vitiating factors and the method and technique of war adopted by each of them as well as the effects of environmental factors.

All pathological processes and the consequent disease-conditions are represented by the signs and symptoms associated primarily with the triad of vitia Thus in the broadest outline all disease-conditions are comprehended by this triad

Suśruta says—

सर्वेषां च व्याधीनां वातपित्तश्लेष्माण एव मूलं, तल्लिङ्गत्वाद्दृष्टफलत्वादागमाच्च । यथा हि कृत्स्नं विकारजातं विश्वरूपेणावस्थितं सत्त्वरजस्तमांसि न व्यतिरिच्यन्ते, एवमेव कृत्स्नं विकारजातं विश्वरूपेणावस्थितं मव्यतिरिच्य वातपित्तश्लेष्माणो वर्तन्ते । सु. सू २४, ८

"Vāta, Pitta and Kapha are the cause of all diseases, for the latter show their symptoms, and are found to be caused by direct observation and by the authority of tradition Just as the entire universe of evolutes cannot transcend the triad of natural forces of Sattva, Rajas and Tamas, similarly the totality of diseases cannot trancend but fall within the triad of Vāta, Pitta and Kapha" (Suś. Sūtra 24, 8)

Caraka modifies this statement slightly differentiating endogenous diseases which are primarily due to triumvirate discordance from exogenous diseases where external trauma is primary and triumvirate discordance develops later on

सर्व एव निजा विकारा नान्यत्र वातपित्तकफेभ्यो निर्वर्तन्ते च सू १९, ५

"All endogenous diseases never occur without the discordance of Vāta, Pitta and Kapha".

आगन्तवस्त्वेव ततो विशिष्टाः च सू १९, ६

"Only the disorders produced by the exogenous causes are different"

Yet in view of their special sites of localisation and affection, and the consequent variation in manifestations of forms and in view of the various etiological factors giving rise to diseases, the physician may have to give different names to specify each of such conditions

दोषधातुमलसंसर्गादायतनविशेषान्निमित्ततश्चैषां विकल्पः ।

सु सू २४, ८

The body consists of so many varieties of tissues, organs and structural and functional systems and of millions of cells each of which may be said to have its own separate life, that the pathological conditions affecting them in their individual or even combined forms would be innumerable And so varied are the manifestations of each of these vitia and of their combined conditions that every degree of variation or proportion in their combination would require a special name, thus giving rise to an endless number of names. Expressing the impracticability of this, Caraka says, "When classified according to cause, pain, color, site, form and nomenclature, the number of these diseases becomes really countless"

Thus a simpler and more comprehensive classification is necessary for purposes of practical therapeusis Only, the classifications should be all-comprehensive while yet allowing of the recognition of peculiar deviations from their fold.

And so some systems should be adapted for general classification which would be comprehensive of all diseases conditions and at the same time simple but significant guide in the selection of curative measures which is the ultimate aim of the science of medicine.

The classical writers like Caraka and Suśruta suggest various methods of classification of diseases for the purpose of nomenclature Caraka, after enumerating various ways of grouping the disease conditions (Vimāna 6, 3) declares at the end of the discourse that the triumvirate-wise classification is the only possible practical method which is all-comprehensive and of significance in diagnosis and practical therapeutics

तत्र व्याधयोऽपरिसंख्येया भवन्ति, अतिबहुत्वात् । दोषास्तु खलु परिसंख्येया भवन्ति, अनतिबहुत्वात् ॥

च. वि. ६, ५

"Now the diseases are innumerable, there being an unlimited number of them The morbific humors, on the contrary, are strictly numerable there being a limited number of them" (Car. Vim. 6, 5)

It is therefore the right thing to classify diseases only in the light of their vitial aspect as that is the pathological plank on which the science itself stands

It is only after the basic system is formulated of classification in the light of pathological processes, that a resort should be taken to specify and designate particular disease conditions in order to enhance the detailed knowledge of diseases and facilitate the specific line of treatment But to simply multiply the labels of disease names and describe their individual signs and symptoms without an appreciation of the basic category to which all such symptoms are common, is an unimaginative and unscientific approach to the subject

After having a comprehensive system or framework of general disease-classification, names of particular disease condition may be added on as the knowledge of that condition is fully understood

It is not to be inferred that no progress or evolution was made in the nosological science after establishing the triad of vitial classification That the science was kept ever progressive becomes evident when one finds that total number of disease-conditions which have been given definite names, number about 1120

Suśruta says:

रोगाणां तु सहस्रं षट्शतं विंशतिरेव च । सु उ ६६, ८

"The number of disease conditions is 1120"

The whole list has been enumerated by the commentator Dalhana in 40 verses

The basic categories were according to the triumvirate organization, and hence any disease condition was first grouped under that organization which was predominantly disorganized With the advance of knowledge, the subgrouping was made vitium-wise नानात्मजाः, tissue-wise रसादिधातुजाः, organ-wise अवयवजाः, or according to specific condition But whatever be the progress made in detailed

knowledge of disease, it will not diminish the importance of triumvirate-wise classification which has fundamental importance in diagnosis, prognosis and complete success of treatment.

Triumvirate-wise Nomenclature

Each and every disease condition falls under this heading. It may be the discordance of one vitium or the discordance of two or all three, the condition of bi-discordance is termed संसर्ग (Sansarga) and the condition of tri-discordance is termed सन्निपात (Sannipāta)

Vitium-wise Nomenclature

There are certain disease conditions which affect only one vitium They are the specific affection of that paricular vitium. They are termed नानात्मजा (specific) to differentiate them from सामान्यजा. (general) This is the system-wise classification There are 80 disease conditions due to Vāta, 40 disease conditions due to Pitta and 20 disease conditions due to Kapha This is the organization-wise or vitium-wise classification

Tissue-wise Nomenclature (रसादिधातुजा:)

When body-tissues where vitiation process is located play a more important and urgent part than the triumvirate, the disease is named after that particular body-tissue. This is the tissue-wise classification.

Susruta states

दोषदूषितेष्वत्यर्थं धातुषु संज्ञा—रसजोऽयं, शोणितजोऽयं, मांसजोऽयं, मेदोजोऽयं, अस्थिजोऽयं मज्जजोऽयं, शुक्रजोऽयं व्याधिरिति। सु सू २८, ८

'Where the body-elements or tissues get vitiated and play a major part in the birth of disease, the conditions are referred to the particular tissue concerned, such as disease of the nutrient fluid, of the blood, of the flesh, of the fat, of the bone, of the marrow or of the semen" (Su. Sūtra 24, 8)

Dalhana while commenting on this, clarifies saying that though the disease conditions are classified and named according to the body-tissues where vitiation process is located, it is only a secondary denomination of the primary vitial classification. This is how it should always be understood. He gives an interesting simile to explain this

घृतदग्धस्तैलदग्धस्ताम्रदग्धो लोहदग्ध इति। अत्र घृतादिशब्देन घृतादिस्थो वह्निर्लक्ष्यते, एवं रसादिजो व्याधिरित्यत्र रसादिस्थितवातादिदोषा लक्ष्यन्ते।

"Just as when a person is said to be scalded by heated ghee, heated oil, heated copper or iron, he is really scalded by heat through these various media, similarly when the disease is said to be due to body-tissues like blood, nutrient fluid etc., it is really due to the vitia of Vāta etc, working through these tissues"

Organ wise Nomenclature (अवयवजा)

Similarly organ-wise classification and nomenclature is done whenever the structure and functions of that particular organ play an important part in producing the signs and symptoms of the disease viz, 94 diseases of the eye, 18 diseases of the ear 18 diseases of the nose, 74 diseases of the mouth etc

Symptom-wise or Sign-wise Nomenclature (लक्षणात्मका)

Where one particular symptom or sign was too dominant to color the whole clinical picture, the disease was named after that symptom or sign viz., ज्वर fever, अतिसार diarrhea, and व्रण wound, शोथ swelling, भग्न fractures. This is the symptom-wise or sign-wise nomenclature

Cause-wise Nomenclature (निदानात्मका)

If the etiological factor was playing an exclusive part in the production of disease, the disease was designated after that etiological factor viz., कृमिरोग Helminthiasis, विषरोग Toxicosis, मदात्यय alcoholism, अश्मरी Lithiasis etc

The local part or condition or any special factor playing a more dominant and urgent part than the triumvirate may be allowed to have its own special name applied to the disease condition to facilitate the understanding of the disease and the immediate practical line of treatment to be adopted, but this cannot be done at the cost of or by complete avoidance of triumvirate-wise consideration Triumvirate wise classification is the fountain-head of all sub-classifications. Triumvirate pervades every cell and intercellular space of the body

and controls every function. Nothing can happen or exist which does not fall under this heading

The abovementioned conditions or factors may be for the time being dominant and more urgent, but the clinical course of the disease condition has many factors to count, adaptive or the reserve power of the body, regenerative or recuperative power, resistant or digestive power of the body, all these things which are the essentials of vitial phenomena will be better understood if primary triumvirate-wise classification is constantly kept in view

The triumvirate, thus being the grammar of all pathological processes occurring in the body, becomes the primer of Nosology.

With such basic importance of triumvirate-wise classification of disease-condition, it is but natural that the intensive study of the details of this triumvirate will be carried out.

The specific conditions of diseases notwithstanding it is helpful to arrive at the least common measure of all diseases It is only thus that practical therapeusis can be scientific and intelligible to the expert and the average healer alike The triumvirate of vitiā offers such a basic scope for the reduction of diseases to their simplest classification

The concept of nosology in its most comprehensive import has been laid down significantly by Caraka in the following verses.

त एवापरिसंख्येया भिद्यमाना भवन्ति हि ।
रुजावर्णसमुत्थानस्थानसंस्थाननामभिः ॥
विकारनामाकुशलो न जिह्रीयात् कदाचन ।
न हि सर्ॅवविकाराणां नामतोऽस्ति ध्रुवा स्थितिः ॥
यो ह्येतत्त्रितयं ज्ञात्वा कर्माण्यारभते भिषक् ।
ज्ञानपूर्वं यथान्याय स कर्मसु न मुह्यति ॥ च सू. १८, ४२–४४–४७

"When classified according to cause, pain, colour, site, form and nomenclature, the number of these diseases becomes really countless

A physician need never be ashamed if he is not able to name a disease, as there can be no definite standardization of nomenclature of all diseases

The physician who after ascertaing all these three things, begins treatment intelligently and systematically will not err in therapeutic procedure" (Car Sūt. 18, 42-44-47)

XIII CONCLUSION

Thus these medical thinkers thought of diseases and classified them from the point of view of both biological scientist as well as of the practical clinician. The particularly medical aspect of Āyurveda which in its entirety is the biological grasp of the secret workings of the life mechanism, is based on practical utility. Its understanding and approach to disease and its treatment, is immediate and ready-made It is calculated to avoid much waste of time and vacillation and to help the physician possessed of even the most elementary enlightenment to take note of the basic nature of the disorder by the symptoms in the light of the three basic genera of Vāta, Pitta and Kapha, and start suitable medication with the least delay. A further investigation into its general and local aspects can await delay without further aggravation of the condition, if this general line of therapeusis is already afoot. In seventy out of a hundred cases, this elementary method of tackling even is bound to produce salutary effect It is for the intelligent physician, meanwhile to make closer scrutiny and investigation into the finer blends and overlappings of the vitia, the causative factors, the site of affection, the degree of the morbid condition and the indications and contra-indications in the measures of therapeusis and the likely complications. Caraka described the actual nature of the cryptic method of his exposition and the suggestive nature of the system propounded, thus Like the initial handful of grain carried by the mendicant and the seeds in the hands of the sower, these aphorisms though small in measure yield to the intelligent physician abundant result i e, complete knowledge of the subject. It is thus a guide to the intelligent physician in the use of his powers of imagination and logic But for the mediocre it is good to follow the method laid down Following it in the prescribed

way, such a physician accomplishes his task successfully or errs only very slightly if at all, owing to the succint nature of the exposition" (Car Vimāna 8, 149.)

These teachers so formulated their instruction that even the man of moderate intelligence might fully benefit by it and the etiology, pathology and the principles of co ordination between the disease and the drug are all expounded in terms that are easy to understand and retain in mind, that are true to the manifestations in health and disease and that are capable of being put into practice with the least delay and demand on the physician's intellectual initiative Such a system though simple and un-intricate in its broad outline, is yet eminently fruitful in application and eliminates the grave risks of incompetence and pretentious ignorance. It is an attempt to reduce medicine to a rule of thumb, a practical chart to guide the learned and the unlearned alike.

But it is elastic and comprehensive enough to allow of the most intricate and exhaustive details of the various branches of science All the accumulated knowledge of experiment and microscopic observations can be made to enrich the picture bound by these outlines and can contribute to the furtherance of the objective of medicine if only the basic direction of the perspective and the light offered by the physiology and pathology of the triumvirate be never lost sight of. They are the stars that guide the helmsman at the head of the ship of life, and to ignore them is to allow the ship of life to drift and be wrecked against the hidden rocks of disease and death The attempt at completing the picture of Āyurveda, filling it with the rich detail that modern medicine has culled from the depths of life is the responsibility of the future medical student and scholar who asserts his heirship to the wisdom of the east and the west, of the ancients and moderns alike.

This brief and general outline of the physio pathological nature and significance of the triumvirate which forms the fulcrum of all life-processes is intended mainly for the general reader who is to be introduced to the Caraka Samhitā. It is not fit here to

go into the intricacies of detail on the subject as would interest the researcher and the learned practitioner

The triumvirate of biological organizations determines, as we have seen, the constitution of each individual. And Caraka has dwelt elaborately on the attributes of the various types of human constitution both from the purely psychic point of view (Car Sār 4, 37-40) as well as from the somatic point of view (Car Vim 8, 95–100) in terms of habitus (प्रकृति) or the preponderant constituent vitium.

An intimate and deep knowledge of Āyurveda will enable the practical clinician of its immense value in the matter of early diagnosis i e long before any actual structural and deep-seated functional disorders have crept into the organism, as well as in the procedures of active immunization and prophylaxis The daily diet and behaviour of the individual and his continual adjustment to the demands of the changing environment are to be built upon the facts of constitutional pecularity (प्रकृति) The details of normal living, not to speak of the exigencies of therapeusis are to be patterned in view of the fundamental diathesis of the man The understanding of constitution in its fullness provides the key to allergic reactions and psychic and somatic idiosyncracies This aspect of medicine is thus all important to the clinician and Āyurveda with its various branches is like a wheel whose spokes are fixed firmly and converge to the navel of the concept of the three vitia (त्रिदोष). Thus it is that this physio-pathological perspective is all-embracing in its scope and deserves the most intense and searching scrutiny by the modern medical scholar. It is only thus and then that its soundness as a faithful representation of the body organization and mechanism of functioning, and the extent of its practical applicability and utility can be appreciated It is a subject for profound study and judgement for the sincere and serious-minded student of medicine

XIV THE IDEAL OF HEALTH IN AYURVEDA

The ideal of health varies from a mere disease-free condition to that of positive and perfect health Āyurveda set up for itself the very lofty ideal of positive health, perfect to the minutest detail.

The concept of health is in its undivided and integrated form of body-mind The definition of man in Āyurveda is the aggregate of body, mind and spirit, and its concept of health is not only physical health but mental and spiritual health too Its personal hygiene known as Swastha-Vrtta (स्वस्थवृत्त) is supplemented by सद्वृत्त or the right life which inculcates the discipline of the senses and mind and the regulation of the moral life so as to accord with the happiness and good not of the individual merely but of the humanity as a whole It is therefore social and universal in its conception and application, and comprehends a physical, mental and ethical framework of life It is an entire concept of life that Āyurveda expounded embodying philosophy, eugenics and ethics.

Again the concept of health is individualized as no two persons are found alike in appearance or behaviour The very word Swastha (स्वस्थ, meaning healthy signifies by the term स्व one s own individual constitution Thus was the concept of individual constitution or प्रकृति brought to bear upon the subject. Ancient Greek masters and the sages of India like Caraka and Suśruta have built up their systems of health and disease on this bed-rock of constitution, and this concept of constitution remains as sound as ever in its logic and practical efficacy

Its objective moreover aimed at the fullest survival and even to overcome the handicaps of nature and age. This concept gave rise to Vitalization (रसायन) and Virilification (वाजीकरण) systems of therapy.

This setting up of a lofty standard of health had to be implemented by an equally high standard of diagnostic methods, so detailed and perfect in all their aspects as to detect even a very minute and ordinarily unnoticeable deviation from the specific Norm of the individual It is easy to set up norms for organizations which are simple and are on the lower rungs of the ladder of biological evolution But the higher and subtler the organizations are the greater will be the liability to disorganization, and it is in these cases that the

diagnostic methods necessitate the highest sensitiveness in detecting deviations.

The three main organizations are of Vāta, Pitta and Kapha These three co-exist in a single constitution They are so diverse in nature and function that their equilibriun can be mintained only on a highly sensitive and delicate fulcrum. But this is not all The three are not static and they have continually to adapt themselves to the ever changing environmental factors. The environmental factors appearing in a little more, less or altered form are likely to cause the disturbance of this subtle equilibrium of the triumvirate.

The edge of *this sensitiveness is blunted when the concept* is not that of ideal health The trivial deviations go unnoticed and are left uncared for. But when the ideal is that of perfect psycho-somatic health, the deviation, however small and insignificant it may seem, is noted and cared for. Anything which is not to the mark is considered a positive source of trouble. Even the slightest deviation is enough to start the ringing of warning bells of impending alarm.

The criterion of ideal health in Āyurveda is प्रसन्नात्मेन्द्रियमना: i. e. "the best mood in the working of the spirit, senses and mind"

The Psyche is the most sensitive galvanometer in the body, the psychic changes are more or less subjective symptoms but fortunately for the physician they are indicated reflexively on the external features of the body by way of inherent and prevailing spirit, life mood, reactive affectivity and tempo peculiar to the personality. The manifestations, are perhaps too clear to go unnoticed by the attending persons, but it requires a keen clinical sense to transcribe this script of reflex indication into a comprehensible form by observation, interpretation and correlation Lord Chesterfield has rightly remarked that if we wish to know the real sentiments of the person we are conversing with, we should look into his face, for he can more easily command his words than his features Life is ever moulding our expressions, our inner thoughts are written indelibly on our faces.

Even transient disturbances are not allowed to escape unnoticed by Āyurveda It stresses upon the diagnosis of even transient disturbances and attempts to restore the lost equilibrium. It also advises the prophylactic measures to counter such adverse environmental factors in future.

This is the most glorious part of the highest concept of perfect health and the practical application of it in the maintenance thereof.

The maintenance of the norm and the prevention of deviation from the norm thus becomes the field of Āyurveda What then is the norm or the normal condition according to Āyurveda? Definitions are always difficult to formulate and it is specially so in this case as it is a common experience that no two individuals are completely alike physically, physiologically, psychologically or in vital reactions. And hence the art of medicine necessitates the study of the individual man. Thus any definition of the Norm in Āyurveda will have to be defined from the individual point of view. Each individual is different from the other and so the norm of one will not be the norm of another

For theoretical purposes, the norm of man in general can be described as a range of values to be accepted as a standard found to be the average in persons who appear healthy and free from disability or disease.

But for practical application the study of the individual will be necessary to achieve accuracy in diagnosis and therapeutics. Suśruta while describing the norm of the individual states as under -

वैलक्षण्याच्छरीराणामस्थायित्वात्तथैव च ।
दोषधातुमलानां तु परिमाणं न विद्यते ॥ सु सू १५, ३७

" It is not possible to lay down or standardize the exact measure of the triumvirate, body-elements or the excretory matter owing to their varying nature (in the process of adaptation to the continually changing environmental factors) as well as individual variations of the body constitution (Sus Sūt. 15,37)

एषां समत्वं यच्चापि भिषग्भिरवधार्यते ।
न तत्स्वास्थ्यादृते शक्यं वक्तुमन्येन हेतुना ॥
दोषादीनां त्वसमतामनुमानेन लक्षयेत् ।
अप्रसन्नेन्द्रियं वीक्ष्य पुरुषं कुशलो भिषक् ॥ सु सू १५,३८-३९

" If a physician wants to know the state of equilibrium of all these he can do it only by finding the signs of perfect health in that individual The expert physician diagnoses indirectly the imbalance

condition of these body-elements by finding the person not in perfect mood" (Suś, Sūt. 15, 38-39)

समदोष समाग्निश्च समधातुमलक्रिय ।
प्रसन्नात्मेन्द्रियमना· स्वस्थ इत्यभिधीयते ॥ सु सू १५, ४१

"A person possessing the equilibrium of the triumvirate, balance condition of gastric fire, and harmonious working of digestion, assimilation and elimination processes and the best mood of spirit, senses and mind, is said to be in perfect health' (Suś Sūt. 15,41)

Thus Āyurveda has dynamic and creative view of health, for health can never be a mere static condition, it must grow like life or fall. Hence the need for constant vigilance in its promotion and for revitalizing it as a factor for intensive enjoyment of the delight of living Life must be lived as a delight or it must yield place to disease and death There is no no-man s land where it can remain neutral and static In dealing with this aspect of health Āyurveda holds the palm over all other known systems of medical thought The healthy man should be as vigilant and diligent in the maintenance and enhancement of his health as the sick one is in the riddance of disease Such a double aspect has also been ascribed to medicament

भेषज द्विविधं च तत् ।
स्वस्थस्योर्जस्करं किञ्चित् किञ्चिदार्तस्य रोगनुत् ॥ च चि. १,४

"Now medicine is of two kinds, one kind is promotive of vigour in the healthy, the other destructive of disease in the ailing." (Car Cik. 1,4)

The regimen of conduct known as (स्वस्थवृत्त) hygiene, social and individual, and a good life (सद्वृत्त) which includes the control of the senses and the mind is calculated to turn man into a noble citizen of the world, and lead him a step higher in the ladder of evolution This is medically very efficacious in lifting man above the dangers of psychic and nervous disorders that are on the increase as a result of the heavy drain on the nervous energies of man due to the distractions, cants and make-believes, enormous and injurious ambition and frustration that modern civilized life involves. This psychic regimen provides the wholesome nutrition for the mind even as the physical regimen does to the physical body

Caraka draws a beautiful picture of the life of a man in possession of ideal physical and psychic health who not only enjoys fully the life himself, but at the same time adds to the happiness and comfort of the whole world

तत्र शारीरमानसाभ्यां रोगाभ्यामनभिद्रुतस्य विशेषेण यौवनवतः समर्थानुगतबलवीर्ययशः-पौरुषपराक्रमस्य ज्ञानविज्ञानेन्द्रियेन्द्रियार्थबलसमुदये वर्तमानस्य परमर्द्धिरुचिरविविधोपभोगस्य समृद्धसर्वारम्भस्य यथेष्टविचारिण सुखमायुरुच्यते, असुखमतो विपर्ययेण,

हितैषिणः पुनर्भूतानां परस्वादुपरतस्य सत्यवादिनः शमपरस्य परीक्ष्यकारिणोऽप्रमत्तस्य त्रिवर्गं परस्परेणानुपहतमुपसेवमानस्य पूजार्हसंपूजकस्य ज्ञानविज्ञानोपशमशीलस्य वृद्धोपसेविनः सुनियतरागरोषेर्ष्यामद-मानवेगस्य सततं विविधप्रदानपरस्य तपोज्ञानप्रशमनित्यस्याध्यात्मविदस्तत्परस्य लोकमिमं चामुं चावेक्षमाणस्य स्मृतिमतिमतो हितमायुरुच्यते; अहितमतो विपर्ययेण ॥ च सू ३०, २४

" Now the life of such a man is called happy as is not afflicted with either bodily or mental ailments, as is, in particular, endowed with youth, strength, virility, reputation, enterprise and boldness befitting his abilities, is actuated in his deeds by the combined urge of knowledge, science, the senses and the sense-objects, is possessed of multifarious and delightful amenities accruing from great wealth, all whose efforts are prosperous and who can plan as he likes A life that is contrary to this is deemed unhappy

The life of that man is said to be good who is a well-wisher of all creatures, who does not covet other people's goods, who is a teller of truth, who is peace-loving, who acts with deliberation, is not negligent, is devoted to the three ends (viz., virtue, wealth and enjoyment) without letting any one end come into conflict with the other two, who is reverential to those who are worthy of reverence, of a scholarly, scientific and retiring disposition, partial to the company of elders, of well curbed passions of desire, anger, envy, pride and conceit; constantly given to charitable acts; devoted always to austerity, knowledge and quietude, endowed with spiritual insight, one-minded, contemplative of the good in this world and the next, and endowed with memory and understanding. That life which is of the opposite nature is said to be 'not good' " (Car Sūtra 30, 24)